DUKE
UNIVERSITY



LIBRARY


Digitized by the Internet Archive
in 2014

https://archive.org/details/northcarolinachr113unse

NORTH CAROLINA
christian advocate

VOLUME 113 GREENSBORO, N. C., JANUARY 4, 1968 NUMBER 1

DUKE UNIV LIBRARY
DEC 8
DUKE STA
DURHAM N C 27706

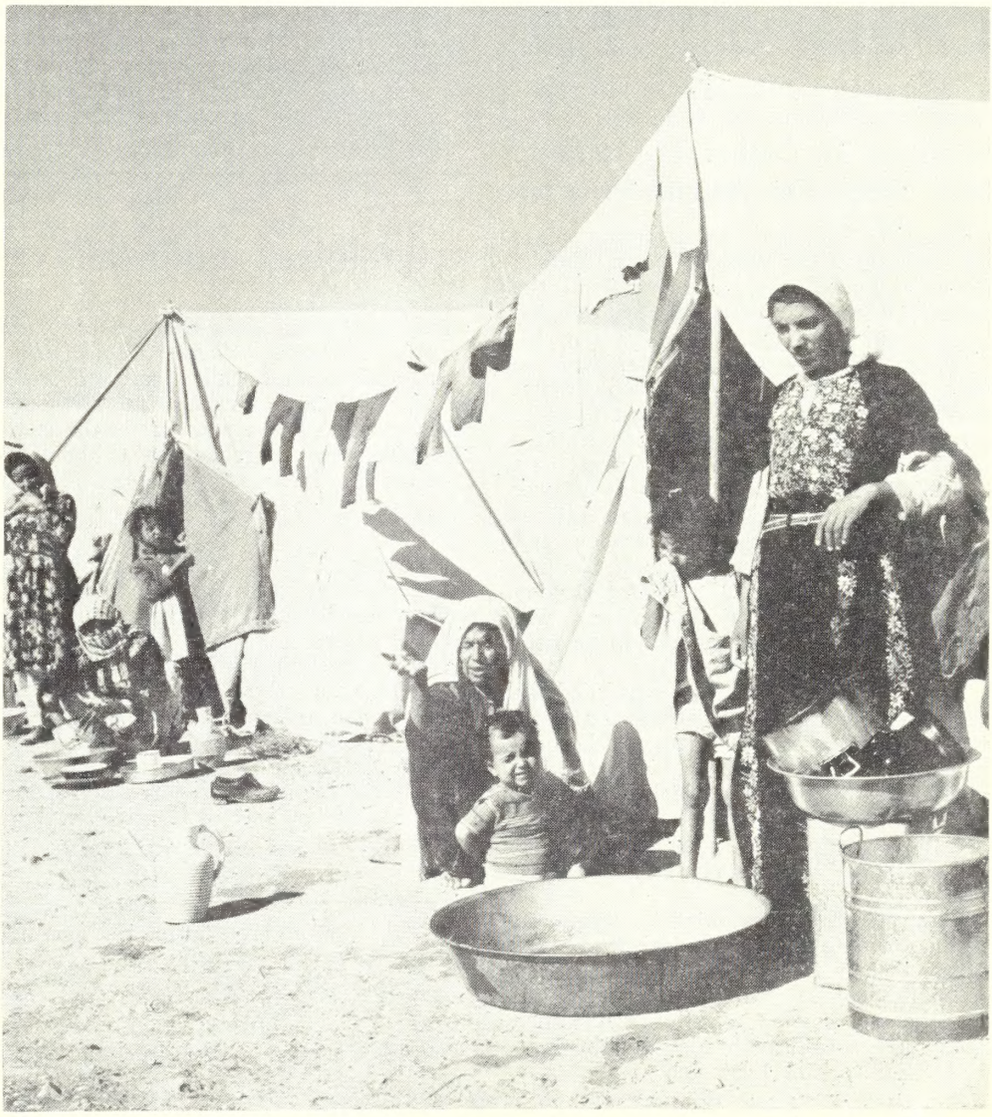
DUKE UNIVERSITY LIBRARY
JAN 8 1968
DURHAM, N. C.

CHRIST TOO WAS A REFUGEE

In the long, long ago a man and his wife arose in the night and under cover of darkness fled from Bethlehem into Egypt. That was Joseph and Mary taking their baby Jesus to safety from the bloody hands of Herod.

If the event had taken place in our day, we would have called these persons refugees. As the article on page 3 of this issue points up, "Christ too was a refugee."

Surely, the living Christ must feel a special compassion for the millions of dispossessed, homeless people who linger on as lost, forgotten, miserable sojourners in a strange and often hostile climate. Do we share in the concern of Christ for these victims of war and poverty?



Some people in the Middle East, like these, have been refugees for twenty years.
PHOTO: UNRWA

Carolina Briefs

¶ Henry Smith, student at Yale Divinity School and former missionary to Africa, preached on Sunday morning, Dec. 31, at Leaksville Methodist Church.

¶ Rev. and Mrs. Bill E. Bass of Charlotte have announced the birth of a daughter, Katherine Leigh, born on Dec. 21. Rev. Mr. Bass is the pastor of Cokesbury Methodist Church in Charlotte.

¶ Dr. James T. Cleland, Dean of the Chapel at Duke University, will deliver the keynote address to the annual Florida Council of Independent Schools Convention in Tampa, Fla., on Jan. 18, and plans talks before several Duke alumni groups while in that area.

¶ Dr. Thor Hall, Duke Divinity School professor of preaching and theology, will be one of the leaders of professional development seminars scheduled this month for U.S. Air Force chaplains in Europe and the Middle East. With two other lecturers from U.S. seminaries, Dr. Hall will take part in seminars Jan. 8-28 in London, England; Frankfort, Germany, and Izmir, Turkey.

✧ ✧ ✧

Ministers To Gather In Charlotte Next Week For Annual Program

Charlotte will be the gathering place for ministers of the Western North Carolina Conference next week as they attend the annual Lectures on Preaching and Mission to Ministers from Jan. 8 through Jan. 10.

Three outstanding churchmen will be featured on the program. Bishop Francis Gerald Ensley of the Ohio West Area of The Methodist Church will give lectures on each of the three days and preach on Monday night. The Rev. Dr. Alan Walker of Sydney, Australia, will give an address on evangelism on Tuesday afternoon, and preach on Tuesday evening and Wednesday morning. The Rev. Dr. Pieter DeJong of New York Theological Seminary will give an address at the banquet to be held on Tuesday at 5:30 p.m.

The two evening services, scheduled for 7:45 on Monday and Tuesday, will be open to the public. All sessions will be held in First Methodist Church, with the exception of the banquet which will be at Myers Park Methodist Church.

Critique sessions are scheduled for Monday afternoon, Tuesday morning and Tuesday afternoon.

The Lectures on Preaching are sponsored by the Institute for Homiletical Studies, of which Bishop Earl G. Hunt, Jr., is the president. The Mission to Ministers is under the sponsorship of the Conference Board of Evangelism, headed by the Rev. A. M. Faulkner of Lexington.

✧ ✧ ✧

God will not look at you for medals, degrees or diplomas, but for scars.

—Hubbard



CHRISTMAS PLAY PRESENTED

Asheville District ministers and their wives held their Christmas banquet at Abernethy Methodist Church, Asheville, on December 8. Main feature of the program was the presentation of a one-act play written by Rev. Don Davis, Swannanoa. Entitled "Christmas In An Air Terminal," it depicted a cross-section of Americans caught in a snow-bound terminal. In this scene are shown left to right, Rev. Holt Madison as the tramp; Rev. and Mrs. Henry Justice as George and Mollie; and Rev. Robert Foster as the soldier. Following the presentation, the ministers and wives presented a gift to Rev. W. Harold Groce, superintendent of the Asheville District, and Mrs. Groce.

Editorial Potpourri

Did you know that there is a *North Carolina Christian Educators Fellowship*? It is for all professionally employed workers in Christian education in Methodist churches and related agencies in the state. The fellowship is scheduled to hold its 1968 meeting in Raleigh on June 25-27.

•

Churches should have placed their estimates of needs for the New Youth Curriculum Resources in November. The new material will come into use next September, but much preparation must be made between now and then to insure its proper and effective utilization. The estimate of need from each charge is necessary in order to determine how large a printing of the material to make. If your church school has not yet taken care of this, why not get the estimate in this week?

767 subscriptions are expiring this month. If yours is among them, this issue of your ADVOCATE contains a self-addressed envelope for your convenience in renewing. Your promptness in taking care of this will save us the expense of further notices and you the bother of additional reminders.

Shop Talk

OUR SUBSCRIPTION CAMPAIGN

January and February are extremely important months in the life of the North Carolina CHRISTIAN ADVOCATE. For many years our subscription campaigns have been projected at this time. As a result we have many subscriptions which come up for renewal in January and February. We have approximately 767 subscriptions which are expiring in January and about the same number in February this year.

Therefore, we hereby urge our pastors and local church agents to help us get prompt renewals on these expiring subscriptions. The ADVOCATE subscription list is growing. It is very necessary that this continue if we are to furnish the Methodists of North Carolina with the finest possible weekly publication without any advance in rates. Our costs are advancing slowly but steadily, as is true of all commodities and services. A continued increase in number of subscriptions can off-set the increasing cost.

If you pastors and laymen will back us up by promoting the ADVOCATE and by getting more subscribers, we at this end will give our untiring efforts to offering North Carolina Methodists the best publication of its type on the market. You pastors continue to be our main support, and we are counting on your help.

In connection with the special promotion campaign in the North Carolina Conference, we sent out last week a letter to all pastors, which included an order form card. Please fill this out and return it at your early convenience.

If every pastor in the North Carolina Conference will work in this campaign like he should, we could easily double the number of subscriptions in force. We will print in the ADVOCATE early in March a report on the results of the campaign. Those who start on the campaign early and carry it through with good organization and follow-up will experience the greatest success.

NORTH CAROLINA

CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western North Carolina Conferences of The Methodist Church

ESTABLISHED 1855

James C. Stokes—Editor and Manager

Address all correspondence to P. O. Box 508, Greensboro, N. C. 27402

Second-class postage paid at Greensboro, N. C. Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., 429 W. Friendly Avenue, Greensboro, N. C. 27401

Single subscriptions, $3.00 a year; every family plan: each subscription, $2.50 a year. All subscriptions payable in advance. Obituaries and resolutions, $2.00 for the first 100 words; $2.50 per hundred for next 200 words; 3 cents per word for all over 300 words.

The Methodist Board of Publication

O. Kelly Ingram, Durham, President; W. B. Hall, High Point, Vice-President; H. G. Allen, Statesville; Barney L. Davidson, Goldsboro; N. E. Edgerton, Raleigh; T. C. Hoyle, Jr., Greensboro; Charles E. Jordan, Durham; L. W. Routh, Greensboro; Wilson O. Weldon, Nashville, Tenn.; Carl C. Wooten, Kinston.

Div. Ch.
f 277.605
N84t
C39cf
v. 113
1968

Christ Too Was a Refugee

By Geoffrey Murray
WCC Staff Writer

"An angel of the Lord appeared to Joseph in a dream and said, 'Rise, take the child and his mother, and flee to Egypt, and remain there till I tell you.' "And he rose and took the child and his mother by night, and departed to Egypt." —Matthew, Chap. 2, vs. 13, 14

The Twentieth Century has been called "the Century of the Homeless Man." The Christmas story reminds us that to flee from home in fear is not a phenomenon of the present-day but one that is age-old.

The only difference is that now it is world-wide.

Once our Lord was himself a refugee. From fear of the wrath of Herod, he was taken by his parents in a nighttime flight to seek safety in Egypt.

Today there are around 10,000,000 refugees in the world, with massive concentrations in Vietnam, Hong Kong, India, the Congo, Sudan, and elsewhere.

In the Holy Land itself and neighboring countries there are some one and a half million refugees. Because of the Arab-Israeli war last June, some of them are refugees for the second time in twenty years.

Old camps where tens of thousands of them had at least been assured of shelter were evacuated in the panic flight from war and are now deserted. New ones have had to be hastily improvised for those who have not been allowed to return, but even so there is still not enough shelter for everyone.

Some families have crowded in upon friends and relatives to such an extent that in Amman, the capital of Jordan, social workers have found 15 to 19 people sleeping in one room. And there are some even worse off, without a tent or a hut to live in.

There is widespread unemployment. Banks have been closed for more than five months, so that depositors have been unable to draw their savings.

In the rush to escape from bombing and gun-fire, parents became separated from their children and the reunification of families has been slow in getting started. And there has been a wholesale loss of clothes and possessions of all kinds.

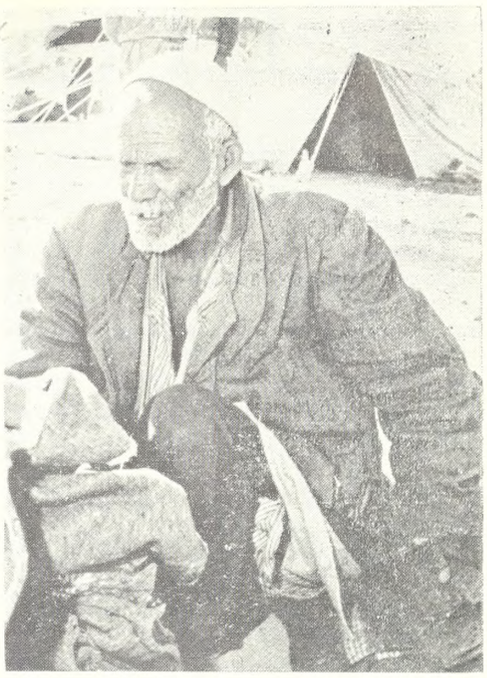
It is feared that many children may not survive the winter.

King Hussein of Jordan told the London *Times*: "There are 200,000 of my people living in appalling conditions as a result of the war. The winter is setting in and 150,000 of them are without shelter; we are afraid that many of the young ones will not make it to the end of the winter."

Christians are trying to grapple with this situation. The Near East Council of Churches is collaborating with the governments of Jordan and Syria in house building projects. These will provide shelter and relieve overcrowding. They will also train refugees in constructive skills. Schools and community centers form part of the plans.

The Near East Council of Churches is also planning to extend clothing factories, sewing projects for women, and shoe-making enterprises. In this way shoes will be placed on the feet of children and clothes on the backs of the ragged, besides finding jobs for the unemployed.

Short-term loans are being made to businessmen, ministers, and former civil servants who cannot draw money from the banks. Scholarships are being given to students to enable them to continue their education.



In a tented camp in the desert of East Jordan, an old Arab refugee, exhausted and confused, waits to be assigned his temporary shelter.

(PHOTO: UNRWA)

A great deal of relief will have to be given to those in distress for some time to come. A vast amount of medicines and medical equipment is urgently needed, especially in the United Arab Republic, so that sick civilians may be cared for.

All this will require funds on a scale beyond the resources of the local churches. That is why the World Council of Churches has urgently appealed to its members for support of these efforts. (Church World Service has undertaken half of the total in money and materials.)

It is an ecumenical program for war victims and is being made on the criterion of extreme need, irrespective of nationality, creed, politics, or geography. To carry it out, Anglicans are working alongside Methodists, and Presbyterians with Orthodox.

The Most Rev. Campbell MacInnis, the Anglican Archbishop in Jerusalem, told me recently: "In Jerusalem, a council made up of representatives of all the voluntary agencies and UNRWA meets weekly at St. George's Cathedral and is seeking to ensure that there is no overlapping in the various emergency programs.

"A loan fund is operated by a joint committee of Catholic Relief Services and the International Christian Committee, the West Bank branch of the Near East Council of Churches which is related to the World Council of Churches.

"Road-building and water projects are being carried out as a part of food-for-work programs."

The plight of our Saviour when he, too, was a refugee should move Christians to support this compassionate work of their churches on behalf of war victims.

"Inasmuch as you did it to one of the least of these my brethren, ye did it to me."



A mother and her children sit among their meager possessions in the Amman, Jordan, refugee area.

EDITORIALS

★

WHAT CAUSES PASTOR-CONGREGATION DISRUPTION?

During the next several months Methodists of North Carolina will be increasingly concerned with pastor-congregation relationships. Bishops and district superintendents will be conferring with Pastoral Relations Committees and with pastors about appointments to be made in June.

While we have been steadily moving away from a rigid "four-year rule" in length of pastorates, the average length of stay of pastors remains at somewhere between two and three years. Without doubt some pastorates need to be terminated at the end of one year. But we believe that many more of them should be longer than the one, two, or three years they comprise.

What conditions tend to cut down on length of pastorates? A misunderstanding of the role of the minister, for one thing. The expectations of laymen sometimes do not parallel the pastor's interpretation of his job. This situation would be greatly alleviated if there was better communication between the pastor and members of his congregation.

Sometimes laymen will criticize their pastor in the church and even out in the community, but never breathe a word of it to the pastor himself. Then, there are occasions when the pastor feels that he is misunderstood by his people. But instead of communicating his feelings to his church leaders, he decides that the best way out of the situation is for him to move.

District superintendents are recipients of complaints from both groups, and often they discover that neither group—pastors or laymen—has taken the trouble or found the means to talk over their dissatisfactions with one another. This condition should not exist. Within the structure of The Methodist Church there is no reason why it should. Every charge has a Pastoral Relations Committee which is to be, among other things, a bridge of understanding between the pastor and his congregation.

But too frequently the Pastoral Relations Committee is inactive, and fails to fulfill its function. More often than not, it is called into action only when there is a crisis, or when a change in appointments is being anticipated. This committee should meet regularly with the pastor, and it should make appropriate reports to the Official Board and to the Quarterly Conference.

In view of the stresses and strains under which the average pastor operates today, and of considerable disillusionment among pastors, it is of vital importance that every charge have a strong, well-balanced Pastoral Relations Committee. But it will do no good for a charge to have such, and it fail to function.

There is indeed a communications gap between pastor and people in some churches. A recent survey among a group of pastors and some of their laymen was conducted dealing with causes of disruption between congregations and their pastors. The largest number of laymen gave as the top reason "favoritism and partiality of pastor toward some members above others." However, the largest number of pastors listed first "pastor preaching on controversial subjects such as integration and civil rights." The laymen put this at the bottom of their list of causes.

While this was from a limited sampling, if its findings are accurate, it points up the fact that laymen need to know more about what their pastors are thinking, and pastors need to have some frank and open talks with laymen. The Pastoral Relations Committee is a good medium through which some of this exchange can take place. Has yours met lately?

OUR EDITORIAL COMMITMENT

Too many people are seeing issues in terms of black and white. We draw this inference from a wide reading of varied publications including perusal of "letters to the editor." We deplore this tendency to "choose up sides." It is divisive, often negative, and sometimes leads to all manner of inconsistencies. Moreover it frequently has the effect of presenting half a truth rather than the whole truth.

We may be out of step with the times, but in its editorial policy the North Carolina Christian Advocate is committed to a search for the whole truth and to a stand for what is right in principle and not merely expedient for the moment. In pursuance of this, we believe that all sides of questions should be looked at. We believe that "who favors what" is irrelevant to the main issue. We believe that the weak and voiceless should be given their right to be heard as well as the strong and influential.

We believe that in the quest for truth and in loyalty to what is right we should avoid all attacks upon persons as such, all vilification of individuals or classes. We are for people, for all people; they are all the children of our one Father, and we are called upon to treat all with brotherly love and with even-handed fairness. We are firmly committed to the concept that our battle is never against persons but against erroneous and unjust principles and practices as such.

We shall therefore strive to hold every person and class of persons in respect, having due regard to the dignity and worth of each in the sight of God. However, this shall not deter us from waging militant and unceasing warfare against error and wrong.

Even as we use such words as "truth," "justice," and "right" we are aware of the fact that many people consider such ideas as entirely relative. We agree that within the context of human history, they are often relative. But we believe that within God's order of creation and reality, they are eternal, intrinsic, universal. The challenge, therefore, is to seek for clarity of view, for breadth of perspective, for consistency in position.

In striving to fulfill this, we quite frankly and without apology, accept the basic perspective of the Bible. We find in this compilation of many writings from a vast sweep of time and talents a remarkable unanimity on the universal questions and problems which face men. There is a timelessness which interplays with the timeliness of its message.

We are, consequently, much concerned with questions such as these: Will this "truth" be just as true a hundred years from now as at present? Are we willing for it to apply to all people? Is it in line with the revelation of God in Jesus Christ? Will it lead to human betterment or will it, in the end, deprave and enslave people? Does this proposal or that idea take into proper account that man is basically a spiritual being and that what happens to his inner self is ultimately more important than what happens to his body?

Perhaps some of our readers may not agree with the point of view outlined above. In such a case, we freely offer you the privilege of so expressing yourself through these pages. In fact, the quest for truth, the earnest wrestling to find what is right and fair, demands that there be constant dialogue, continuous debate, an unflinching willingness to look at all sides of questions.

As we move into the new year of 1968, we commit ourselves anew to the principles and to the viewpoint expressed above. We invite you to consider doing the same. Maybe we will thereby deal with one another in greater love and less bitterness. Perhaps we will all be enabled to separate major issues from minor ones, and to deal positively with problems rather than merely in the negative. Above all, it may lead to an enlarged appreciation for each other, and a deeper commitment to Jesus Christ, who alone in the struggle for truth and right stands as our perfect example and unfailing guide.

N. C. Religious News

BILLY GRAHAM "GROUNDED"

On orders of his doctor, Evangelist Billy Graham has cancelled all engagements, including four major crusades in New Zealand and Australia, until mid-April, 1968. Graham was struck down with pneumonia in November.

•

BAPTISTS LAUNCH CRUSADE OF THE AMERICAS

North Carolina Baptists will be involved during the next three years in a major evangelistic effort called the Crusade of the Americas. Participating in it will be more than 20 million Baptists of North, South and Central America.

The crusade was first proposed by Dr. Rubens Lopes of Brazil at the 1965 Baptist World Congress in Miami. The Southern Baptist Convention, meeting last year in Dallas, gave enthusiastic endorsement. It will seek for spiritual renewal among church members and a fresh outreach to non-Christians.

The program in the Baptist State Convention of North Carolina is being spearheaded by a committee of 27 members under the chairmanship of Dr. E. W. Price, Jr., pastor of Green Street Church, High Point.

•

COUNCIL TO SPONSOR CONSULTATION

The North Carolina Council of Churches is sponsoring a Long-range Planning Consultation for Denominational Leaders. It is scheduled for First Presbyterian Church, Durham on Feb. 26 and 27, according to announcement by Rev. Samuel S. Wiley, executive director of the Council.

Among those who will speak to the denominational leaders are Hon. Samuel H. Johnson, attorney of Raleigh and a member of the House of Representatives; Dr. Juanita Kreps, Associate Professor of Economics and Director of Undergraduate Studies, Duke University; Dr. Samuel S. Hill, Jr., Professor of Religion, University of North Carolina at Chapel Hill; and Dr. Gerhard Lenski, Professor of Sociology, also of the University at Chapel Hill.

Others who will lead in discussion are Dr. Harold Letts, Executive Director of the Department of Long-range Planning, of the National Council of Churches; Dr. S. E. Duncan, President of Livingstone College and of the North Carolina Council of Churches; and Dr. Robert Cushman, Dean of Duke Divinity School.

✧ ✧ ✧

It is preposterous to suppose that we can continue to live as a nation in a fool's paradise, with loose morals, demoralized family life, self and political interest taking precedence over public welfare. Broad is the gate and wide is the way, but it leadeth to destruction. Nothing worth having, least of all democracy, can be achieved except as we pay the cost in self-discipline.

Harley Williams



Shown above are Rev. and Mrs. Roy T. Houts, Sr. who celebrated their Golden Wedding Anniversary on the day after Christmas at their home in Asheville. Rev. and Mrs. Roy T. Houts, Jr. and their son, Johnnie were present; also, their daughter and her husband, Mr. and Mrs. Von McCaskill. Included among other relatives present were Professor A. Jack Houts of the Music Department of Florida Southern College, Lakeland, Fla. Almost a hundred other friends came from far and near during the three to five o'clock afternoon occasion. The Houts composed the following poem in observance of the significant milestone in their married life.

1917 — 1967

Just fifty years this Christmas Day
We stood before the altar, dear,
And heard my grand old father say
The words that brought our greatest cheer.
I do! I do!

The years have come, the years have gone.
At times the road's been rough and steep;
The echo of the wedding song
Has made our joy and love more deep.
It has! It has!

What e're we do, where e're we go,
We've pulled together as a team.
For that's the way we planned it so;
And thus we carry on our dream.
We do! We do!

O yes, there's sunshine and some rain;
But don't they join somehow or 'nother?
Souls are strengthened by the pain
And each one complements the other.
It does! It does!

But now that we are headed 'round
The last laps of our wond'rous race,
We know that nothing can be found
To shut us out of that first place.
It can't! It can't!

And when we see the flagman wave
To show we've crossed the finish line,
May God, our Pilot, please engrave
Our names together, hers and mine.
He will! He will!

So if, dear God, there's anything
For both of us in heaven to do,
Just team us up and let us sing
And work together, two and two.
He will! He will!

By Roy and Carrie Lou Houts

G. L. Wilson Dies in Statesville

Gordon Lee Wilson, 69-year-old Statesville contractor and an outstanding Methodist layman, died on Dec. 19 in Iredell Memorial Hospital, following a five-week illness.

Funeral services were held on Dec. 21 in Statesville at Wesley Memorial Methodist Church, where he was a member and had served in numerous official capacities.

The Rev. Lloyd G. Hunsucker, pastor of the church, officiated, and interment was in Oakwood Cemetery, Statesville.

Mr. Wilson is survived by his wife, and by three sons, Thomas L. Wilson, William W. Wilson and James D. Wilson, all of Statesville; and four grandsons.

A native of Rutherford County, Mr. Wilson came to Statesville in 1930. In 1945 he founded the G. L. Wilson Construction Company from which he retired three years ago. His company specializes in building industrial plants, schools, hospitals and churches.

At the time of his death, he was completing his eighth year as a member of the General Board of Missions of The Methodist Church. He also was a member of the executive committee of the Western North Carolina Methodist Conference Board of Missions and treasurer of the Conference Methodist Builders Club.

A leader in the mission interests of the church, Mr. Wilson made visits to the Methodist mission work in Alaska, Cuba, Puerto Rico and several countries in South America. In January of 1968 he was slated to have gone to British Honduras to supervise the construction work of three Methodist building teams being sent to that country to rebuild a church.

Other conference offices included membership on the Commission on Minimum Salary, the Church Locations Committee and the Board of Trustees of the Methodist Building in Statesville.

Mr. Wilson was also a leader in his community, having served as chairman of the Salvation Army Advisory Board, chairman of the Statesville Recreation Commission, chairman of the Crime Prevention Commission, and president of the Statesville Lions Club. He was instrumental in organizing the Iredell County community action program, I Care, Inc., and was chairman of its Board of Directors.



Gordon L. Wilson

'Entrusted With The Gospel'

By MELVIN McINTOSH

. . .but just as we have been approved by God to be entrusted with the gospel, so we speak, not to please men, but to please God who tests our hearts.
—I THESSALONIANS 2:4.

This text should be the "theme song" of every minister of the gospel. It contains truths which should be self-evident to those who are called to be God's spokesmen, but often we need to be reminded of them. If we were to test our sermons by this verse, many of them would never be preached, and still others would be revised over and over again. But, the Sunday worship services are not the only places these truths will help us keep to our business. If made a vital part of ourselves, they will serve as guiding lights throughout all the areas of our lives. Our daily ministerial functions would take on new meaning if we began each day by quoting these words to ourselves.

"Approved By God To Be Entrusted With The Gospel"

As I look at this verse, it automatically breaks down into three important and meaningful phrases. The first of these is that "we have been approved by God to be entrusted with the gospel." This is a *frightening* thought. To think that we, imperfect as we are, have been put in charge of this most valuable possession, immediately brings to mind a multitude of dangers. What if we are not faithful to our task, or what if we alter the gospel in such a way, that as a result we are not preaching the "Good News," but some news of our own concocting? What if we do not adequately prepare ourselves, or our messages? At times we are all guilty of being lazy. We seek the simple and easy way, but this is not always the best or most appropriate. It is true that the essentials of the gospel message do not change no matter how we may modify them. But, if we have a burning desire for our people to hear the gospel, accept it, and have their lives transformed by it, we will have to spend long hours in prayer and study, that we may speak to them the words God would have us speak. Only then can we say that we have been faithful to our trust.

This approval to be entrusted with the gospel is also *humbling*. For even after years of study and experience, we cannot help but feel our finiteness and inadequacy. Often those who spend the most time in study and preparation are the ones who are most aware of their shortcomings and failures. However, there is a danger here, for after the long hours of study we may feel that we possess the whole truth and the only truth. Then, we come to adopt a "holier-than-thou" attitude. We lift ourselves up above the common level of mankind as ones "who have been approved." And thus, we ourselves, miss a most vital element in the gospel message—humility. The example of Jesus was that we must come down off the mountain and dwell among the people (Matt. 17:9). Then, and only then, can we reach them with the message which we proclaim. When we truly face all of our faults and then realize that we have been regarded as worthy to be bearers of the "Good News," we cannot help but fall upon our knees, humbly beseeching God to cleanse us, and give us the strength we need.

But, being entrusted with the gospel is not simply frightening and humbling; it is also *challenging*. It calls for the highest and best in each of us. We are not to bury our trust because of fright, nor should we cease to proclaim it because of our inadequacy. A lighted candle is not to be put under a basket, but on a stand, where it will give light to all who come near (Matt. 5:14). Our calling challenges us to take the gospel and shed its light upon the hearts and souls of all who will hear. Indeed, we are sometimes called to shed the light of the gospel even upon those who seemingly do not wish to hear. And we must remember that in all instances, what we are, speaks louder than what we say. Many times, those to whom we wish to proclaim the "Good News" have closed their ears to our voice, because of what their eyes have discovered, when looking at us.

Yes, God's approval of us to be entrusted with the gospel brings with it such a challenge that we soon realize our strength alone is not sufficient. But then we remember that God has promised us help. All through the Bible we read of His promise that He will not forsake those who would serve Him, and Jesus tells us that He will not leave us desolate, but will send the Spirit of Truth to be with us forever (John 14:16-18). And we can never forget His words to the disciples: "Lo, I am with you always, even unto the end of the world" (Matt. 28:20). With help such as this, any failure can be blamed only on our own laziness.

"So We Speak"

The second important phrase in this verse, as I see it, is made up of only three words—"so we speak." If we are truly approved by God to be entrusted with the gospel we must speak. We cannot remain quiet. We have all heard it said that if one is called to be a minister of the gospel, he can never be successful, or find happiness, in anything else. If we become weary in our task, or for some other reason we decide to cease proclaiming the "Good News," we experience something of what Jeremiah did, when he decided to speak no more in the name of the Lord. He tells us that God's word was like a burning fire shut up in his bones, and he could not keep it in (Jer. 20:9). And neither can we remain silent, if God wishes to use us as His spokesmen.

Yes, we must speak, and what we speak is very important. Borden P. Bowne has said: "Religion is a dangerous drug unless it is wisely administered." (Harry Emerson Fosdick, *The Living of These Days*, p. 22). This is certainly true, for deeply religious people can go off in many directions, leaving the essential truths of the gospel behind, never to be thought of again. We must tune our hearts and minds in to the correct frequency, so we can be sure to speak what God would have us speak. Every Sunday there are persons in our congregations with all manner of personal difficulties and problems. Our sermons should be planned with these problems in mind, so that when persons come asking if there is any word from the Lord, we will be able to say: "*There is!*" (Jer. 37:17). This is where the matter of what we speak becomes all-important, and this leads us to the third meaningful phrase in our text.

"Not To Please Men, But To Please God Who Tests Our Hearts"

Paul tells us that we should speak "not to please men, but to please God." This means, for one thing, that we are not to speak simply for the comfort of our hearers. Certainly we should praise them for their loyalty to the church and the causes of Christ, and certainly we should put before them the joys of the Christian life, but our task is to *challenge*, not simply to soothe. All too often our parishioners shake our hands enthusiastically and say, "That was such a *sweet* sermon." And you know—quite often we must confess that they are right. We have given them all *sugar* and no *salt*. Jesus has called us the "salt of the earth" (Matt. 5:13). If this is true, then we should perform the functions of salt. We should be the *preservers* of everything good, and we should add *flavor* to life. We will always have members who wish simply to sit complacently in the midst of the status quo, but when the status quo is wrong, then it becomes our duty to speak out against it.

Speaking "not to please men" means also that our words are not to be controlled by our desire to win the approval of persons of prestige. We can set our sights on the "major" appointments and then do everything within our power to get there, or we can set our sights on speaking a good word for Jesus Christ wherever we are. To God, every appointment is a major appointment, for no matter where we go, we will find the poor who have yet to hear the "Good News," captives who long for freedom, the blind who grope for light, and the oppressed who lie crushed beneath the tragedies of life (Luke 4:18).

I can see yet a third meaning in this advice to speak not to please men. And this is, that we are not to speak to please *ourselves*. Here lies the greatest danger of all. We are not all likely to speak merely to please our congregation, nor will we all speak simply to gain the favor of important men, but unless we are very careful, we will all be guilty of speaking to please ourselves. This is usually an unconscious process and that makes it all the more dangerous. The false prophets with which Jeremiah had to contend, prefaced their remarks with "Thus saith the Lord," but they had not stood in the counsel of the Lord; and they spoke their own minds rather than the mind of God (Jer. 23:16-22).

We are to speak "not to please men, but to please God." Stanley Jones says the power we are given is a particular kind of pow-

Mr. McIntosh is minister of education at First Methodist Church, Charlotte.

er—"the power to be witnesses for Christ" (Acts 1:8). "As long as we witness to Him, the power (works). But if we begin to witness to ourselves, our denominations, our groups, then the power is turned off. Many of us want power so we can become prominent and important through (it), so (it) never comes . . . Only when we begin to witness to Jesus, does the power begin to flow." (*Mastery,* p. 108).

This is a glorious possession with which we are entrusted, and it will take more than our own strength to live up to our task. Preaching is not easy, but Dr. Harry Emerson Fosdick has said if we will work at it, it will reproduce in us the strength it takes from us, as good agriculture replaces the soil it uses. (*The Living of These Days,* p. 101). If we will enter into our task with humility and dedication, constantly cultivating our personal devotional life, we will grow toward the point when we can make the words of Ralph Spaulding Cushman our own: "I do not ask that crowds throng the temple, that standing room be priced; I only ask that as I voice the message they may see Christ! I do not ask for churchly pomp or pageant, or music such as wealth alone can buy; I only ask that as I voice the message He may be nigh! I do not ask that man may sound my praises, or headlines spread my name abroad; I only pray that as I voice the message, hearts may find God! I do not ask for earthly place or laurel, or of this world's distinctions any part; I only ask, when I have voiced the message, my Saviour's heart!" (*Hilltop Verses and Prayers,* p. 55).

▸ *Issues and Opinions* ◂

Are Young Ministers Socialistic?

A certain columnist in a Charlotte evening newspaper has become a favorite among those who want to believe the worst about the church. One of his most recent columns which has created a small stir among some people had to with the charge that the young clergy of this nation are socialistic and voters are ignorant. This writer delights in picking particularly on the Methodists. He says the young clerics are hostile toward the "free enterprise system" and ought to be reminded where their salaries come from. He says his mail is full of complaints from members of the major Protestant churches, as well as the Roman Catholic.

Well, now, this is not anything new! It is only stirring up old prejudices and cementing already rigidly held ideas that anyone who criticizes the status quo is suspect and not to be trusted. The spirit of McCarthyism is still here. The truth is there are a lot of people both within and without the Church who prefer to hear a minister who never challenges them upon any social, political, or moral issue. They apparently want a "kept" ministry, one who simply does his pastoral work quietly and on Sunday morning mouths a few comforting platitudes pleasing to the ear and undisturbing to the mind. Their concept of the ministry is a mealy mouthed mouse of a man who never does or says anything of substance, but lives a shadowy kind of existence in which he could not possibly know enough to speak a relevant word upon the burning issues of the day.

To be sure, there is a new breed of ministers coming upon the scene, and I think this speaks well for the church and offers hope for its renewal. They have ample precedent in the prophets in the Old Testament, in Jesus Christ who was crucified because he was a disturber of the status quo and too liberal for his time, and in the reformers of other days.

I have an idea they will not be silenced by the charge of socialism or any other smear tactic. They are out to bring a relevant witness to Jesus Christ in this closing period of the 20th Century. The young clerics in America are not anti-"free enterprise" in my estimation. Those who say this indicate the effectiveness of the new forms of witness being made by both clergy and concerned laymen.

Do not muzzle the clergy from freedom to be the prophetic critics of our capitalistic system or any other system. They recognize or should recognize only one authority—God. They should not be intimidated by the veiled threats contained in a columnist's cynical writings. They should be free to criticize and proclaim the Word of God concerning any situation or issue without this kind of stab in the back. If they speak and act in keeping with their consciences as informed by the Holy Scriptures and the Holy Spirit, free enterprise in America need have no fear. But if they be silenced then will the darkness indeed be upon us.

Don't mistrust your minister because he has a mind of his own and uses it to speak what he understands to be God's word in these revolutionary times. Personally, I believe in the free enterprise system. I believe it has engendered initiative and generated great energy for good and will continue to do so. Furthermore, I am in fundamental agreement with the way our government, both state and federal, under both Democratic and Republican administrations, is seeking to alleviate injustice and discrimination, and to provide opportunities for educational and economic improvement for the deprived.

I don't believe that good laymen who give this a second thought will allow themselves to get excited over the fallacious charges of this man. To be sure, there is unrest here and there in the church. Some ministers are overly zealous in their liberalism and some people do leave the church, but to generalize as though this is an alarming condition among the clergy and in the church just does not do justice to the truth. The clergy are no different from any other profession in this respect.

It behooves us to strengthen our Church and the Christian forces in the land with our love, our goodwill, our prayers, our gifts and our service rather than to try to tear one another apart.

MELTON E. HARBIN
Central Church, Monroe

To Have Done the Best Things In the Worst Times

An example of the finest and most often quoted of memorial inscriptions by which a life has been perpetuated is that "TO ROBERT." One of the worst periods of British history was the first half of the Seventeenth century. It was marked by Civil War, religious strife, class hatred and bitter persecutions. It would seem to have been a poor time to write inscriptions. Yet, how heartening are the words of this memorial tablet:

"IN THE YEAR 1653
WHEN ALL THINGS SACRED WERE
THROUGHOUT THE NATION
EITHER DEMOLISHED OR PROFANED
SIR ROBERT SHIRLEY BARONET
FOUNDED THIS CHURCH:
WHOSE SINGULAR PRAISE IT IS
'TO HAVE DONE THE BEST THINGS
IN THE WORST TIMES
AND HOPED
THEM IN THE MOST CALAMITOUS."

Therein you have the touch of true inspiration, not only, but also of brilliant literary genius. The inscription, repeated for hundreds of millions is worth all of the money that all the memorial inscriptions of the whole earth have cost.

Specify

WINNSBORO BLUE GRANITE
"the Silk of the Trade"

Its flawless beauty, stalwart strength and great durability combined with its adaptability to design make it the ideal monumental stone.

Like other high quality materials, there are many inferior substitutes that resemble this granite on first appearance but do not possess its durable qualities and lasting beauty.



Write for free copy of "Facts for the Memorial Buyer."

Winnsboro Granite Corporation, Rion, S. C.

The John M. Burtons Report on:

The Yuma Methodist Indian Mission

PART I

The question most often asked of us since we came to The Yuma Methodist Indian Mission has been, "How are you getting along?" I suppose the best way to answer this question is to relate an incident which happened not long after we arrived in Yuma. Mark, our six year old son; John, a six year old Indian boy, and I were driving into town. Mark and John were playing in the back seat of the car. Mark suggested, "Let's play 'Cowboys and Indians'." Little John said, "All right, you be the Indian; I'll be the cowboy."

This past year the church-wide study was about poverty. In this study you perhaps talked about some of the Indians of the Southwest. The Indians with whom we work are the Quechan Indians, better known as the Yuma Indians of southern California. They live in an area which is considered to be one of the depressed areas of our nation. Working with these people has caused me to have a different understanding of poverty than I have ever known before. We have come to realize that poverty is not necessarily a lack of material possessions, but rather a lack of motivation, of incentive or a real sense of purpose in life. I have come to the realization that the Christian faith *has* the answer; for it gives one the motivation, the incentive, the purpose for living. Helping these people find this answer has been our chief concern.

As we work with our Indian people, we try to get them to think of us, not as missionaries who have been sent to them to do things for them, rather as their minister who is wanting to work with them, seeking to create a desire on the part of the Indians to help themselves. Likewise, we always refer to the church on our grounds and the program of the church as "The church" rather than "The Mission"; for often the terms "missionary" and "mission" carry with them the connotation of service to people who are less fortunate than we are.

RESPECT FOR INDIAN CULTURE

The "Great White Father," paternalistic image of the past has embittered the Indians toward the white man. Indians often speak of the white man as one who speaks with a "forked tongue." Because of these feelings we have felt that, specially in the beginning of our ministry here, our people did not trust us. Quite often we were asked, "Why did you come all the way out here?" These probing questions carried with them the feeling that they thought that we might have some selfish motive in coming. After some trying experiences over seeking too hard to prove ourselves, we had to learn one of the Indian methods—keep quiet. After all, it is pretty hard for a Methodist preacher to learn to keep his mouth shut.

Too often in the past our people have been told that they had to become "like the white man" in every respect. Some years ago they were told to forget that they were Indians and were beat if they spoke their native language. We have tried to let our people know that we have tremendous appreciation for their ideas, traditions and customs, and have come to work with them in their culture and to share with them a bit of our own. In trying to do this we have sought to involve ourselves in their social and physical as well as their spiritual concerns. We strongly feel that the thing the American Indian needs more than anything else is understanding and concerned love.

FUNERAL CUSTOMS

The importance our people place upon some of their traditions and customs is exemplified when a member of their tribe dies. They still cremate their dead in the traditional tribal fashion of their forefathers. The body, which may or may not be embalmed, is taken to the "Big House," a large mud and stick building on the cremation grounds. There lying on a bed in the middle of the room and covered with a sheet or brightly colored blanket, the body will be surrounded by family and friends from the community. They remain there until the time of cremation in a tremendous spirit of mourning. This they call "the wake."

During this period we from The Methodist Church may be invited to the Big House to have a service of worship. Some church groups in the area object to going to the Big House for worship services, saying that if the family of the deceased desires a Christian funeral, the body must be moved to the church. Here again we see the "white man" forcing his ways and opinions on the Indian. We feel that it is much more important at this point to identify with and support the traditions of our people.

During the time the body is in the Big House, all of his personal belongings as well as gifts, usually of clothing and quilts, are brought to be cremated with the body. I remember my reaction at one of the first services I ever attended at the Big House. One of our ladies brought a large piece of bead work for the small child who had died. I thought, "My, we could give her ten dollars for that and sell it for eleven, giving the WSCS one dollar profit and her money which she needs." Then I thought of the ten-dollar wreath of flowers which I might order by phone, pay for by check and may never see. I suddenly realized that perhaps there was more real expression of love in the piece of bead work, which had been made since the time of the child's death, than in any wreath of flowers which I might order.

At the time the body is ready to be burned, it is taken to the cremation pyre, a pile of logs and arrow weed. The body is placed in the center of the pyre with the personal belongings, gifts and ceremonial attire worn by the mourners placed on top. It is then set afire.

Through these experiences with our people, I have come to realize that the idea we all too often have had, that the traditions and customs of our own American culture and the Christian way of life are synonymous, is not necessarily so.

SIMILARITIES IN RELIGION

A lot of people have shown an interest in the religion of the Quechan Indians. The similarities of the religion of our people to that of the Old Testament are amazing. Included in their religion is a creation story and a flood story similar to those of our own. Rather than tell them that their religion is pagan, we prefer to say that it is valid and should always be cherished.

The suggestion that the Old Testament be discarded from our religion would bring immediate rebellion from almost any Christian. I feel that likewise there is a quiet rebellion in the minds of American Indians to the suggestion that their religion be forgotten. I see the life and teachings of Christ, the Christian faith, as a fulfillment of their religion in the same sense that the Christian faith fulfills the beliefs of the Old Testament. Many of the traditions and customs of our Indian people are sacred to them and should be preserved.

(Continued next issue)

✧ ✧ ✧

Cosmos Getting Ready To Report

The Commission on the Structure of Methodism Overseas (Cosmos) is preparing to recommend to the General Conference at Dallas that a World Methodist Structure Congress be held. Bishop Richard C. Raines, the commission's chairman, declared in connection with the proposal: "During our study this quadrennium, one who has lived and served abroad said that Methodism is in reality not a world church, but an American church with overseas outposts. The lines of authority and communication are almost exclusively from America to groups overseas, and only very slightly and infrequently between groups outside the U.S. If we are to be a world church with a world mission, our structure must reflect our nature and task."

The Congress would:

- Study the issues of unity, autonomy and interdependence as they affect the world structure of the United Methodist Church.

- Consider the possibility and form of a new world structure that would have powers agreed upon by constituting regional bodies.

Recommendations from the Congress would be made to COSMOS, which would study them and refer them to the next General Conference. The report proposed that the Congress have 175 delegates from the U.S. and 125 from outside the U.S.

In another section, the report asks authorization for COSMOS to hold, in consultation with the Council of Bishops of The United Methodist Church, a series of jurisdictional meetings, "so that Methodists in the U.S. may have an opportunity to discuss structure issues affecting the total church."

The report favors changes in the present

structure of world Methodism. Some of the reasons being advanced are these:

- Growth in membership and leadership of groups outside the U.S.
- The spread of nationalism, with greater desire for independence and self-determination.
- Complications growing out of strong regional conferences (such as the East Asia Christian Conference), which would seem to call for adjustments in the relationship to the Methodist General Conference.
- Conviction that "to drift or to make minor shifts in present structures is to decide against a world church by default."

The report was reviewed by the Council of Bishops and the Council on World Service, both of which met recently in Miami Beach, where COSMOS also met. In final form, the report is to be sent to Uniting Conference delegates.

Missions Board To Make Loans To N. Y. Ghetto Churches

The National Division of the Methodist Board of Missions has started an ecumenical loan fund of $100,000 for 25 conservative evangelical churches in the ghetto areas of New York City.

None of the congregations are part of The Methodist Church. Most of the churches are in Brooklyn and serve Negroes and other minority groups in poor neighborhoods.

The churches have formed the Foundation for Urban Ministries which will act as the agent for the churches in regard to the loans.

One of the ministers told the Division: "You've got the money to help people in our communities, but we're there. We've got the people and the program."

The Division and the group agreed to work as partners in the mission to the ghetto areas. The pastors said one of their greatest needs was adequate quarters for their churches' work. Since they often rent storefronts for services and have no mortgageable property, they said, their churches must pay interest rates as high as 33⅓ per cent on commercial loans for buildings, repairs or renovation.

The loans will be made to the churches at the same rate as to Methodist congregations, currently six per cent, and will be processed like loans to any Methodist church.

The Division's liaison staff member with the ministers' group, the Rev. Dr. Dennis R. Fletcher, New York, said that through many types of programs, the ghetto-area churches are helping people to get the aid they need. He described some of the community-centered programs:

The Soul Saving Station of all the Nations in Harlem helps narcotics addicts. The Church of God in Christ in Brooklyn operates a cafeteria serving lunches to workers. Other churches sponsor youth programs, operate summer camps for children, and sponsor anti-poverty programs such as Head Start and Get Set. Some are exploring the possibility of starting credit unions.

Williamson Selected As Consultant

Dr. Donald S. Williamson of Durham has been employed by the Western North Carolina Methodist Conference as psychological consultant.

He succeeds Dr. Norman A. Desrosiers of Butner, who served in this capacity for Western North Carolina Methodists for the past 14 months. Dr. Williamson will work under the direction of the Conference Board of Ministerial Training and Qualifications, which is headed by Dr. C. C. Herbert, Jr., Gastonia clergyman.

Dr. Herbert said the "chief duties of Dr. Williamson will be to interview candidates for admission 'On Trial' into the membership of the Western North Carolina Methodist Conference."

He said from this interview Dr. Williamson will be able to guide the candidates "into a clearer understanding of the ministry as a vocation, with particular reference to the need for emotional stability; and assist the candidates to discover and correct any psychological or emotional problems which might render their ministry less effective."

The consultant, a new position in the Conference structure, was authorized in 1965 by the Western North Carolina Conference, meeting at Lake Junaluska.

Dr. Williamson is the assistant professor of Pastoral Psychology in the Divinity School of Duke University at Durham. He will retain this position while also serving Western North Carolina Methodists.

He is a native of Northern Ireland where he was ordained a minister of the Methodist Church in Ireland. He holds B.A. degrees in philosophy and psychology from Queens University, Belfast, North Ireland; and has studied at Edgehill Theological Seminary, Belfast, North Ireland; The Menninger Foundation; and Northwestern University where he gained a Ph.D. degree in Pastoral Psychology.

Dr. Williamson was pastor for Glengormley Methodist Church in Belfast, North Ireland, 1959-61; associate minister of Skokie Methodist Church in Skokie, Ill., 1961-64; minister of marriage and family counseling, First Methodist Church, Topeka, Kans., 1964-65; and a Teaching Fellow, Division of Religion and Psychiatry, The Menninger Foundation, 1965-66.

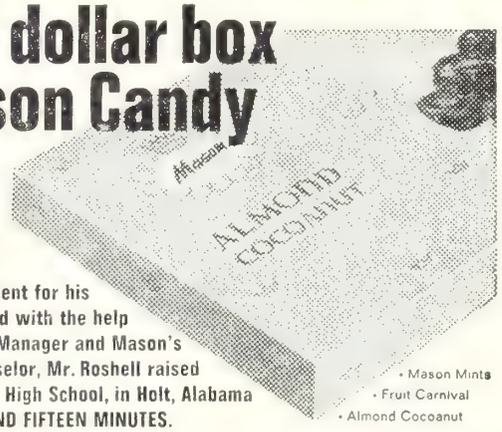
Dr. Herbert said that Dr. Desrosiers asked to be relieved of his role as consultant because of the press of other duties.

Dr. Williamson was recommended to succeed Dr. Desrosiers by the Committee on Psychological Guidance and Evaluation, Conference Board of Ministerial Training and Qualifications. The committee is headed by Dr. W. Arthur Kale, of the Duke University Divinity School faculty.

Easter 1968 in the Holy Land

15 Days in Holy Land $898.00
7 Days in Europe 180.00
Write or call 782-4223
REV. and MRS. WILLIAM A. ROCK, JR.
Kerr Street Methodist Church
419 Kerr Street, N. W.
Concord, North Carolina 28025

A FREE dollar box of Mason Candy worth $1200?



Mr. Frank L. Roshell sent for his FREE box of candy and with the help of Mason's Regional Manager and Mason's local Campaign Counselor, Mr. Roshell raised $1200 for the Boteler High School, in Holt, Alabama IN ONLY ONE HOUR AND FIFTEEN MINUTES.

"The candy was given to the students on Friday afternoon at the close of school. By 4:30 PM of the same day, the drive was completed. This method of raising $1200 in less than two hours is undoubtedly the best method I have ever used. Mason's Two-Hour-Plan does not take the student away from any school activities and it eliminates the agony of running a prolonged sale."

Send for a Free box of candy and let our Campaign Counselor explain Mason's Two-Hour-Fund-Raising Plan. Here are some of the highlights: No risk—No investment. Each box of Mason candy has an attractively printed sleeve bearing your organization's name, picture and slogan. We prepay shipping charges. Return what you don't sell. Your group keeps 40¢ on every dollar box sold. Pay only after you have sold the candy. For details and your free dollar box of Mason Candy, fill in and mail the coupon below.

PAT MASON, Dept. 723, Mason, Box 549. Mineola, L.I., N.Y. 11501
Please send me (without obligation) further information and have your Campaign Counselor bring me my Free box of candy and explain Mason's Extra-Profit / Prize Award Program.
NAME_____ AGE (if under 21)_____
ORGANIZATION_____
ADDRESS_____ CITY_____
COUNTY_____ STATE_____ ZIP_____
HOW MANY MEMBERS_____ PHONE_____
Mason Candies, Inc. Mineola, L.I., N.Y. (Offer available only to non-profit groups.)

Among Our Colleges

100 BANQUET AT LOUISBURG

The third annual 100 Banquet at Louisburg College brought over 170 supporters to the college on Dec. 8.

"The 100" is a yearly financial support effort for Louisburg College in which members contribute to the various phases of the college program in amounts of $100 or more.

100 Chairman J. Harold Talton reported on gifts totaling $53,930 for the year.

✧

CLASS OF 1968 PLEDGES TO PFEIFFER COLLEGE

The Class of 1968 at Pfeiffer College has set a goal of $200,000 as its class gift to the college.

Presentation of the gift will be made in 1993 at the 25th reunion of the class.

Class President Thad Woodard, Raleigh, said his class would have $1,000 in this fund by their commencement in May 1963 and would seek gifts yearly from class members, investing the money received in a special investment account. Class members have raised $800 to date in the first phase.

✧

RECORD ENROLLMENT AT GC

With a record enrollment of 652 degree students, Greensboro College has a student body drawn from 22 states, the District of Columbia and three foreign countries. The total includes 495 women and 157 men.

A decisive majority of the students—456—come from North Carolina communities. Virginia is second with 61 students. Foreign countries represented are Finland, Japan and Okinawa.

PFEIFFER PLAYERS HONORED

Two Pfeiffer College soccer players have been named to the 1967 "All South" soccer team.

They are Ed McDuell, team captain and a senior from Cape May, N.J., and Bob Parry, Burlington, N.J., a sophomore who played in the line.

These two players plus Allan Anderson were named to the 1967 National Association of Intercollegiate Athletics District 26 all-star team. Anderson is a junior from Wantagh, N.Y.

✧

GC RECEIVES GRANTS

Greensboro College has received a $2,500 check from the Esso Education Foundation as its share of the 1967-68 grants totaling $2,622,150.

Dr. J. Ralph Jolly, president of the college, said the 1967-68 grant in the third such grant to GC from the foundation.

Greensboro College also has received a check for $1,500 as an unrestricted grant from the Aid-to-Education Program of Texaco, Inc. This is the fifth $1,500 grant awarded to the college by Texaco.

✧

SPECIAL GIFTS MADE TO DUKE

Gifts totaling $2,791,000 have been made to Duke University through action of the trustees of The Duke Endowment. The funds—including $1,915,000 in special allocations by the Endowment and $876,000 from the Nanaline H. Duke Fund for Duke University—will go toward the cost of 10 separate projects.

The gift from Nanaline H. Duke Fund was made to help defray the cost of the new Medical Science I Building, a $7-million project slated for completion next May.

Other large allocations for buildings include $615,000 toward the new Chemistry Building; $500,000 toward the major addition to the William R. Perkins Library; and $300,000 toward a proposed new Physical Education Facilities Building for Men.

A grant of $200,000 was made to help pay the cost of further improvements to the Duke telephone system, and an award of $100,000 was made to the School of Engineering to assist its efforts in improving the faculty and facilities.

The remaining $200,00 goes to four separate projects. These provide funds for faculty research, help support distinguished professorships in the arts and sciences, help defray campaign costs for Duke's Fifth Decade Program; and underwrite the cost of dedication ceremonies for the William R. Perkins Library when the addition and renovation work is finished.

✧ ✧ ✧



N. C. WESLEYAN RECEIVES TEXACO GRANT

A $1,500 check as first payment on a $7,500 Texaco grant is being presented to Dr. Thomas A. Collins, Wesleyan president, by W. E. Stamper, left center. W. C. Collins, Rocky Mount district sales supervisor for Texaco, stands beside Stamper, his Raleigh district sales manager. Dr. Allen Cordts, Wesleyan director of development, is at the far right.

Dr. N. M. Harrison Succumbs

Dr. Nathaniel Mason Harrison, 76, of High Point died on Dec. 17 at his home. He had been ill for the past 21 months.

A retired member of the Western North Carolina Conference, Dr. Harrison served as minister of West End Methodist Church in Greensboro from 1920-24. He also was associate minister of Grace Methodist Church, Greensboro, for a time.

When High Point College was opened in 1924 the Rev. Dr. Harrison served the school in capacities of promotional secretary, dean of men and instructor in public speaking. From 1939-50 he was president and chairman of Leward Cotton Mills of Worthville and at the same time was full-time promotional secretary and vice president of High Point College. Harrison Hall, the present cafeteria at the college, bears his name.

Greatly interested in the mission work of The Methodist Church, he was instrumental in organizing building teams which went to Latin and South America, Cuba and Alaska. In 1961 he was the organizer of a relief effort for Cuban refugees in Miami, and with aid of the local Kiwanis Clubs and others a caravan of four large trucks loaded with supplies went to the Florida city.

Dr. Harrison was a member of the board of trustees of High Point College for many years, and served this board as its secretary-treasurer for a part of the time he was a member of the board.

Funeral services were held on Dec. 19 at Wesley Memorial Methodist Church, where he was a member. Dr. Philip L. Shore, Jr., High Point district superintendent, and the Rev. R. Delbert Byrum, associate minister of Wesley Memorial, officiated. Burial was in the City Cemetery, Asheboro.

Dr. Harrison is survived by his wife; one son, N. M. Harrison, Jr., of High Point; two grandchildren; four sisters, Miss Ethel Harrison of Lillington, Mrs. Thomas Hunter of Wilmington, Mrs. E. R. Nelson of Lillington and Mrs. W. E. Swaringer of High Point.

Snyder Receives Eagle Rank

Vernon Gilbert Snyder, III, son of Mr. and Mrs. V. G. Snyder, Jr., of Thomasville, received the highest award in Boy Scouting, the Eagle Rank, on Sunday morning, Dec. 17, at Memorial Methodist Church in



VERNON GILBERT SNYDER, III

Thomasville. The award was presented by Bunn Hackney, Jr., of High Point, Scout Executive of the Uwharrie Area Council.

A sophomore at Thomasville Senior High School, Vernon was elected to the Order of the Arrow in 1965. In the summer of 1966 he was selected to travel out west with a group of area scouts and spent two weeks camping at the Philmont National Scout Ranch in New Mexico. This past summer he traveled in Europe and the Scandanavian countries.

His mother, the former Miss Evelyn Fields, was Director of Christian Education at College Place Methodist Church in Greensboro prior to her marriage. Her parents, Mr. and Mrs. Hal Fields, are long-term residents of Greensboro and members of College Place Church, where they have been leaders in the church and in the district.

✧ ✧ ✧

The church is not trying to tell people what they must believe, but is trying to tell them what they can believe, and what a difference it will make in their life if they do believe these things.

Roy L. Smith



Sunday School Lesson

FOR JANUARY 14, 1968
(International Lesson Series)

The First of Jesus' Signs

Background Scripture: John 1:43-2:12
Lesson Scripture: John 2:1-11

As we launch into this the second lesson on the Gospel of John, let us keep sharply before us the purpose behind John's writing. As we indicated in last week's comments, this purpose was that the reader "may believe that Jesus is the Christ, the Son of God, and that believing . . . (he) may have life in his name." (John 20:31)

It is always a great help, in whatever we may read, to know what the writer is trying to do; what his purpose is in his written work. What he says and what he leaves out will surely be affected by the object he has in mind. John's object was to lift up Jesus as the unique Son of God; Himself very God, and the One to whom all should look for salvation.

Everything that John includes in his story about Jesus is there because it in some way contributes to this central purpose. Would it not be well, therefore, as we go along to ask of ourselves, "How does this particular story or comment contribute to the lifting of Christ as Lord and Saviour?"

We would further point out that if the reader of this and the other books of the New Testament does not agree with the point of view and conclusions of the writers, then he is likely to see in the writings only a disjointed series of stories and anecdotes, loosely strung out, without any orderly form.

The passage under study for today recounts the story of Jesus at the wedding in Cana of Galilee. The story tells of Jesus turning the water into wine. It is the first of seven miracles which John records in the book. As he tells of how the wine gave out at the wedding—a most embarrassing thing to happen to the host—and of how Jesus was asked to do something about it; of how he transformed the water used for ceremonial purifications into wine, he is saying to his readers: "Look at this marvelous thing which Jesus did! No mere man could do such a thing as this. Jesus was no ordinary person; He was the very Son of God!"

Perhaps the Christian today would say about all this, "I don't believe in Christ because of His miracles. I accept Him as Saviour and Lord because of the pure life He lived; because of the God-like spirit which possessed Him." But we must remember that John was writing for the benefit of people who lived a long time ago; of people who believed that signs and wonders, the doing of miracles, was necessary to validate a claim to divinity. It is not only necessary to translate ancient writings into modern languages. Along with the translation, there must go a knowledge of the setting in which the story is cast. John wrote this account of the life of Jesus for a people who were tremendously impressed by miraculous deeds and who looked upon them as necessary credentials.

It may well be that if John had been a modern apostle, he might have shifted some of his emphasis so as to get his main message across to modern sophisticated, science-minded man. But we should make this fact plain: he would not have changed his basic message about Jesus Christ.

Several interesting, though incidental aspects of the story may well be brought out. It would appear that Mary, Jesus' mother, was in some official relationship at the wedding. She may well have been related to the bridegroom.

A wedding in that time and place was no small affair compared to our weddings today. A wedding feast then usually lasted for a week and often longer. One can easily understand, therefore, why after a week or perhaps two weeks of feasting and celebration, the wine gave out. Also, the event ought not to be viewed as a "drunken orgy." The wine was consumed in connection with meals and presumably in moderation. Here too, we are in danger of transferring the events into a modern setting and distorting the true picture. As to the use of wine, it should be pointed out that this was more or less fermented juice and not distilled liquor. Also, without knowledge of sanitary conditions, water was often polluted and a source of sickness rather than health.

Mary is credited in the story with making a most beautiful and sublime remark. In speaking to the servants, and not knowing exactly what Jesus would do about the lack-of-wine situation, she remarked "Do whatever he tells you." What a world of faith and trust was contained in those words! Do we have that degree of trust in Christ?

KLM's new 15-day Bible Lands/Europe Tour —3 countries, just $90 down!

(Take up to 24 months to pay balance, at about $35 per month. Total tour cost: only $898*.)

KLM's tour includes all the inspiring cities and shrines of Israel, plus the best of Greece and Italy—*in first-class comfort.*

KLM's price covers round-trip jet economy excursion fare from New York, deluxe and first-class hotels (private baths), meals, tips, transfers, sightseeing.

Escorted departures every Monday. (*Mon. and Thurs.* starting Jan. 1, 1968.) Clip coupon. Then see your travel agent.

*Based on 14-21-day, 15-person GIT fare.

Please send free brochure with details of KLM's 15-day Bible Lands/Europe Tour for $898 complete. I am interested in leaving on or about_____

Name_____

Address_____

City_____ State_____ Zip____

(My travel agent is)

KLM
Royal Dutch Airlines
Dept. C, 609 Fifth Ave.
New York, N.Y. 10017
JL

KLM

ROYAL DUTCH AIRLINES

Woman's Activities

N. C. CONFERENCE

Mrs. H. W. Doub

ANOTHER YEAR

Another year, we pause, we stop to think. We are a year older, and trust we are a year wiser, but what have we accomplished? As much as we could have or should have? There is nothing we can do about it now, if we have not. What we can do is resolve to do better in the New Year ahead. First of all we can count our blessings and be grateful for health, the most priceless possession of all. Then thankful for our home and family. Thankful for friends, and their contribution, thankful we were able through our small efforts, to make life more pleasant for a few people who came our way. May all of us resolve to show our love and appreciation to those nearest and dearest to us, and try harder to be of greater service and leave the next year a little better, because our service efforts have been greater.

SOCIAL ACTION MEETING

For 140 Methodist women social action leaders meeting in New York Dec. 6-9, the question was not whether Christians should be involved in politics — but how. That Christians should be involved was not questioned, but was accepted; rather the leaders wrestled with 1968 election year issues and strategies for effective Christian political involvement.

Election year 1968 was one of four targets for the attention of the leaders, who attended a unique planning-orientation conference sponsored by the Woman's Division of the Methodist Board of Missions Other issues receiving attention—and upon which there were action recommendations —were: The Methodist Church and race, the International Human Rights Year in 1968 and World Understanding workshops.

The conference was unique in that it was the first time in the 28-year history of the Woman's Division that it had called together all of the jurisdiction and annual conference secretaries of Christian social relations of the Woman's Society of Christian Service and the chairman of Christian social relations of the Wesleyan Service Guild in jurisdictions and conferences.

The conference was called because of urgent responsibilities in world and national crises faced by Methodist women in 1968, Miss Thelma Stevens told the leaders—in her first public appearance since being injured in an automobile accident last August. She is assistant general secretary of the Woman's Division for Christian Social Relations.

For election year 1968, the conference recommended many actions including: 1. Identification of these as principal issues for Christians—Vietnam, human rights (especially civil rights), urban crisis, poverty at home and abroad; 2. Involvement in politics through financial contributions to parties and candidates, cooperation with community groups in citizenship education, etc.; 3. Aid in voter registration; 4. Influencing public opinion on issues through the mass media (letters to the editor, statements to news media, etc.); 5. Church sponsorship of "know your candidate" and other political education meetings through such forums as circle meetings, church school classes, coffee hours at church and family church suppers.

The conference was careful to stipulate that under virtually no circumstances should a church or church group support a particular candidate or party.

The recommendations followed a presentation on 1968 election issues by the Rev. Dr. J. Philip Wogaman, professor at Wesley Seminary, Washington, D.C., and a former candidate for state legisature in California. Declaring that the 1968 elections will be a watershed of basic importance to nation and world, Dr. Wogaman identified four fundamental issues:

1. American use of technology and wealth, focusing on the paradox of general U.S. affluence and yet 30,000,000 in poverty; 2. The racial crisis, especially as it is seen in the despair in America's black urban ghettos; 3. The question of national power, centering in uncertainty about Vietnam, "the administration not having sold its case in three years of escalation"; 4. Preservation of a free society with continued guarantee of the right of dissent and measures to counteract extremism.

In the area of race, the conference acted after hearing Miss Peggy Billings, a Woman's Division staff secretary for Christian social relations, define two areas of greatest urgency; 1. How to make continued progress toward an inclusive Methodism at all levels and yet preserve the leadership and participation of Negroes and other minority groups; 2. How the church can cope with the intensified racial crisis in America, especially in the cities.

Among the conference recommendations on race; 1. Provide every possible opportunity for white and Negro Methodists in Southeast and South Central areas where church structures are being merged, to meet each other and work together; 2. Help to develop right attitudes by whites toward Negroes and other minority groups —discouraging attitudes of fear, rejection or withdrawal and encouraging attitudes of respect and reconciliation; 3. Work "in the world" with secular groups for justice and opportunity for Negroes in jobs, housing and education; 4. Assure that all groups are represented in Society and Guild leadership.

Actions recommended by the conference to observe 1968 as International Human Rights Year, as designated by the United Nations, included: 1. Urging the Senate to ratify UN covenants on forced labor, genocide and rights of women; 2. Emphasizing human rights at annual meetings of Societies and Guilds; 3. Working with church and secular groups to promote communitywide observances, including investigation of the human rights situation locally.

★

W. N. C. CONFERENCE

Mrs. John C. Wright

JANUARY IS GUILD MONTH

Be it snow in Montana
Or sun in Florida
January is Guild Month
Wherever you are.

Guild Month is a *special event*
To be celebrated by
One
Or a number of "happenings":

- Woman's Society and Guild festive occasions,
- Extra publicity sparked by Guild,
- Promotion of Guild by Woman's Society,
- Honest study of self,
- Special community action thrust,
- A party event to recognize new members,
- Special program—an evening at home, or a day apart with employed women of other denominations and faiths,
- Spiritual renewal of Advent and Christmas at work for self and others,
- Goals for 1968 Meeting—Guild and Woman's Society officers planning together new purpose based goals.

—*The Methodist Woman*

NEWS FROM MISS JENNY LARSEN

Miss Jenny Larsen, Methodist missionary nurse in Monrovia, Liberia, sends her New Year greetings to her friends in Western North Carolina. Miss Larsen made many friends one summer when she was the registered nurse at the School of Christian Mission of the Southeastern Jurisdiction at Lake Junaluska. She was on furlough from the Methodist Hospital Nyadiri in Southern Rhodesia at the time.

As many other women do at the beginning of the year, Miss Larsen evaluates what has been done and finds reasons to be grateful, then looks forward to the future.

She writes: "There is much to look forward to and be thankful for these days. If there were no problems or needs, of course, there would not be any occasion for us to be here.

"Something we are grateful for is there is an increased interest in entering the ministry here, we have fifteen new applicants and, along with others from the Lutheran

Church, have stimulated the plans for a new ecumenical venture, a theological school, hopefully the opening date will be March 1, 1968.

"The Lamco (Liberian-American-Swedish Mining Co.) has offered to rent very cheaply a group of old buildings to the mission for this purpose.

"Another thing we are grateful for is the new mission plane, given us as a memorial to Dr. Harley by the W. North Carolina Conference. This plane facilitates getting around the conference territory, both for the bishop and missionaries, and it will also enable the doctor to get to remote isolated areas that have been without medical care for so many years.

"All this, of course, calls for more nurses for the new clinics, ministers to serve, and teachers for the new schools.

"As the rains are subsiding and the days becoming more hot again, one feels depleted of physical energy and one wonders how one will help keep up to it at all, but an increasing staff of Liberians are taking over more and more, so it is sort of like one's dreams coming through, and that gives strength for the day.

"We can never be grateful enough for your prayers and support of the Church's ongoing program in Liberia.

Best wishes and greetings,
JENNY LARSEN, R.N."

MARION DISTRICT NEWS

The officers of the Marion District Woman's Society of Christian Service evaluated their program of Officer Training at a meeting held in Rutherfordton on Nov. 25. These training sessions were held in each county in the district earlier in the fall. Mrs. Kimball Miller, district president, paid tribute to the district officers for their excellent work in the project.

Miss Mattie Lou Summey, district secretary of Missionary Education and Service, said that 47 societies in the district had conducted mission study courses. She told of the work at the Yokefellow Service Center in Rutherford County.

Mrs. Joe Benson, Christian Social Relations secretary, outlined many projects of concern to Methodist women.

Mrs. Miller was elected to go to the Southeastern Jurisdiction meeting in Birmingham, Aa. in February. Mrs. Sherrod Salsbury of Morganton was chosen as the local woman to represent the district, and Mrs. Vance Queen of Valdese is alternate.

The next Executive meeting will be in Burke County in February. The group planned to invite two local presidents to attend each executive session in the future.

A LOOK AHEAD—1968

As we briefly look back to the past year we will recall it has been a year for "trying on" new ideas. We are seeing that because each person is an individual with desires, needs, and talents, we cannot regiment them into an organization. Rather we must all work together to *create* an organization to more effectively meet individual needs and give individual opportunity for service. . . ."

MRS. GILREATH ADAMS, JR.
Conf. Sec. Membership Cultivation

• CALENDAR OF COMING EVENTS •

NOTE: If any of the meeting dates or places are in error, please inform the ADVOCATE immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

Jan. 7-15: Annual Meeting, Board of Missions, Hilton Hotel, Denver, Colo.
Jan. 8-12: Conference for Ministers and Directors of Evangelism, Nashville, Tenn.
Jan. 14-15: National Association of Schools and Colleges of The Methodist Church, Minneapolis, Minn.
Jan. 14-18: Annual Meeting of Board of Hospitals and Homes and Annual Convention of National Association of Methodist Hospitals and Homes, Statler-Hilton Hotel, Cleveland, Ohio
Jan. 22-26: Conference on Evangelism for Supply Pastors, Nashville, Tenn.
Jan. 29-Feb. 1: Annual Meeting, General Board of Education, St. Louis, Mo.

NORTH CAROLINA CONFERENCE

Jan. 7 : Greenville District Board of Lay Activities
Jan. 8 : Elizabeth City District Seminar on Funeral Service, Hertford
Jan. 9 : Greenville District Seminar on Funeral Service, Jarvis Memorial Church, Greenville
Jan. 9 : Committee on In-Service Training, St. Luke Church, Goldsboro, 11 a.m.
Jan. 14 : New Bern District Conference, First Church, Morehead City, 2:30 p.m.
Jan. 14 : Burlington District Conference, First Church, Graham, 2:30-5:00 p.m.
Jan. 15 : New Bern District Seminar on Funeral Service, First Church, Havelock
Jan. 16 : Goldsboro District Seminar on Funeral Service, St. Luke Church, Goldsboro
Jan. 16 : Board of Christian Social Concerns, Methodist Building, 10 a.m.
Jan. 17 : Rocky Mount District Seminar on Funeral Service, First Church, Rocky Mt.
Jan. 21 : Fayetteville District Conference, Chestnut St. Church, Lumberton, 2:30-5
Jan. 21 : Goldsboro District Conference, St. Luke Church, Goldsboro, 2:30-5 p.m.
Jan. 22 : Wilmington District Seminar on Funeral Service, Wesley Memorial Church, Wilmington
Jan. 23 : Fayetteville District Seminar on Funeral Service, Haymount Church, Fay.
Jan. 24 : Sanford District Seminar on Funeral Service, Page Memorial, Aberdeen
Jan. 24 : Methodist Foundation, Inc., Methodist Building, Raleigh
Jan. 28-31: Chowan-Perquimans Christian Workers' School, Hertford
Jan. 28-30: Montgomery Christian Workers' School, Trinity Church, Troy
Jan. 29 : Burlington District Seminar on Funeral Service, Davis Street, Burlington
Jan. 29 : Methodist College Second Semester Begins
Jan. 30 : Durham District Seminar on Funeral Service, Asbury Church, Durham
Jan. 31 : Raleigh District Seminar on Funeral Service, Fairmont Church, Raleigh
Jan. 31 : N. C. Wesleyan College Registration for Spring Semester

WESTERN NORTH CAROLINA CONFERENCE

Jan. 7 : Winston-Salem District Conference, Winston-Salem, Mount Tabor, 3-8 p.m.
Jan. 8 : Board of Education, Charlotte, First Methodist Church, 10 a.m.
Jan. 8-10: Mission to Ministers, Preaching Lectures, Charlotte, First Church
Jan. 9 : Meeting of Selected Youth Interested in Ministry, Charlotte
Jan. 10 : Conference Historical Society Executive Committee, Charlotte, First Church, 1:30 p.m.
Jan. 25 : Third Call, Methodist Builders' Club
Jan. 29-30: Workshop on Planning the Program of the Local Church

Something To Think About

Recent developments in theology center around a theology of hope. Christian symbols point to a God who goes ahead of us and who is bringing a new future into being. His word is essentially a word of promise that awakens in us the hope for a new future. It is a word that upsets old stabilities, arouses dissatisfaction with the old order, and frees us to expect and serve the things that are to come.

The Christian understanding of history focuses on death and resurrection. The social order does not stand open to the future. Again and again it has to be broken open. When institutions become sclerotic, they have to be reproduced.

I believe that Christian faith can produce the type of person whose own inward experience of death and resurrection equips him to let the old die and be buried, and frees him to give form to new possibilities.
Richard Shaull, Princeton Theological Seminary





MRS. CATHRINE VICK

Dear Girls and Boys:

HAPPY NEW YEAR! This is my wish for you now and all through the days that are ahead. This new year will be, for a large part, what you make it. Your thoughts and actions will do much to determine whether it will be a happy year or not. When you do your work promptly and the best you can, when you speak with thoughtfulness, when you are cheerful and unselfish, you will be helping others as well as yourself to have A HAPPY NEW YEAR.

AUNT CAY

THE BAKER'S DOZEN

Baas opened the door of his tidy bakery shop and peered out into the night. "No customers in sight," he thought, "I might as well close up shop for the night."

No sooner had Baas closed the door and covered the counters for the night than there was a determined rap on the door. In walked the ugliest looking old woman Baas had ever seen.

"What can I do for you, Mistress?" asked Baas.

"A dozen of the Saint Nicholas cookies," the old woman replied.

Carefully Baas counted out twelve of the cookies and put them in a bag which he handed across the counter.

"One more!" shrieked the old woman. "It takes thirteen to make a dozen!"

"Twelve makes a dozen," responded Baas.

"No! Thirteen makes a dozen!" The old woman snatched the bag of cookies from Baas' hand, dashed it in his face, and flounced out of the shop.

Baas closed up shop and joined his family in his home above the store. His wife noticed that he was upset and he told her the whole story.

"You might have humored the old lady," she suggested. "Just a little New Year's Eve gift of an extra cooky, you know."

Baas shook his head. "No one is going to tell *me* there are thirteen in a dozen. Business is business, even on New Year's Eve."

The next night, and the next, and the next, the same strange customer came to Baas' bakery shop. Each time she asked for a dozen Saint Nicholas cookies. Each time they argued about the number in a dozen. Each time she refused the bag into which Baas had counted the twelve cookies.

Baas grew so nervous that his wife began to spend the evenings in the shop with him and the old woman came no more.

One morning Baas walked into the shop and found everything just as neat as when he left the night before. When his first customer arrived, Baas unlocked the money box to make change, and there was not so much as a copper in it.

Another day, Baas stepped out of the bakery to chat with the men in front of the shop and when he came in all his pastries were turned wrong side up with their sweetness oozing out upon the counter.

One day Baas measured his bread mixture carefully and set it in a warm corner but it would not rise. The next day it rose and rose and rose until it filled the whole shop. Then the oven began to give trouble. One day the fire would go out. The next day it would burn his cakes into black cinders. One day the whole oven fell on Baas without a bit of warning. So it went for a whole year.

Finally it was New Year's Eve again. Baas was alone in the bakery shop. He shuddered as he piled the Saint Nicholas cookies. They reminded him of the bad luck he had had all year. He hoped the old woman would not come again. "O Saint Nicholas," he moaned. "What shall I do if that old woman comes again?"

The door opened noiselessly. By the counter stood a tall man in flowing cape and high red bishop's hat. "You ask what to do if the old woman comes again? On New Year's Eve," said the Saint, "it will not hurt you to count thirteen to the dozen. Giving a little more than he is paid to give never hurt anyone—on New Year's Eve or at any other time."

Saint Nicholas was gone. Baas heard a voice saying, "A dozen Saint Nicholas cookies." There stood the ugly old woman.

Baas took a bag and started dropping in the cookies, counting each one aloud. "One, two." He thought of what Saint Nicholas had said. "Seven, eight." He thought of all his unhappiness. "Eleven, twelve." He thought of the good Saint Nicholas, always giving, giving, giving.

"Thirteen Saint Nicholas cookies, Mistress," said Baas as he dropped in the thirteenth cooky and handed the bag to the old woman, bowing politely as though she were the fairest woman in the land.

"Your bad luck is over," she said. "But you must promise me one thing. Ever after this, there will always be thirteen in a baker's dozen."

"Thirteen, to be sure," agreed Baas. "Giving a little more than he is paid to give never hurt anyone—on New Year's Eve or at any time of the year."

—Adapted from an old folk tale

FAIREST LORD JESUS

"Christ is Born," we sing and say at Christmas. Then from Christmas until Easter in our churches and homes we think about what the coming of God's Son has meant to the world. We remember how He grew "in wisdom and stature, and in favor with God and man." We remember how "Jesus went about doing good." We try to live as He taught men to live; as children of God our Father and as brothers of one another. The hymn "Fairest Lord Jesus," is one we can sing in the weeks following Christmas for it reminds us of the Saviour who comes into our lives and makes them lovely. It is a hymn to carry our families into the New Year. Get a hymn book and sing this hymn in your family. Learn the words if you do not know them. It is a hymn you will enjoy for many years.

MYSTERIOUS ICE CUBE

You can't saw a woman in half, but you can do a similar trick with an ice cube. Balance a ruler between two tall cans. Put an ice cube on it. Twist an end of a long piece of wire around an unopened soup can or other heavy object. Run the wire over the ice and fasten the other end to the can so that it is suspended. Soon the wire will pass through the ice cube, but the cube won't be in two pieces. Has it been split in half? Is it still in one piece?

BIBLE GAME

To the following names add letters to get the proper name to complete the statements below. Dan; Cana; Philip; So.

1. To a son of Jacob, add three letters and get the man who was cast into the lion's den.
2. To the place where Jesus wrought His first miracle, add two letters and get the land that flowed with milk and honey.
3. To one of the twelve apostles, add five letters and get a book written by Paul.
4. To a king of Egypt, add five letters and get a king who had great wisdom.

ANSWERS FOR THE LAST ISSUE

c, h, g, f, a, d, e, b.

Miss Student Nurse Selected

Miss Janie Lou Weasel, a senior at Riverside Methodist Hospital School of Nursing in Columbus, Ohio, has been chosen Miss Methodist Student Nurse of 1968. From McClure, Ohio, she was chosen from among 31 candidates entered by Methodist-related schools of nursing.

In commenting on the purpose of the contest, Dr. Olin E. Oeschger, general sec-



MISS JANIE LOU WEASEL

retary of the Methodist Board of Hospitals and Homes, pointed out that "the real purpose of the contest is to give status to the nursing profession in our Methodist agencies, and to focus attention on the importance of attracting high-caliber persons into the various church-related occupations in our hospitals and homes."

Miss Weasel will be presented officially during the annual convention of the National Association of Methodist Hospitals and Homes in Cleveland, Ohio, January 16-18.

The daughter of Mr. and Mrs. George Weasel, Jr., she is one of six children. Miss Weasel said of herself, "I chose nursing because it offers a variety of vocations—a counselor, a mother, an aid in healing, a minister, a teacher, a friend, and many other occupations."

Miss Weasel is president of her senior class in the Riverside Methodist School of Nursing and she has held other posts in the school and in the Student Nurses' Association of Columbus. In high school, she was cheerleader, editor of the newspaper, student council president, and French Club president, in addition to participating in Future Homemakers of America, choir and band. She presently assists in the directing of the children's choir at Saint Paul Methodist Church in Columbus.

The new Miss Methodist Student Nurse is probably one of the few nursing students in the country who received her student pilot's license before she received her auto driver's license. Other hobbies include target shooting with pistol, shotgun and bow and arrow.

NORTH CAROLINA CHRISTIAN ADVOCATE
$3.00 per year. Subscribe now.

The Broad Scope

★

QUAKE LEAVES 20,000 HOMELESS

Church World Service has appealed for assistance to disaster victims of the recent earthquake in Debar, Yugoslavia, near the Albanian border. An initial $5,000 has been sent to purchase tents for the 20,000 who suffered the loss of their homes. An appeal is being made for $30,000 to alleviate the sufferings of people in some 40 villages around Debar which suffered 80 per cent destruction.

☆

PSYCHEDELIC CHAPLAIN

Pvt. Benjamin L. Osterberg wants to become an army chaplain for what he calls a hippy religion. Drafted a month ago, he is the Boo Hoo or "primate of northwestern Florida" of the Neo-American church which claims 600 members in the United States and regards mind-expanding drugs as sacramental.

The American Civil Liberties Union has announced that it will take to court Private Osterberg's case.

☆

WINTER TENTS FOR JORDAN REFUGEES

Three thousand Arab refugees, now housed in flimsy canvas shelters, will soon have heavy-duty tents capable of providing cold-weather shelter. Capable of housing six persons, the 500 tents were made in Karachi, Pakistan. The Jordanian Government is contributing the cost of the airlift. The tents themselves are being paid for by Church World Service. The estimated cost of $35,000 will come out of the $2 million which Church World Service hopes to raise for the victims of the Arab-Israeli war.

About 55,000 refugees in the Jordan valley are now living in tents, most of which are not suitable for winter. CWS (Church World Service) has thus far contributed, in funds and materials, $489,186 toward its commitment of $2 million.

★

WOMEN PROTEST BOMBING

Two hundred and fifty church women of Jackson, Miss., plunked down $714 to express their indignation and concern at recent bombings in their state. They represented a wide assortment of denominations, including Methodist, Baptist, Presbyterian, Episcopal and Roman Catholic.

Their statement, in the form of a paid advertisement, appeared in the *Clarion Ledger* and the *Jackson Daily News* on Dec. 13. Its full text is as follows:

"We, as women of Jackson, feel a common responsibility to speak concerning our community. The recent acts of violence in this city and other parts of the state undermine everything women believe in.

"We are profoundly disturbed.

"The very peace and safety of the home has been invaded and called into question. We feel children should not be forced to speculate about whose home or house of worship might be destroyed next. We know, too, that malicious gossip increases tension and becomes a threat of a different kind.

"Jacksonians must be free to respect one another, to value the free exchange of ideas, to be participants in a good community. As women we feel we have a unique role in creating a climate which supports these goals. We accept our responsibility in this task."

☆

HIGHER EDUCATION ISSUES TO BE STUDIED

The Danforth Foundation has granted $48,500 to the National Council of Churches to underwrite costs of planning a major three-year study of critical issues in higher education. Some 80 educators, including students, faculty, administrators and specialists as well as representatives of churches will form a nucleus for the study.

Some issues to be studied are 1) alternative institutional models for higher education; 2) the student and the total learning environment; 3) the structure and use of new knowledge; 4) the university and urban society; 5) the university in international perspective; and 6) new roles for academic man.

★

THE PRESBYTERIAN OUTLOOK MARKS 150TH YEAR

The current issue of *The Presbyterian Outlook*, independent weekly published at Richmond, Virginia, bears volume No. 150. On its front cover it carries in a genealogical table the story of its past. In its ancestry are listed no less than 21 predecessors, beginning with *The Missionary*, published at Mt. Zion, Ga. Other names in its line of succession are—to name a few—Watchman of the South, North Carolina Presbyterian, Southern Presbyterian, Central Presbyterian, The Presbyterian Advance, The Presbyterian Tribune.

There were numerous mergers. In 1944 the Presbyterian of the South became The Presbyterian Outlook, and shortly thereafter The Presbyterian Tribune of New York was joined with it under the name it now bears.



In *A Pocket Prayer Book*, Bishop Ralph S. Cushman has compiled prayers, scripture, poetry in a beautiful little book. White-bound edition, $1.00; $10.00 per dozen.

The Upper Room

The world's most widely used daily devotional guide
1908 Grand Ave. Nashville. Tenn. 37203

METHODIST NEWS ROUND-UP

NOW IS THE TIME TO STUDY, SPEAK UP

"Now is the key opportunity for Methodists to speak to the consultation," declared Dr. Robert W. Huston, general secretary of the Commission on Ecumenical Affairs. He pointed out that a considerable number of communities across the nation will be studying COCU (Consultation on Church Union) during the early months of 1968. Already some study on the local church level has been going on and reports have been received representing "an interesting variety of views."

★

WORLD SERVICE REPORTS GIVING IS UP

With half of their fiscal year gone, Methodists are supporting their basic world-wide benevolence fund at a rate of 7.88 per cent above that of a year ago. According to figures released by Dr. Don A. Cooke, general treasurer of The Methodist Church, eight other categories of benevolence and administrative funds are running ahead of a year ago and three benevolence funds are behind.

The figures are for the six months ending Nov. 30. A total of $6,102,115 has been given for World Service. The annual goal of the fund is $18,000,000.

★

MISSIONS BOARD PROVIDES FUNDS FOR DEFENSE IN SO. AFRICA

The World Division of the Methodist Board of Missions has joined other U.S. church agencies in providing funds for the defense of 35 South-West Africans charged with treason by the South African government, it was announced at the Division's executive committee meeting in New York on Dec. 13. The 35 in question are being charged with breaking South Africa's "Terrorism Act." The trial began Sept. 11, and summations for the state are scheduled this month.

Other U.S. denominations participating in the defense fund include Presbyterians and Lutherans.

★

PFEIFFER TO CONFER DEGREES

Two widely known Charlotte business, civic, and church leaders, and a Thomasville Methodist minister will be awarded honorary degrees by Pfeiffer College at its 1968 commencement. The lay churchmen will receive the degree of Doctor of Humane Letters. They are George M. Ivey, chairman of the Board of Directors of J. B. Ivey and Co., and Herschel Hill Everett, theatre chain owner.

The Rev. Charles G. Beaman, Jr., superintendent of the Thomasville District in the Western North Carolina Conference, will have conferred upon him the Doctor of Divinity degree.

The honorary degrees will be awarded during the college's commencement exercises on May 13, 1968, at which time 159 seniors are scheduled to receive diplomas.

SIMPSON COLLEGE REVAMPING CURRICULUM

After a two-year study, Simpson College, Indianola, Iowa has adopted a curriculum which includes a one-month separate study-term between semesters. The fall semester will end before Christmas and the spring semester will not begin until February. During January there will be a one-month interim for individual study.

For this interim study-term, Freshmen will have an option of taking one of three subjects. Sophomores can take one of six or eight subjects, while Juniors and Seniors will have 35 or 40 options. The upperclassmen may study on the campus, travel for credit, or attend another cooperating college. A spokesman for the program explained, "This interim period allows an important change of pace for students to study subjects intensively and in the depth that normally they would not have experienced."

★

NILES AS MISSIONS CONSULTANT

Dr. D. T. Niles of Ceylon will be a consultant to the World Division of the Methodist Board of Missions during two months of next year. The world-famous Methodist church leader and theologian will be working with the board on its long-range planning program, and on its 1968-72 quadrennial emphasis on peace, world hunger and urbanization.

He is now chairman of the North District of the Methodist Church in Ceylon, but travels widely every year in presenting addresses and lectureships. For some years, Dr. Niles was secretary of the National Christian Council in Ceylon. He has also served on the World's YMCA staff in Geneva and was vice-chairman of the first World Conference of Christian Youth held at Amsterdam in 1939. He has been in the forefront of the ecumenical movement and was active in the Amsterdam Assembly in 1948, as well as all subsequent assemblies of the World Council of Churches.

Among the numerous books he has penned is *The Preacher's Task and the Stone of Stumbling.*

★

MISSISSIPPI METHODISTS CONDEMN BOMBINGS

The Jackson (Miss.) District Conference, meeting at Florence, Miss. on Dec. 4, adopted a resolution condemning recent acts of violence in Jackson, Miss. and in the state. Read by a prominent layman, C. R. Ridgeway, the statement deplored recent bombings and called upon the citizens of the state to reaffirm their belief in freedom of thought and expression.

Citing several instances of bombings, the statement took note of the fact that "the early founders of our nation came to this country to get away from intimidation where men would have freedom of thought and freedom of expression. We recognize that the genius of this nation is founded in the God fearing humble spirit of our citizenry as they seek truth in a climate of free discussion. We would ask all men in these days to restrain themselves from violent action and to be tolerant of the views of others and be mindful of the teachings of the Bible and of Jesus Christ. Let us read again the teachings of Micah: 'What does the Lord require of thee but to do justice, and to love kindness and to walk humbly with thy God?' "

★

BISHOP DEPLORES SPLIT OVER VIETNAM

In a special Christmas message to the Methodists of his area, Bishop Gerald Kennedy of Los Angeles recently expressed concern that "our church should be split into conflicting parties" over the Vietnam issue. He urged Methodists to "pray for the President of the United States and all who are entrusted with the great decisions affecting this nation and the world."

"While all of us are united in our desire for peace," he continued, "we are not united in our beliefs of how we ought to achieve it." He said that he addressed them "not as 'doves' or 'hawks' but as Methodist Christians desiring to bring ourselves to Christ and follow his will."

★

CHRISTIAN ARTS FESTIVAL HELD IN KOREA

A highlight of 1967 for the Christians of Korea, a Christian Arts Festival, was both commemorative of the 80th anniversary of Christian work in the country and a part of the worldwide movement to relate the Christian faith to the arts.

Sponsored by Methodist-related Ewha Woman's University in Seoul and other Christian agencies, the festival included artistic expression through painting, the dance, music, drama and poetry.

Among the events of the festival were: an exhibit of 65 paintings by 32 Christian artists; programs of modern and classical Korean dance symbolizing the "Life of Job" and the "Resurrection"; a concert of Bach religious music, an oratorio and an opera; religious drama by a national theatre group and a "Night of Literature," featuring readings from Korean poets.

Available

$6\frac{1}{2}\%$ INTEREST

(Yield to Maturity)

REGISTERED
FIRST MORTGAGE
CHURCH BONDS

For Information
Call or Write:

Church Investors

DeKalb-Peachtree Airport
Atlanta, Ga. 30005
Telephone: 451-5431

NORTH CAROLINA
christian advocate

DUKE UNIV LIBRARY
DEC 8
DURHAM N C 27706

VOLUME 113 GREENSBORO, N. C., JANUARY 11, 1968 NUMBER 2



EUB Is Strong on Missions

The Evangelical United Brethren Church will bring to the United Methodist Church, which is to take form at the Uniting Conference at Dallas in April, a strong and well established missions program. Our sister church has missions in Japan, the Dominican Republic, Ecuador, Sierra Leone (Africa), Indonesia, the Philippines, Hong Kong, Puerto Rica and Brazil.

Its mission program has been characterized by a strong ecumenical approach and by wide diversification in services rendered. It has also been slanted toward the development of indigenous churches.

The above picture illustrates something of the broad base of service being rendered. It shows a scene from the EUB mission in Ecuador. Here John Herr (left) and the Rev. George Kreps (right) are shown working with a youthful understudy on an experimental farm in a project to improve the stock of turkeys. (See the article on pp. 6 and 7 for further details.)

* CAROLINA BRIEFS *

¶ The Rev. Dr. Cecil Hefner, superintendent of the Statesville District, has been released from the hospital and is now recuperating at his Statesville home.

¶ Dr. G. Don Gilmore of the Groesbeck Methodist Church, Cincinnati, Ohio, preached at the morning worship service of First Methodist Church, Rutherfordton, Jan. 7.

¶ Mrs. Mamie J. Parker, a resident of the Methodist Retirement Home in Durham, died on Nov. 4 at Duke Hospital in Durham at the age of 87. She was an active member of St. John's Methodist Church, Durham, as long as her health permitted. Interment was in the Cedar Grove Methodist Church cemetery in Orange County after funeral services at Walker Funeral Home in Hillsborough.

¶ The Rev. Samuel D. McMillan, Jr., pastor of the Saint Matthew's Methodist Church, Fayetteville, has been elected president of the Fayetteville United Ministerial Fellowship for 1968. This is an interdenominational, inter-racial ministerial organization for pastors and chaplains in the Fayetteville-Fort Bragg, Cumberland County area. Mr. McMillan had previously served two terms as secretary and one term as first vice president.

¶ Dr. W. Arthur Kale of the Duke Divinity School faculty, will join two other U. S. theologians this month in conducting seminars for USAF Protestants chaplains in Alaska, Japan and the Philippines. He will lecture before groups of chaplains in Anchorage, Alaska; Tokyo, and at Clark AF Base near Manila. In addition to the five-day seminars, Dr. Kale will lecture at the University of Kwansei Gakuin at Nishinomiya, Japan, and at Union Theological Seminary in Manila.

¶ The Rev. Dr. James Warren, minister of St. James Methodist Church, Raleigh, will launch the study on Japan at First Methodist Church, Cary, on Sunday, Jan. 14. He will preach at the two morning worship services and lead the discussion at the 7:00 o'clock evening service. Dr. Warren led the study on Japan at the N. C. Conference School of Missions last summer. He and the Rev. Troy Barrett, pastor at Cary, will exchange pulpits on Sunday morning. The mission study will continue through Jan. 28.

SOUTHEASTERN EQUIPMENT CO.



Chairs and tables in complete range of sizes for every Church need. Steel and wood folding chairs, folding banquet tables, speakers' stands. Also office desks and chairs. Write for information.

SILER CITY, N. C.

The Western North Carolina Conference Methodist Credit Union will hold its annual meeting at the Methodist Building, Statesville, on Tuesday, Jan. 23, at 2:00 p.m.

B. A. Haire, *Secretary*

¶ A son, Christopher Dean, was born to the Rev. and Mrs. J. O. Dowdle of Clyde on Dec. 24 in the Memorial Hospital in Asheville. Mr. Dowdle is minister of Central Methodist Church in Clyde.

¶ Dr. Lee F. Tuttle, executive secretary of the World Methodist Council, will preach at Memorial Methodist Church, Thomasville, on Sunday morning, Jan. 14. He also will speak at the mission study to be held at 5:00 o'clock on Sunday afternoon.

¶ At the November meeting of the Methodist Ministers of the Gastonia District a resolution was unanimously passed requesting that Bishop Earl G. Hunt, Jr., be returned to the Charlotte area for the next quadrennium. Copies of the resolution were mailed to the Committee on Episcopacy of the Southeastern Jurisdiction.

¶ Dr. W. R. Cannon, dean of the Candler School of Theology, Emory University, will preach at First Methodist Church, Charlotte, on Sunday morning, Jan. 14. He also will participate in the School of Missions at First Church on Sunday night. Dean Robert Cushman, dean of the Duke Divinity School, opened the study on last Sunday evening.

¶ Dr. and Mrs. John R. Church of Winston-Salem celebrated their Golden Wedding Anniversary on Dec. 25. They live at 1849 Ardmore Road and have one son, John R. Church, Jr. Dr. Church, a member of the Western N. C. Conference, has been a minister for 47 years. For fourteen years he served as a pastor and since that time has been an approved evangelist of The Methodist Church.

¶ A workshop on the roles of the church and synagogue in current social concerns will be held on six Monday evenings, from Jan. 15 through Feb. 19, 7:30-9:30 p.m., at the First Christian Church in Greensboro. Sponsored by the Greensboro Religious Education Association and the Greensboro chapter of the National Conference of Christians and Jews, the workshop is for all who teach and lead in the religious education programs of churches and synagogues. Each of the six seminars will feature a keynote speaker who is an authority in his field.

Easter 1968 in the Holy Land

15 Days in Holy Land $898.00
7 Days in Europe 180.00
Write or call 782-4223
REV. and MRS. WILLIAM A. ROCK, JR.
Kerr Street Methodist Church
419 Kerr Street, N. W.
Concord, North Carolina 28025

MCOR To Meet In High Point

The Methodist Committee for Overseas Relief is scheduled to meet in High Point, January 22-23. The international Methodist agency which works in the areas of relief, rehabilitation, refugee resettlement and renewal of life on a world-wide basis has been in existence for almost thirty years, during which time it has distributed $30,000,000 in aid.

The meeting in High Point is on the invitation of MCOR member Holt McPherson, editor of *The High Point Enterprise*. Business sessions will take place at Schrafft's New South Motor Inn.

A special feature of the meeting will be a public dinner on Monday evening, Jan. 22 at 6 p.m. at Wesley Memorial Methodist Church, High Point. A large attendance of ministers and laymen from throughout North Carolina is expected for this meeting, at which the Rev. Dr. Kenneth Carlson, pastor of First Methodist Church, Glendale, Calif. will speak.

The Western North Carolina Conference Board of Missions is to meet in High Point at 2:30 p.m. on Monday, Jan. 22, and its members will then be present for the dinner meeting that night. Members of the Board of Missions of the North Carolina-Virginia Conference who live within the geographical area of the Western North Carolina Conference have been invited to participate in the above activities also.

Bishop Ralph T. Alton of the Wisconsin Methodist Area is chairman of the 25-member MCOR, while the Rev. Dr. J. Harry Haines is general secretary, with headquarters at the Interchurch Center in New York City.

High on the agenda of the meeting will be the 1968 program of aid to Vietnam refugees. MCOR now has seven workers in Vietnam, including Miss Tharon McConnell, a nurse from Mooresville. A report on Protestant relief efforts among Middle East refugees will also be given by the Rev. B. Kenneth Anthony of New York who has been active in relief work as an official of the United Church of Christ.

The meeting will also discuss new directions for service by MCOR in The United Methodist Church. Of significance in this connection is the fact that leaders of the EUB Board of Missions will be present to help with planning for the future. Among their representatives who will participate are Bishop Harold R. Heininger, Minneapolis, who is president of the EUB board; the Rev. Dr. John F. Schaefer, Dayton, Ohio, general secretary, and Miss Lois C. Miller, Dayton, who is secretary for interpretation and education.

On Sunday morning, Jan. 21, MCOR members and executive staff personnel will preach in several High Point area churches. Arrangements are being made through the Rev. Dr. Philip Shore, Jr., superintendent of the High Point District.

Editorial Potpourri

•

Last Sunday morning at Horne Memorial Methodist Church, Clayton, three college students spoke on the subject "My Faith and My Search for Truth." They were Phyllis House and Jane Daly, a freshman and a senior respectively at East Carolina University, and David Bell, Jr., a sophomore at N.C. State University. Other youths of the church, of which Rufus Stark is pastor, also participated in the service.

What took place at Clayton is typical of a large number of the Methodist churches of the state which observed Student Recognition Sunday on Dec. 31. We hope the students got a good hearing. They have something important to say to the rest of us and we had better listen. In a day when the one bad apple in the barrel of young people gets most of the publicity, we should give due credit and recognition to all of the good ones.

•

The dinner meeting at 6 p.m. on Monday, Jan. 22 at Wesley Memorial Methodist Church, High Point, sponsored by the Methodist Commission on Overseas Relief presents an unusual opportunity for ministers and laymen in the general area. It has been scheduled in connection with the meeting of the executive committee of MCOR. A large number of ministers and laymen are expected to make reservations and attend.

•

We had the privilege of worshipping with and preaching to the congregation of Mount Carmel Methodist Church near Reidsville on Dec. 31. It was snowing when we arrived, but inside all was warmth and cordiality. The pastor, Wade Bustle, had been called out of the state to visit a daughter who was to undergo major surgery.

Charlie Taylor, the lay leader, had charge of the service and presided with grace and finesse. Standing in the open country, the church has slightly over 300 members. Its attractive brick structure, built in about 1953, is impressive in beautiful surroundings.

Mount Carmel is an old church dating back to 1777. But it is obviously young in spirit and vitality. We were impressed by the number of children and young people in the congregation and by the worshipful spirit which prevailed. These were obviously a people who possessed a living faith and for whom prayer and praise were not mechanical but deeply meaningful.

After the service was over, we looked over a beautifully bound history of the church, which was attractively kept in a glass case. It listed men and women who had gone out from the church into the ministry, names such as these: John Anderson, Horace Guerrant, J. T. Strader, S. T. Barber, W. S. Smith, Lindsey Strader, Silas Strader, Donald Durham, J. Adrian Thompson, Harold Strader, Penn Dix, Mrs. Ivon Roberts, and Miss Olllie Smith.

Our acquaintanceship with Miss Ollie goes back to boyhood years in Korea, where she was a missionary until retirement in 1937. She was at church Sunday, sitting on the front row.

•

We talked to a pastor last week who expressed apprehension over a situation which deserves more attention than it gets. We refer to toy weapons of war being given to children. He stated that after Christmas each child in the church's kindergarten was asked to bring his favorite Christmas gift toy to church. He never saw so many tanks and guns and other items in a modern arsenal of war.

Recognizing that child psychologists disagree about the possible pernicious influence of such toys, we are inclined to feel that the safe and good thing to do is to concentrate on giving toys which are creative; which will involve the child in ideas not associated with war and killings but with constructive contributions to humanity



GROUNDBREAKING HELD AT BUTNER

Local, district and conference church officials took turns breaking ground on Sunday morning, Dec. 10, for a new educational building at Community Methodist Church in Butner. Among those participating in the ceremony were, with shovels, Bishop Paul N. Garber, left, and the Rev. Dr. O. L. Hathaway, superintendent of the Durham District; second row, left to right, Layke Geiger, chairman of the Long-Range Planning Committee; Dr. Ed Boyette, chairman of the Official Board; the Rev. Frank Lloyd, pastor; the Rev. Dr. Wilson Nesbitt of Durham, director of Rural Church Work for the Duke Endowment, and the Rev. LaFon Vereen of Raleigh, executive secretary of the N. C. Conference Board of Missions. Completion of the building is expected during May, 1968.

For COLDS take 666

NORTH CAROLINA
CHRISTIAN ADVOCATE
Official Organ of the North Carolina and Western North Carolina Conferences of The Methodist Church
ESTABLISHED 1855
James C. Stokes—Editor and Manager
Address all correspondence to P. O. Box 508, Greensboro, N. C. 27402

Second-class postage paid at Greensboro, N. C. Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., 429 W. Friendly Avenue, Greensboro, N. C. 27401

Single subscriptions, $3.00 a year; every family plan: each subscription, $2.50 a year. All subscriptions payable in advance. Obituaries and resolutions, $2.00 for the first 100 words; $2.50 per hundred for next 200 words; 3 cents per word for all over 300 words.

The Methodist Board of Publication
O. Kelly Ingram, Durham, President, H. G. Allen, Statesville; N. E. Edgerton, Raleigh; T. C. Hoyle, Jr., Greensboro; Charles E. Jordan, Durham; L. W. Routh, Greensboro; Wilson O. Weldon, Nashville, Tenn.; Carl C. Wooten, Kinston.

EDITORIALS

★

DO WE NEED LESS MEETINGS —OR BETTER ONES?

One of the bishops of our church recently stated that he knew how The Methodist Church could save two million dollars: cut out a lot of meetings and conferences. We knew what he meant, and are inclined to join the chorus of amens which probably reverberated across the country following the publicizing of the statement.

The problem is ecumenical, not merely Methodist. Listen to this from a Presbyterian source: "Probably there is no medium under such persistent attack as the meeting—the committee meeting, the planning meeting, the stated meeting, the organizational meeting or any of countless other types of meetings. . . . Caught in a clutter of meetings leaves no time for the essential task."

Sounds sort of Methodistic, doesn't it? But wait a minute before taking the key out of the ignition switch and throwing it into the street! Maybe our problem is that we are having too many of the wrong kinds of meetings. Moreover, some of our people may be having to attend too many meetings, while other folks never know what it is to be in on a district-wide or conference-wide meeting.

Now let's face it. People in executive positions from secretaries and other officials of the general church right on down to the annual conference just have too many meetings to go to. For some of them, attending conferences of all sorts has practically become a way of life. They move from one to another like birds of flight, and spend so much time dealing with high-flying ideas that they have lost the smell of clover, much less the sometimes bitter taste of the grass roots. They are often "keynote speakers" and as such spend so many words dealing with high-level policy and "over-views" that they lose touch with the average pedestrian churchman who has come to listen.

We would here pause to offer a suggestion to general secretaries—and perhaps editors—who would like to make a "crash-hit speech" while addressing a gathering of plain ordinary preachers and laymen. We make no charge for the advice, and here it is. Get back down to earth. Let your audience know that you grew up in a local church; that you were once just a pastor or one among other laymen in a congregation; that you too have a wife and family to support; that you realize and appreciate the fact that talking about the ideal and meeting the reality may be two different things. Come to think of it, this might not be bad advice for all of us preachers as we stand in the pulpit every Sunday morning.

But to get back to my main line of thought, some of us do have too many meetings. There is evidence that pastors must attend more than is necessary. But what about all of the members of our churches who have never attended a church meeting outside of their own church or charge? Here the shoe is on the other foot. These people are being smothered in cocoons of isolation. They need to get out of the close atmosphere of the local church occasionally. How else can they broaden their perspectives? They need to feel the connectional pulsebeat of the larger church.

W. W. Reid states the case thus: "I wish that *every* local church member could attend at least one gathering on a broader basis than his local church each year. It might be a district rally, or a conference school, or a regional workshop of one of the general boards, or a subdistrict planning meeting on evangelism, or stewardship, or missions, or church school methods: every such meeting attendance is a ray of new light coming back to the local church. This is the educational process without which the local church will become atrophied."

We have a feeling that the mounting criticism of meetings and conferences grows out of two legitimate complaints. One is that too few people—both laymen and preachers—are being called upon to attend too many consultations, workshops, et cetera, ad infinitum. These few people should get a break; and the vast host of non-attenders who never go to anything should be wedged out of their cubbyholes of comfortable isolation and brought back into the mainstream of church life.

The other legitimate complaint is this: too many meetings are too long and too dull. People who plan church meetings tend to calculate on the fact of a captive audience. Commission chairmen from all over a district are herded together on a Sunday afternoon like lowing, protesting beef cattle brought together by the alert round-up tactics of cowboy-pastors. When they get to the assembly-point, they find that the fodder is too high or too dry, or that it is tramped-down hay fluffed up a bit with pitchforks. The analogy may not be elegant, but you know what we mean.

To be very precise, if a dozen or a hundred people are being asked to give two or three or five hours each to church business in fulfillment of their Christian duty, then these who are the recipients of this precious time have an awesome stewardship responsibility. They are obligated to see that this time is not wasted on irrelevant cliches or squandered on half-baked, poorly organized presentations. More use of art, drama and other modern communication techniques would vastly improve the traditional church meeting.

Programs of this nature take imagination and they take time and energy. Perhaps this is the main reason why we do not have more meetings of this caliber, and why we do have so many church leaders who leave a meeting whispering under their breath "just catch me spending another evening like this!"

All of this might not save the church two million dollars. But if it would bring two million people off of the sidelines and into the game, we could afford the dollars.

WATCHING AND LIVING

Are we becoming a nation of spectators rather than of doers? There is strong evidence that we are. This is not good. We are spending too much time watching other people act and too little time doing for ourselves.

In this situation, we are the victims of our own technological achievements. There is so much to be seen and read and heard, and so many more channels of communication. Exciting drama, stark reality, can be piped into our dens, or laid out for us in four-color photography. Almost anything of unusual interest going on anywhere in the world is brought right before our eyes.

As a result, we are held in fascination. Who wouldn't be? We see the best of drama, not in New York City, but right at home. We view the best of football, not in below zero temperatures, but in the warmth of our own living room. We are made spectators of daily happenings; tragic, momentous, exciting from all over the world.

It is a great privilege to have such intimate access to so much that is happening in our world. Especially is this true for shut-ins and for all whose physical activity must needs be limited. But what about the great mass of healthy individuals whose time is largely divided between working at the job and watching television?

Could it be that we are short-changing ourselves, spending too much time at second-hand living? Are we curtailing our creative potential, while squandering the hours with idling motors?

God gave to each of us the time of our lives, and the talents of our minds and hands. We cannot fulfill our stewardship responsibility by sitting and watching the world go by.

The Broad Scope

★

MANUSCRIPT AWARD OFFERED

The Fleming H. Revell Company, publishers of religious and inspirational books, is sponsoring a $10,000 Manuscript Award as a part of its Centennial Year celebration.

The contest opened on Oct. 1, 1967, and will close on Dec. 31, 1968. It is the hope of the Revell Company that the contest will encourage the creation of inspirational literature—be it practical, profound, historical or contemporary—that will stimulate Christian growth within the individual, the church and the community.

Information about the contest may be obtained by writing to The Revell Centennial Contest, Fleming H. Revell Company, Westwood, N.J. 07675.

★

PICKET FOR HUNGRY, SAYS PASTOR

A Presbyterian pastor in Minnesota has suggested that clergymen go on strike if their congregations fail to give sacrificially for the world's needy. He is the Rev. Robert K. Hudnut, pastor of St. Luke Presbyterian Church, Wayzata, Minn.

He stated that if this were done, it would be "the most eloquent sermon they ever preached." "Congregations should be told by higher church bodies," he continued "that they are not allowed to build unless they give as much to the desperately needy at home and abroad. Higher church officials should be present at church dedications — to picket. And the signs they carry should read: 'What about starving people?' 'What about slum children?' and 'What about the riots?' "

★

SURVEY SHOWS FAITH OF YOUTH

Indications are that America's next generation of scientists will have a firm belief in God. Seven hundred of the nation's most promising high school students gave a decisive answer on the question recently.

The question was posed at the Ninth Annual National Youth Conference on the Atom, held in Chicago recently under sponsorship of some 70 electric utility companies. 85 per cent of the students indicated that they went to church regularly and over half were active in church affairs. Also, they saw no conflict between their scientific endeavors and the teachings of their respective churches.

"You can't separate God and science," said one student. Another declared, "A true scientist cannot function without religion," while still another student asserted that "Science is merely the attempt to explain the manifestations of God's power."

"Science explains what God has revealed," is the way one youth put it, while another explained, "Both (religion and science) are basically the study of God—one in a spiritual sense, the other in a physical sense.' A 17-year-old girl from California added, "Each helps me to figure out who I am."

Probably almost all of the talented group of students would have assented to the comment of Paul Remtamo of Wyoming, Michigan when he declared "I am continually amazed at the perfect order of the universe and am thereby reminded of the nearness of God."

Process '67 Was Great Success

To the delight of most, and the frustration of some of the 3,000 delegates to the University Christian Movement's Conference in Cleveland, Ohio, Dec. 26-Jan. 1, everyone "did his own thing," from protesting the war to planning liturgies.

The Rev. Arthur Brandenburg, conference chairman and director of the Wesley Foundation at Yale University, described Cleveland Week as a "five-day experimental college."

More than 70 small "depth education groups" (DEG's) probed such issues as poverty and the theology of revolution. Closed-circuit television provided feedback on the DEG's, discussion, "dialogue focusers" on key concerns of today and artistic programs.

Called Process '67, the conference was an attempt, according to Mr. Brandenburg and other conference officials, to center dialogue on problems, rather than academic disciplines. "Non-authoritarian, socially-concerned education" was how Philipp Burdett, of the UCM staff, described the model for a free university.

"Christianity demands a response to the world," said Steven Schomberg, UCM president and a student at New York City's Union Theological Seminary. He cited UCM's objective of "bringing about social change through reformulation of the university."

The "process" combines study, strategy, action and evaluation of solutions, which "can only be temporary," Mr. Schomberg explained. At the week's end, he expressed "the excitement of knowing a classroom can be run this way."

The University Christian Movement is the successor to the National Student Christian Federation, which has held quadrennial conferences every four years or so since 1885. The UCM includes Roman Catholics and Orthodox Christians, as well as Protestants. The National Council of the Methodist Student Movement voted in 1966 to become a part of UCM.

Although a majority of the delegates were students, large numbers of faculty, resource persons on specialized areas and clergy attended. About 300 delegates were from overseas.

Opting for direct action, a minority, labelling itself the "radical caucus," engineered various protests against the Vietnam war during the week. About 250 held a peaceful sit-in in the mezzanine of the Sheraton-Cleveland Hotel, conference headquarters, to protest recruitment there by Dow Chemical Company, makers of napalm.

On Dec. 30, following a teach-in in the city square, about 300 students marched to the Federal Building and posted objections to the war, the draft and "exploitation of poor peope." Later that evening six students turned in their draft cards at an ecumenical worship service at the Sheraton attended by 1,000 delegates.

Conference officials divorced themselves from the demonstrations in a prepared statement. Mr. Schomberg later explained that individuals were free to take whatever action their study led to. But UCM and the conference as a whole "must respect the pluralism of theological and political views present in the Movement," he said.

Judging from delegate registration for DEG's, greatest student interest was not in the war, but in "a contemporary understanding of the human." Eight groups dealt with that topic. Other popular concerns were university change, technology and urban problems.

Among the actions taken by DEG's was a test of gullibility to propaganda by a group of mass media. Half of a sampling of conference participants believed a hoax that a North Vietnamese delegation had been denied admission to the conference and signed a petition for an "open" conference.

Experimental worship services, psychedelic happenings, arts workshops and films competed for the delegates' time. In addition numerous groups set up booths or held caucuses to solicit support for Black Power, Catholic Power, Student Power, missionary service, draft resistance, the Spirit Movement and a host of other interests.

While some delegates felt bewildered by the multitude of activities, a majority were enthusiastic about the shift from the traditional conference format of speakers and resolutions to direct involvement in education, reflecting the current mood on campuses across the country.

✧ ✧ ✧

If the Gospel is true for any man, anywhere, it is true for all men everywhere.

The Methodist

HIGH POINT COLLEGE

SENIOR METHODIST COEDUCATIONAL

FULLY ACCREDITED

BACHELOR OF ARTS			BACHELOR OF SCIENCE	BACHELOR OF ARTS IN TEACHING
Art	Music	Social Studies	Biology	Art Education
English	Sociology	Political Science and History	Business	Business Education
Economics	Philosophy		Chemistry	Elementary Education
Languages	Psychology		General Science	Music Education
History	Religion		Mathematics	Physical Education

Write: Admissions, Dept. C., High Point College, High Point, N. C.

A Visit to the EUB Mission Fields

By JOHN F. SCHAEFER

The 140 committed missionaries stationed in 10 countries overseas represent the most significant asset the Evangelical United Brethren Church will bring to the mission program of The United Methodist Church.

This staff, which numbers roughly one-tenth the number of missionaries serving overseas with the World Division of The Methodist Church, includes career and short-term appointees.

To undergird the work of these persons and to help support the indigenous churches with whom the denomination is in partnership, the World Mission Division expends $2 million annually.

The union of the churches was anticipated several years ago when one missionary was loaned to the Methodist World Division to participate in a Bible translation project in Sarawak.

This also prompted the World Mission Division of the Evangelical United Brethren Church to establish a relationship with the Karo Batak Christian Church of Sumatra, Indonesia, which is serving in an area adjacent to the Indonesian Methodist Church. The couple stationed with the Karo Batak Church is working closely with Methodist missionaries and the Methodist field treasurer is helping to administer the program.

In Japan and the Dominican Republic both Methodists and EUBs are engaged in joint cooperative efforts. The two denominations have been related to the United Church of Christ in Japan since its organization. For missionaries serving with the Kyodan the adjustment to a new board should be a simple one.

The united program in the Dominican Republic is considerably older than the United Church in Japan. The Board for Christian Work in Santo Domingo has provided both the Methodists and the Evangelical United Brethren an opportunity to work in partnership with the Dominican Evangelical Church.

The completely indigenous church has not requested personnel from the North American churches. However, it receives financial assistance for its operating budget and for capital improvements.

A pattern of relationship similar to the one most familiar to the Methodists exists between the Sierra Leone (Africa) Conference and the World Mission Division.

Missionaries began work in Sierra Leone about the middle of the 19th century. Through cooperative effort between the Sierra Leonians and the missionaries, primary and secondary schools enrolling more than 20,000 students, a hospital and several clinics, community development centers and some 186 churches with 300 preaching places were established, resulting in the growth of a strong Evangelical United Brethren overseas conference.

This conference is pastored by a group of well-trained ministers and village evangelists and numbers 13,725 members.

Episcopal leadership for Sierra Leone is provided by an American bishop who is appointed by the Board of Bishops to supervise the conference. The Sierra Leone Conference confronts critical decisions concerning its future. One option is to join with the British Methodists and the Sierra Leone Church (Angelican) to form a United Protestant Church of Sierra Leone.

Sierra Leone is a neighbor to Liberia. Both of these conferences confront common problems. The most pressing of these is a critical shortage of ministerial candidates and an adequate program of theological training for pastors. The union may make it feasible for those two conferences to solve this and related problems by a cooperative endeavor. An aggressive Muslim movement, which has been making rather significant gains in West Africa, makes joint actions imperative.



Instructor in the trade school demonstrates a loom to Dr. and Mrs. Hermandez during their visit to Calderon, Ecuador.



Rev. Jack Thomas with villagers in Yekior, Sierra Leone, West Africa.

UNITED CHURCH RELATIONSHIPS

The World Mission Division of the Evangelical United Brethren Church will bring to the union ties with six additional united churches. It has not been the policy of the Evangelical United Brethren Church to seek to establish denominational beachheads overseas. Rather, it has encouraged the organization of strong, independent, indigenous united churches.

With the exception of Sierra Leone, all of the overseas work is related to united churches.

In addition to the two churches already mentioned there are: the United Church of Christ in the Philippines, the Hong Kong Council of the Church of Christ in China, the United Evangelical Church in Puerto Rico, the United Evangelical Church in Ecuador, the Muri Church of the Ekklesia Christian Sudan in northern Nigeria, and the United Congregational and Christian Churches of Brazil.

These churches request and receive missionaries, annual subsidies for their budgets, and capital funds. Although they are grouped together under the general caption of "united churches," they differ greatly and each has its own individuality.

The United Church in Hong Kong, with 20,000 members and the United Church of Christ in the Philippines, which num-

bers 125,000 members, are well-organized and highly structured denominations with numerous church-related institutions.

The church in Nigeria, on the other hand, is working in one of the most underdeveloped areas in Africa. It is just beginning to organize itself for mission and service. And yet it has the distinction of being one of the fastest growing churches in the world.

The United Evangelical Church in Puerto Rico, with 50 churches and 4,750 members, has a history which dates back to the post Spanish-American war years. The United Evangelical Church of Ecuador, which numbers less than 300 members, was first organized in 1964 and is still in its infancy. The Kyodan and the United Church in Hong Kong are moving rapidly toward self-support; while most of the others are dependent upon funds from the outside to maintain their denominational structures and their related institutions.

These connections with united churches overseas and with sending agencies at home and abroad will add an important new dimension to the program of The United Methodist Church.

The integration into the new board of the programs in Japan, the Dominican Republic, Ecuador, Sierra Leone and Indonesia will present few problems. However, churches in the Philippines, Hong Kong, Puerto Rico and Brazil with which the Evangelical United Brethren Church is in partnership exist alongside Methodist churches. In these areas The United Methodist Church will be related to both Methodist conferences and united churches.

It is important to remember that these united churches are dependent, sovereign and autonomous denominations. Although there are complications involved in one mission board being related administratively to two different denominations in one country, it is anticipated that solutions will be arrived at for these problems prior to or soon after the Methodist-EUB church union is affected.

INSTITUTIONS

Perhaps some impression of the involvement of the World Mission Division in institutions overseas may be gleaned from a statistical survey just completed in preparation for church union. The study shows a relationship to: 39 secondary or middle schools, 11 universities and colleges, 11 theological seminaries, 5 Bible training schools, 8 teacher training colleges, 21 hospitals and clinics, 5 literature centers, 10 community development centers and 4 orphanages.

ECUMENICAL INVOLVEMENT

The World Mission Division is related to the ecumenical movement through these united churches and by active participation in the World Council of Churches and the Division of Overseas Ministries, National Council of Churches of Christ in America.

During the past few years a considerable amount of its available funds have been channeled into such ecumenical programs as the Theoogical Education Fund, African Emergency Relief Program, World Literacy Program, Indian Hunger Appeal and the Vietnam emergency. Most of these grants are undesignated and reflect a pattern of giving which has been winning acceptance with Evangelical United Brethren members.



Fifth grade class in Brethren school at Calderon, Ecuador.

The Board of Missions of the EUBs has within its structure the Committee on Emergency Relief and the Overseas Student Scholarship Committee. The work of these committees will be united with the parallel programs in The Methodist Church.

This program of the Evangelical United Brethren Church is supported from a variety of sources.

Eighteen cents of the current budget dollar comes from the Christian Service Fund. The Women's Division contributes about 35 cents, and the program of special missionary support accounts for an equal amount. Gifts from the youth fellowship, from individuals, and from endowment and invested funds make up the additional funds that are needed. Total giving for overseas missions averages $3.30 a member.

Plans are progressing well for the integration of the two overseas programs into one strong United Methodist mission endeavor.

The union promises to enrich and enlarge the present programs of both boards and affords an excellent opportunity to reevaluate all programs in the light of the agreed upon objectives and priorities.

Dr. Schaefer is general secretary of the Board of Missions of the Evangelical United Brethren Church. This article is reprinted from the November issue of *The Methodist Story*.)

Something To Think About

Much of what traditionally has been called evangelism or conversion is distasteful to us: the certainty of the evangelist who unwittingly has forgotten the meaning of humility, the subtle or open pressures that sacrifice reason on the altar of emotion, the exaggerated individualism that ignores societal relationships, the pious religiosity that overlooks ethical imperatives, the eagerness to save souls that become symbols of statistical achievement in membership records. All of this we would disavow; all that is called "evangelism" is not Christian evangelism.

But we may swing over to the point where it can be said, as did a missionary in Latin America: "It seems to be assumed that we Christians can preach sociology without salvation, economics without evangelism, reform without redemption, culture without conversion, progress without pardon, a new social order without a new birth, civilization without Christ."

We must recapture a sense of the primacy of the evangelistic task which underlies any valid participation in Christian mission and can give direction and purpose to any endeavor undertaken in Christ's name.

REV. EUGENE L. STOCKWELL

MARS HILL COLLEGE

Mars Hill, North Carolina



Classroom — Administration Building

Fully accredited liberal arts senior college . . . B.S., B.A., B.M., B.M.E. degrees; majors in art, biology, business, chemistry, classical languages, drama & speech, education, English, French, German, Spanish, home economics, mathematics, history & political science, physical education, music, religion & philosophy . . . Beautiful campus, 1324 students . . . For catalog write Director of Admissions.

The John M. Burtons Report on:

The Yuma Methodist Indian Mission

PART II

Just what are we doing here at Yuma? Our church has a full program, including Sunday morning and evening services, church school, Methodist Youth Fellowship, Woman's Society of Christian Service and an Official Board which meets monthly with reports from all of the commissions and committees. Our local Indian people make all decisions in regard to the program of the church and they are financially responsible for the local program of the church as well as for the interior of the church building. This year they have redecorated the interior of the church building with fresh paint and new drapes, made by one of our young Indian girls.

In February our annual all-Indian Camp Meeting was held, at which time the members of our church were host to approximately five hundred Indians from all over the Southwest. The Rev. Robert Pinezaddleby, a Methodist Indian from Oklahoma, was guest minister. The dynamic effects of this meeting are still being felt on our reservation. Our people are proud to be Christians and proud to be Methodists. The church and mission grounds are considered sacred by our people and are treated as such. For instance, no Indian is ever seen smoking on our grounds; although many of them smoke elsewhere.

WORKERS FROM N. C.

An addition to our activity building was built last year by an adult work team from the Western North Carolina Conference. This facility houses our day care center during the week and on Sunday provides church school classrooms for the nursery and kindergarten ages. Modern toilet and bath facilities are also included. An Indian lady is employed to direct the day care program.

Mr. and Mrs. Raymond Miller, a retired couple from Canton, N. C., came out with the work team from North Carolina last year and stayed to work with us for three months. They plan to return to Yuma again in November and stay through the winter. Several times during the year youth work teams, usually from the Southern California-Arizona Conference, give of their time and energy to help improve the facilities here at the Mission. These volunteer work groups who come to share in our life and work made very favorable impressions upon our Indian people.

Mr. and Mrs. John Shimer are now working with us, primarily in the area of youth work; although they are also involved in other areas of the work as well. During the summer months the young people had Methodist Youth Fellowship each Sunday evening and took part in various activities each week, including swimming parties, cookouts and short trips. Thirty-one young people were sent to church camp this past summer.

SCHOLARSHIP PROGRAM

Eighteen youths took part in the work phase of our scholarship program for this year, which is open to anyone on the reservation regardless of their church affiliation. Each applicant is allowed to work at the Mission for one hundred hours at $1.25 an hour. The work scholarship is given to the student in two parts, half at the beginning of each semester. In addition to this, our Methodist students get a monthly allowance and a round trip bus ticket to and from school.

The Mission has offered weekly piano lessons to anyone on the reservation desiring them. About ten persons have taken advantage of this opportunity.

Sometime we are discouraged by the seeming results of our efforts and investments in our students; however, we realize that no sincere effort is ever wasted. Some time ago a man and his wife came back into the fellowship of our church after many years of drinking and riotous living. As a young boy he attended our Methodist Navaho Indian School at Farmington, New Mexico. In talking with me before joining the church, he said, "What I learned at Farmington has finally come home to me."

MISSION RESPECTED

An Indian lady, Mrs. Carroll Hill, is employed by the Mission. She does some secretarial work, some visiting, assists in counseling and personal work with the people and helps with the general program of the Mission. Last year the Mission made it possible for her to attend night classes at Arizona Western College where she took a course in "Fundamentals of English." A new layette is given to each new mother on the reservation. Mrs. Hill is responsible for the care and distribution of these supplies which are sent to the Mission by women from far and near.

Two other services offered by the Mission are the public showers and the clothing program. These are also available to anyone on the reservation. Some people have expressed concern over the fact that the clothing sent to the Mission is sold to our Indian people. The local Official Board suggested this policy themselves, feeling that buying his clothes would help preserve the individual's pride and would help prevent their taking more than needed.

There is a community center atmosphere about the Mission where every need imaginable is brought to our attention at some time or other. Because of the involvement of our facilities and personnel in the lives of our people for more than sixty-five years, we feel that the Mission has the admiring respect of almost every Indian on the reservation.

ALCOHOL PROBLEM

One of our real concerns is the alcohol problem which so many of our people face. Nearly every home is, or has been in the recent past, seriously affected by this problem. Progress in bettering this situation is extremely slow, but there *is* progress. Some time ago I visited in the county jail with one of our men who has had a very serious drinking problem and who has spent most of his adult life in jail as a result of his drinking. During our talk he expressed a sincere desire for help in overcoming his drinking. Knowing that he is a very smart man, capable of being a leader, I told him to call me when he returned home and that I needed his help in organizing an alcohol rehabilitation program on the reservation.

In a few days he called and said, "Preacher, I'm home and want to talk with you." I said, "All right, where are you?" He answered, "Back in jail." Some months later he was released and again arrested for public drunkenness. Again he called the Mission. I went to the courthouse where I conferred with the judge about a possible solution. He was released with certain conditions being incorporated in this probation.

Through cooperation of the local Indian hospital, operated by the Public Health Service, representatives of the Yuma Alcoholics Anonymous chapter and the assurance of employment by the War on Poverty Program, he was rehabilitated. He has been instrumental in organizing a local Alcoholics Anonymous chapter and was one of ten persons to join the church several Sundays ago. Six of the other nine persons have also had very serious drinking problems.

BETTER HOUSING

We have sought to work hand in hand with all other agencies of concern operating in our community. One of my chief concerns during the past year has been the improvement of housing conditions for some of our people. In accomplishing this I have worked closely with the government agencies whose task is in this area. We have strongly encouraged the Tribal Council to consider making application for a low rent housing project. We are most proud of the efforts of the War on Poverty, operating through the Office of Economic Opportunities.

However, as I compare the government programs with those of the Church, I see the Church dollar accomplishing three times as much as our tax dollar. I do not say that the government is not doing a good job, rather I would say that the government is not as consistent in its relationship to the Indian as the Church has been. Changes in administration bring also changes in program and policy.

As I survey what I consider to be the needs of our community, I see four outstanding ones: better housing, care for the aged, foster home for displaced children and better employment opportunities. At our recent Advisory Board meeting the members voted to consider the possibilities of opening a foster home here at the Mission.

CHURCH TOTALLY INVOLVED

Since coming to Yuma I have see The Church as The Church, concerned with the needs of its people. I have seen The Church involved as it should be involved, not only

in the spiritual, but in the social and physical needs of the people as well.

The American Indian has a tremendous potential. In July we attended a conference on Indian work. At this conference we saw Indian people assuming roles of leadership.

One young Indian said that the American Indian wants an opportunity to make a few wrong decisions. He recalled the fact that the government and The Church have made plenty of them and that the Indian now wants the freedom to make some on his own. I feel that if we continue to help the American Indian come into his own, to develop his own cultures and ideas and at the same time help him fit into the mainstream of American life, we will soon discover a great people among us.

✧ ✧ ✧

RESOLUTION OF APPRECIATION

The Executive Committee of The Board of Education, North Carolina Annual Conference, The Methodist Church, in session November 17, 1967, unanimously approved the following Resolution of Appreciation of Reverend Wesley G. Brogan, Conference Director of Ministry With Children, who resigned this position in June, 1967, after nine years of service (1958-1967).

There are very few times in the life of the Church when it can be said of an individual "he has really left his 'mark' with us." Yet, this is exactly the way we feel about Wesley G. Brogan and his term of service with the North Carolina Annual Conference Board of Education of The Methodist Church, for he has really left his "mark" with us.

It was at the Annual Conference of June, 1958, meeting in Wilson, N.C., that Mr. Brogan was appointed Director of Children's Work. He came to this position after several very successful pastorates in the North Carolina Annual Conference. He brought to this office a rich educational background that included the public schools of Wilmington, Delaware, undergraduate work at Dickinson College, Carlisle, Pennsylvania, and the Duke University Divinity School where he received the B.D. Degree in 1953 with majors in Christian Education and Pastoral Counseling. During these nine years of service with the North Carolina Conference Board of Education he has given creative and consecrated leadership that merits this resolution of appreciation from our Board, from Conference leaders in the area of Christian education, and from every local church in the North Carolina Annual Conference.

Therefore Be It Resolved that we express our deep and continuing appreciation to the Reverend Mr. Wesley G. Brogan:

For his fine Christian spirit in all of his contacts with persons, his keen awareness of the total ministry of the church, and his ingenious ability to weave into its total program an effective ministry with children.

For his able leadership in the area of leadership development and training. Through Christian Workers' Schools, Laboratory Enterprises, Coaching Conferences and Consultations, his knowledge and influence has reached into every local church of the North Carolina Annual Conference. Literally thousands of church school teachers and workers have been inspired to be better workers through his guidance.

For his untiring efforts to improve the physical facilities and equipment for the Christian nurture of children in our local churches. Mr. Brogan met with building committees, church school leaders and workers with children in churches throughout the Conference to advise them regarding proper space, appropriate furnishings and equipment, and making the best use of these facilities for Christian learning and growth.

For the tremendous job he did in preparing the churches of our Conference for the new curriculum for children "Christian Studies for Methodist Children" in 1964. He planned many workshops, laboratory sessions, institutes and consultations to familiarize the people throughout our Conference with these new materials. The overwhelming acceptance of the new curriculum testifies to the success of this effort.

For his foresight in seeing the need for a camping program for elementary boys and girls and his leadership in initiating such a program, including both Resident Camping and Local Church Day Camping. In addition, he helped institute new training designs for camp counselors.

For his pioneering in the church's responsibility for the mentally retarded, especially for his efforts in setting up a resident summer camp for mentally retarded boys and girls at Camp Don-Lee. This program is a cooperative effort with the Murdoch Center at Butner, N. C., and the Caswell Training Center at Kinston, N. C. This program has received national recognition and caused Mr. Brogan to appear before many interested groups to share his knowledge and experience in this area. Several of his articles in this field have been published: "Church Resident Camping for Mentally Retarded Persons," which was prepared for the Committee on Children's Work of the National Council of Churches and published by cooperating denominations; "Church Camping With Mentally Retarded Children" for the Division of the Local Church, General Board of Education of The Methodist Church; and "Special Ministries to Children," which appeared in **Church School Magazine,** August, 1966.

For his leadership beyond the Annual Conference, especially his participation as a member of the faculty of the Southeastern Leadership and Laboratory Schools at Lake Junaluska, N.C., where he served for five summer sessions. He has also served as an instructor of laboratory enterprises at High Point College, The Duke University Divinity School, Union Theological Seminary, and a number of local churches in several states.

Through these and countless other ministries, Mr. Brogan has enriched many lives and helped to strengthen the work of the church in the world. For all of this we are profoundly grateful and join in a hardy and sincere "Thank You."

In this expression of appreciation we are not unmindful of the contribution which Mrs. Brogan and the three Brogan children have made to Mr. Brogan's ministry. It has been truthfully said that back of every great man is a great and noble woman. In this instance Wes has the support and understanding of his wife, Dot, formerly Dorothy Lea Stoltz of Winston-Salem, daughters Susan Lea and Dorothy Elizabeth, better known as "Betsy" and son Wesley Scott. A hardy "thanks" to each of them.

And now, having received the Master's Degree in Education from the University of North Carolina in Chapel Hill the past June, Mr. Brogan is diligently working toward the Ph.D. Degree in Special Education and Psychology at the University of North Carolina. We bid him Godspeed in this ambitious undertaking which promises to unfold into larger and more challenging ministries of service for Christ and his children.

We direct that a copy of this resolution be spread on the minutes of the Board of Education, North Carolina Annual Conference, The Methodist Church, that one copy be given to the North Carolina Christian Advocate, and one copy be presented to Reverend Wesley G. Brogan.

W. M. Howard, Jr., President
Mrs. James A. Auman, Chairman
Com. on Ministry With Children



DURHAM SCOUTS EARN EAGLE AWARDS

On a recent Sunday morning in St. Paul Methodist Church, Durham, the following Boy Scouts received the Eagle Award: front row, from left, Larry Harrell, Jeff Page, Francis Smith; back row, from left, Lynn Craig and Charles Umberger. Scouts Page, Smith and Umberger have already received the God and Country Award. Charles Umberger is the grandson of the late Rev. J. C. Umberger of the WNC Conference.

Stewardship Is the Answer

By J. ROY SMITH

There are so many things that need to be done in this world. So many bold new thrusts that must be made. So many creative new approaches that need to be undertaken. God is calling upon us to take our time, our talents and our possessions and use them in His service. He is saying to us, "The world is yours; go forth now with your stewardship and invest it in the world and help me solve its problems."

The world is yours to enjoy. This is the wonderful thing about our Christian view of life. God created the world, put into it everything needed to let man enjoy it, and He desires for us health and not sickness, joy and not sorrow, life and not death.

But He also has woven into His creation restrictions, limitations, laws. Therefore, man enjoys life only when he lives it in accordance with the intentional laws of the Creator. We have a remarkable ability to foul things up, to get out of bounds, to run against the grain. Most, not all, but most of the unhappiness in this life is because we do not honor the commandments of God, because we do not live within the limitations of the Creator.

God put us here, furthermore, to discover His world. This is the great new fact about our world. So much is yet to be discovered. There is so little that we really know. When most of us went through school we were told that all the continents had been surveyed, all the seas charted, all the circumferences measured. The day of the pioneer is over, we were told. But just ten years ago a man from my community punctured the rim of our little world and went into outer space. A whole new world opened up. This is the way it is in God's world. God has so much more to reveal to us than we can ever imagine. But we have to bring ourselves into the discipline in which He can more fully reveal the nature of His world to us.

Paul said "I fed you with milk, not solid food; for you were not ready for it." God has so much He wants to tell us, so much He wants us to discover, so much He wants us to do if we will discipline ourselves so that His will can become known.

But God is not going to do our homework for us. God is not going to build our churches. He is not going to support our missionaries. He is not going to raise the salaries of our preachers. He is not going to give the money necessary for our colleges. God says to us, "I have given you good brains, fine talents, and opportunities; now go forth and invest these factors, and discover how to bring all of these desirable things into reality." It is never going to happen until we who call ourselves Methodists allow it to happen through us in this great church of ours.

We are never going to solve the problems of our world until we follow this approach. God knows we have problems in superabundance. We've got rats, riots, and revolutions in our cities every day and every night. They shock us, they startle us, they frighten us. Why doesn't God do something, we ask? My dear friends, God is not going to stop riots in the streets. God can do it, but He is not going to do it. He is saying to us, "You've got brains; you've got talents. Take off your coat and roll up your sleeves and find out what is causing these riots." Find the answer to the causes and the riots will cease. Nobody can do it but us.

We have a devastating war going on in Vietnam that is ever escalating, taking the finest flower of our youth. We ask, "Why doesn't God do something?" God is not going to stop the war in Vietnam. God can do it, but He is not going to do it. This is not how God works. But God is saying to us, "You've got the ability to discover the causes of war, and you've got the wherewithal to find the solution. Now, take off your coat and roll up your sleeves and invest your time and your talent and your possessions and wipe it from the face of the earth."

God is saying to us that the world is here for us to discover and to solve its problems. That is why He has given us our time and talents and possessions. This is why He expects us to use them.

So we are here not merely to enjoy and to discover this world. We are here also to improve it. You see, God didn't finish creation. He did not finish it intentionally. If God had finished creation, there would be nothing for man to do.

William Faulkner said that God didn't sign His name to His masterpiece because He hadn't finished it. But He created man to complete His masterpiece. And so in our world there are many imperfections, immaturities, incompletions. And God placed us here to finish the job, to knock off the rough edges, to probe the difficult, to solve what seems sometimes unsolvable. God is saying to us, "You've got work to do, go forth now and invest your time and your talents and your possessions in the improvement of the world."

Finally, God has placed us here to love the world, even as He loves it. This is the greatest unlearned lesson in our day. We haven't as Christians yet learned to love everybody. We love our family, we love the members of our church, we love our friends in the community, but God is calling us to love the whole world, not just our little domicile. This is the great challenge we all face.

God says to us, "The world is *yours*, collectively, sharingly." But we knock the "y" off; we say it is *ours*. And all we are concerned about is our little world. The only difficulty is that there are other groups too that are concerned with "our little world." Before long the two "ours" begin to clash, because we haven't learned to love everybody. Surely the patience of God must be wearing thin, as He notes our failure to understand and practice this.

We cannot spend our love only on ourselves, only on our own family, only on our own faith. Not in this kind of a world. Surely not, if we are going to build the kind of world that God intended.

We go down into the earth and we dig out our possessions and we mold them into bullets and missiles and rockets, and we throw them across oceans not in love but in hate. Of all the people who have ever walked across the face of God's earth we today are the ones who have shown our hatred in the most destructive fashion.

Historians say that in all of recorded history, the last half century will go down with a record of having destroyed the most buildings, killed the most people, created the most refugees of any generation up to now. What kind of a witness are we making?

The situation in Vietnam is much in our minds these days. I am not here saying that we should pull our troops out of Vietnam. I believe we have a moral responsibility there. But I am saying that we as Christians are not willing through our stewardship to do for the gospel of love what we are willing to do for the waging of war. The cost of Vietnam is $70 billion. And we are willing to pay it. But are we willing to pay that kind of money for the building of structures of peace and understanding all over the world?

What if we as a nation—including us Methodists—would take $70 billion and put it into food and fertilizer and hospitals and homes; into schools, into missionaries of all sorts, into preachers? Would we not then make a far greater impact in winning the world to Jesus Christ than we are now making? The precise question is, "How much are we willing to invest for the gospel of Jesus Christ?" How much are we willing to spend in money and in talents and in service toward making this the kind of world God wants it to be?

Dr. Smith is pastor of Mount Olivet Methodist Church in Arlington, Va., and is president of the Virginia Conference Board of Evangelism. This address was given at the Conference-Wide Stewardship Rally of the North Carolina Conference, held in Raleigh on Nov. 6.

Available

6½% INTEREST

(Yield to Maturity)

REGISTERED
FIRST MORTGAGE
CHURCH BONDS

For Information
Call or Write:

Church Investors

DeKalb-Peachtree Airport
Atlanta, Ga. 30005
Telephone: 451-5431

Sunday School Lesson

FOR JANUARY 21, 1968
(International Lesson Series)

Becoming A New Person

Background Scripture: John 2:13-3:36
Lesson Scripture: John 3:1-15

The story of Nicodemus' visit to Jesus is one of the best known passages of the Bible. It has been used very extensively to describe and to document the experience of Christian conversion, although in recent years its use has not been very extensive or popular. Nevertheless, when taken in connection with many other statements recorded in the New Testament, it must be given a high place in theological significance.

Theological terminology may well change from one generation to another, but the concepts behind the terms do not change. A man riding in a supersonic jet aeroplane is essentially very much the same sort of person as his counterpart of long ago riding on the back of a camel. Modern man faces the same personal problems as those of people in the time of Moses or of Paul. Society today is certainly more highly organized and complex than when Jesus lived, but can we say that as a social animal the major sources of conflict and friction are really different today from what they were two thousand years ago?

Nicodemus came to talk to Jesus about life and its problems. He came out of genuine admiration. He felt that Jesus had something to say that was worth listening to. Much has been made of the fact that he came at night. Some have seen in this an act of stealth; he didn't want to be seen talking to Jesus. But his night visit may signify nothing more than that at this time Jesus was free from the crowd, and they could talk without being interrupted.

We cannot know how much conversation transpired between the two before Jesus enunciated the principle of the new birth. John, in writing the story of this happening, could very well have left out a great deal of the conversation which was extraneous to the main point. But we do see clearly here the contrast in perspective between Jesus and his visitor.

Nicodemus might be said to represent a certain type of religionist. He was well educated. He was himself a teacher, and probably one of eminence. As a Pharisee, he was identified with a conservative, traditionalist branch of Judaism. As a member of the Sanhedrin he was a person of influence. But we must also say this about him: he was not afraid to step out of the stuffy atmosphere of the "we-have-all-the answers" school to which he belonged, and at least investigate new patterns of thought.

The conversation between Nicodemus and Jesus, however, brought out how bound Nicodemus was to the whole structure of salvation by law-observance which held the Judaic religion in its strangle-hold. What Jesus was saying to Nicodemus was that the way of moral reform, of keeping the law, would never make man into what he ought to be; that only by becoming a new person, by a fundamental change in his inner attitude and spirit, could he be pleasing to God.

Jesus lost Nicodemus, when he began to use such language as this. He did not see how a person could be changed into something other than what the years had made of him. He thought in terms of cause and effect; of merits and demerits, of justification for good deeds and punishment for bad deeds. How could a person throw off the consequences of his past?

Would it be unjust to say that Nicodemus is characteristic of a certain mind-set which is represented in the church today? There are some within the Christian church who have laid aside the idea Jesus offered here. They just don't see it, and therefore they never speak about a revolutionary change in a person; nor do they recommend it to others. They doubt the possibility of sudden or sweeping transformations and disapprove of those who preach or speak in such terms.

Nicodemus asked Jesus to explain what he was talking about. It is doubtful that Nicodemus was satisfied with the explanation Jesus gave: that the new birth was a mysterious thing, coming like the wind, so that one felt its presence but could not tell from whence it came. He indicated to Nicodemus that it was a work of transforming grace wrought within man by God, not earned or gained by man's own efforts.

In his description of the new birth, it is interesting that Jesus did not delineate all of the theological fine print contained in the idea of conversion. Instead, he used beautiful, poetic symbolism to describe what cannot really be described in specific detail. The new birth being a personal religious experience, it comes to different people in different ways; it takes on varied colorations in conformity with the variations in personality of people.

But what this lesson emphasizes is the need of the new birth, the reality of it, and its transforming power in the life of the one who enters into it.



PRINCETON SCOUTS EARN AWARDS

Six scouts were recently presented the God and Country Award at Princeton Methodist Church, Princeton. Participating in the ceremony were, front row, left to right, Ray Sugg, Edgar Holt, III, Bruce Edwards, James Arthur; second row, left to right, Mike Woodard, Rev. Robert Bundy, pastor of the church, and Steve Keen. The first recipients of the award in the community, these scouts have a combined total of 128 Merit Badges and five Eagle Awards.



"THIS IS A DANGEROUS BOOK!"

says FREDERICK BROWN HARRIS, *Chaplain, U.S. Senate, in the Foreword.* ". . . it's dynamite . . . dangerous for those who want to keep religion in shrines and off the street.

"The message of every stirring chapter is that this world is not through with Jesus Christ but that it is through without Him."

GOD STILL SPEAKS IN THE SPACE AGE

by JAMES ROY SMITH, *Pastor, Mt. Olivet Methodist Church, Arlington, Va.*

At your bookstore, or direct from:
Beacon Hill Press of Kansas City • Box 527, Kansas City, Mo. 64141

Woman's Activities

W. N. C. CONFERENCE

MRS. JOHN C. WRIGHT

LET US TAKE A LOOK

Each year as a bright and shining New Year dawns, church women often take a look at the year that is gone, considering what has been done, what could have been done for the church, and, hopefully, what may be done during the coming year.

In this spirit, it is well for the women of the Western North Carolina Conference to take a thoughtful look at the Financial Report of the Conferences in Methodism, published in December in *The Methodist Woman.* The report was compiled by Miss Florence Little, treasurer of the Woman's Division of the Board of Missions, and covers the first three months of the 1967-68 year.

The Western North Carolina Conference Woman's Society stands well in its total giving to missions. It stands fourth from the top in all of the 96 conferences listed in the six jurisdictions. Their total receipts for missions during the quarter amounted to $78,724.89.

The Southern California-Arizona Conference Woman's Society occupied first place with gifts amounting to $85,601.20; the Florida Conference Society was a close second with $85,154.55, while Virginia followed in third place with $81,861.39.

The Southeastern Jurisdiction far exceeded every jurisdiction in its total giving, which amounted to $648,684.05. In the jurisdiction, Western North Carolina was in third place in total receipts, surpassed only by Florida and Virginia.

In the items included in the total giving Western North Carolina ranked second in total pledge, which was $64,876.31, and in Approved Supplementary giving, which was $7,000.

The grand total for the Woman's Division reached $1,745,881.82.

Miss Little sent the following message to every member of the Woman's Society: "The time for sharing need not be only during the brief period known as the 'Christmas Season.' We would find this life even more difficult than it is if God shared His love only a few weeks of each year. Let us in appreciation of His love assume our responsibility as those who claim to be His followers each new day."

GUILD LIT-LIT CHRISTMAS TREES

The Wesleyan Service Guilds of the conference again this year had the Christmas Trees for World Literacy and Christian Literature. Many Guilds had evergreen trees and decorated the tree with green money, each member putting on the tree the amount she wished to give. When the "decorations" were removed from the tree, the total amount was given to the Lit-Lit fund.

Last summer Dr. Leslie Sayre of New York, executive secretary of World Literacy and Christian Literature, was on the program at the Annual Meeting at Lake Junaluska. He felt that the Lit-Lit Christmas Tree was a very novel project. He suggested that each Guild make a picture of its decorated tree, and send a copy of the picture to him to use in promoting the idea for other guilds and societies.

Mrs. Carl M. Worthy, Guild secretary for the WNC Conference, sent this message in the December *Guild-O-Gram*: "I saw a number of Lit-Lit Trees and they were beautiful. Don't forget to send your pictures to Dr. Leslie Sayre. Thanks for the job you have been doing and let us go forward with a determination that we will respond to God's call in this day in trust and obedience."

NEW SOCIETY IN GASTONIA DISTRICT

A new Woman's Society of Christian Service was organized at the Mt. Moriah Methodist Church in Cleveland in the Gastonia District. Mrs. Eugene Hunt, Route 1, Casar, N. C., was elected president of the society.

MRS. CHARLES W. GUNTER
Dist. Chm. Public Relations

EXECUTIVE COMMITTEE TO ATTEND BOARD MEET

The members of the Executive Committee of the Conference Woman's Society have been invited to attend the Midyear meeting of the Board of Missions of the Western North Carolina Conference to be held at Wesley Memorial Methodist Church, High Point, on Jan. 22 at 2:30 p.m. Mrs. Leslie Barnhardt of Charlotte, Conference president, will be head of the delegation.

A high light of the Board meeting will be a dinner session, when the Executive Committee of the Methodist Committee for Overseas Relief will be in session. Bishop Ralph T. Alton is president of MCOR and Dr. J. Harry Haines is executive secretary. Dr. Kenneth A. Carlson of Glendale, Calif., a member of MCOR's executive committee, will be the featured speaker.

Bishop Earl G. Hunt, Jr. of Charlotte sent letters to the officials of The Methodist Church in Western North Carolina Conference, urging all to attend the meeting.

N. C. CONFERENCE

MRS. H. W. DOUB

FAYETTEVILLE DISTRICT PRESIDENT

The new president of the Fayetteville District of the Woman's Society of Christian Service is one who brings into this office many experiences in Christian service and dedication.

Mary Murphy Welborn was born in Jacksonville, Fla., but moved to North Carolina at a very early age. She is a member of Lyon Memorial Methodist Church in Fayetteville. Her husband, Ivan E. Welborn, is plant manager of the Fayetteville plant of Borden Chemical Company. Their daughter, Vicki, is fourteen years old.

Mrs. Welborn, the daughter of Mr. and Mrs. John Joseph Murphy, graduated from



MRS. IVAN E. WELBORN

Rutherfordton-Spindale Central High School, attended Limestone College and Mercy Hospital School of Nursing in Charlotte.

Mary has served as president of her local society, is now vice president and church school superintendent. She served as secretary of supply of the "old" Fayetteville District, has been subdistrict leader and recording secretary.

Our new president has accepted the challenge and the responsibility of leading the women of the Fayetteville District toward a closer walk with our Lord through service in their own groups. With God as her guide, with our prayers and help, we know Mary Welborn will help us all realize that "He has no hands but our hands." As our hands serve there will be a touch of His Kingdom here on earth!

God bless you, Mary!

MRS. C. H. CADE, Secretary
Spiritual Life Cultivation

WRITERS

N. Y. publisher wants books on all subjects, fiction, nonfiction. No fee for professional opinion. FREE: Brochures that show how your book can be published, publicized, sold; tips and article reprints on writing, publishing, contracts. Write Dept. 31-A

EXPOSITION 386 PARK AVE. S., N. Y. 16

Texts From Asbury's Journal

By Homer Keever

(Fifth in a series)

Sunday, January 23, 1785. I had about 100 hearers; to whom I spoke on Joshua xxiv, 15. We lodged with F. C., who was very kind, although he could afford but one bed for three. The horses fared well. Next morning we set off, and came to Old Town instead of Salem; by evening, we reached Brother Hill's, on the Yadkin Circuit. —Journal of Francis Asbury.

Sometimes the good Bishop Asbury can be perfectly maddening with what he does not tell. We would like to know where he preached the day before he went to John Hill's; and we would like to know so much who the F.C. was, his host for the night before. Such questions open the way wide for a guessing game.

We can guess that he preached at Short's but only because on Friday he had set out from Thompson's for Short's, stopping at Waggoner's chapel along the way. And with a lame horse, he would have done well to have gone part of the way from Short's to Old Town after preaching and then gone on to Hill's the next day.

If it was at Short's, it is the last time he mentions the place. Maybe that was because Sarah Short, mother of the "orphants" for whom she had taken up so much land in Guilford County, was married again. Several years later she was helping them sell their land from out in Logan County, Kentucky, but not as Sarah Short. Rather she was Sarah Green, who "had intermarried with Thomas Green" and removed herself to Kentucky. She was there in Logan County when the Great Revival broke out — a movement that created the Cumberland Presbyterian Church. Maybe that has something to do with the fact that Jonathan Bird Short sold land in the vicinity of Greensboro for a Cumberland church.

And while we are maybe-ing, how much we would like to know who F.C. was! He sounds good. Not too wealthy, he had to put Francis Asbury, Henry Willis and Woolman Hickson all in one bed; but he must have been a pretty good provider. The horses fared well.

Maybe the transcriber of Asbury's Journal got the initials mixed up, and it was A. C. instead of F.C. If it was, then we would have hold of one of the more heartening stories of North Carolina Methodism. A.C. would likely mean Archibald Campbell. Just a couple years before Asbury made that trip, Archibald Campbell, farmer, had bought a tract of land from David Walker— in the neighborhood of the present day Walkertown. Archibald Campbell was one of the trustees of Love's Chapel there at Walkertown when it was finally deeded. His place would fit in well.

Archibald Campbell was an orphan from the Scotch highlands, whose mother had left with him hurriedly to escape the wicked uncle who planned to steal his inheritance. Through Pennsylvania, Virginia and Carolina they drifted, headed for the Narrows of the Yadkin, where good land was said to be a-begging for taking up. Somewhere in upper North Carolina they were taken sick and nursed back to health by a Methodist family. That is the family tradition.

You wonder just who the Methodists were in upper North Carolina who made high rank Methodists of Highland Scotch, not so much by their preaching as by sheer kindness. And you wonder if it was A. C. instead of F. C. who in turn showed Francis Asbury all the kindness a frontier farmer just getting settled could show him.

One thing is certain. Preaching at Short's on Sunday morning and getting on about Walkertown to spend the night fits in well with the rest of his itinerary.

• CALENDAR OF COMING EVENTS •

Note: If any of the meeting dates or places are in error, please inform the Advocate immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

Jan. 7-15: Annual Meeting, Board of Missions, Hilton Hotel, Denver, Colo.
Jan. 8-12: Conference for Ministers and Directors of Evangelism, Nashville, Tenn.
Jan. 14-15: National Association of Schools and Colleges of The Methodist Church, Minneapolis, Minn.
Jan. 14-18: Annual Meeting of Board of Hospitals and Homes and Annual Convention of National Association of Methodist Hospitals and Homes, Statler-Hilton Hotel, Cleveland, Ohio
Jan. 22-26: Conference on Evangelism for Supply Pastors, Nashville, Tenn.
Jan. 29-Feb. 1: Annual Meeting, General Board of Education, St. Louis, Mo.

NORTH CAROLINA CONFERENCE

Jan. 14 : New Bern District Conference, First Church, Morehead City, 2:30 p.m.
Jan. 14 : Burlington District Conference, First Church, Graham, 2:30-5:00 p.m.
Jan. 15 : New Bern District Seminar on Funeral Service, First Church, Havelock
Jan. 16 : Goldsboro District Seminar on Funeral Service, St. Luke Church, Goldsboro
Jan. 16 : Board of Christian Social Concerns, Methodist Building, 10 a.m.
Jan. 17 : Rocky Mount District Seminar on Funeral Service, First Church, Rocky Mt.
Jan. 21 : Fayetteville District Conference, Chestnut St. Church, Lumberton, 2:30-5
Jan. 21 : Goldsboro District Conference, St. Luke Church, Goldsboro, 2:30-5 p.m.
Jan. 22 : Wilmington District Seminar on Funeral Service, Wesley Memorial Church, Wilmington
Jan. 23 : Fayetteville District Seminar on Funeral Service, Haymount Church, Fay.
Jan. 24 : Sanford District Seminar on Funeral Service, Page Memorial, Aberdeen
Jan. 24 : Methodist Foundation, Inc., Methodist Building, Raleigh
Jan. 28-31: Chowan-Perquimans Christian Workers' School, Hertford
Jan. 28-30: Montgomery Christian Workers' School, Trinity Church, Troy
Jan. 29 : Burlington District Seminar on Funeral Service, Davis Street, Burlington
Jan. 29 : Methodist College Second Semester Begins
Jan. 30 : Durham District Seminar on Funeral Service, Asbury Church, Durham
Jan. 31 : Raleigh District Seminar on Funeral Service, Fairmont Church, Raleigh
Jan. 31 : N. C. Wesleyan College Registration for Spring Semester
Feb. 1 : Durham District Conference, Carrboro, 10:00 a.m.
Feb. 2 : Inter-Board Coordinating Council
Feb. 3 : Cabinet Meeting
Feb. 5 : Goldsboro District Lay Rally, St. Paul Church, Goldsboro
Feb. 6 : Raleigh District Lay Rally, Edenton Street Church, Raleigh
Feb. 7 : Fayetteville District Lay Rally, Hay Street Church, Fayetteville
Feb. 8 : Wilmington District Lay Rally, Sunset Park Church, Wilmington
Feb. 12 : Elizabeth City District Lay Rally, First Church, Elizabeth City
Feb. 13 : Rocky Mount District Lay Rally, First Church, Rocky Mount
Feb. 14 : Durham District Lay Rally, Civic Center, Durham
Feb. 15 : Burlington District Lay Rally, Front Street Church, Burlington
Feb. 19 : New Bern District Lay Rally, Centenary Church, New Bern
Feb. 20 : Sanford District Lay Rally, First Church, Rockingham
Feb. 21 : Greenville District Lay Rally, Queen Street Church, Kinston, 6 p.m.
Feb. 25 : Wilmington District Conference, Trinity Church, Wilmington, 2:30-5 p.m.
Feb. 26 : Sixth Seminar on Legislation, N. C. Council of Churches, Burlington

WESTERN NORTH CAROLINA CONFERENCE

Jan. 22 : Board of Missions, High Point, Wesley Memorial, 2:30 p.m.
Jan. 22-23: Executive Committee, Methodist Committee for Overseas Relief, High Point
Jan. 25 : Third Call, Methodist Builders' Club
Jan. 29-30: Workshop on Planning the Program of the Local Church
Feb. 11-15: Christian Workers School, Charlotte
Feb. 16-17: Christian Vocations Testing and Guidance Clinic, Greensboro College
Feb. 18-22: Christian Workers School, Concord
Feb. 19 : Regional Seminar on Evangelism, Salisbury
Feb. 20 : Regional Seminar on Evangelism, High Point
Feb. 23 : Annual Meeting, Commission on Methodist Information, High Point College
Feb. 27 : Meeting of the Committee on Pastoral Care and Counseling, Statesville
Feb. 29 : Regional Local Church Public Relations Workshop, Methodist Information



MRS. CATHRINE VICK

Dear Girls and Boys:

Do you realize that there is something special that you can do? It may not seem to be anything big, but it is the talent God has given you to use. Whatever it is, it is your responsibility to use it well and do the very best you can in whatever way you use it. Our story today is about a boy who was unhappy because he could not do what his brothers could. It is important for each of us to remember that everyone is different. It is how we use the abilities that God gave us that helps create a better world. Remember, you are *you*. There is not another one like you. Be the best *you* that you can be.

AUNT CAY

THE WHITTLER OF CREMONA

It was May in Cremona, and carnival time. Revelers danced about the streets in holiday attire — music and gaiety were everywhere. Down a narrow alley, off the square, three boys stood in the shadow. They wore no masks, no scarlet clothing. They were poorly dressed, bare-footed.

Gulio, was talking. "But I tell you, Salvatore, now is the time. In the square where the crowds are we shall make money. . . . You sing, and I will play. Come."

"You are right, Gulio. I will go with you. Merry hearts make open hands, and we will make money tonight. Will you come, Tonio?"

"Yes, I'll come," Tonio answered, "even if I cannot sing. . . ."

The brothers laughed. "You can do nothing but whittle," they said, "and that never earns you a penny. But come, we must hurry. People are in their merriest mood now."

Gulio picked up his violin and led the way. The holiday mood was in their hearts, too, and they frolicked and laughed as they went. But Antonio said little, for he was thinking of what the boys had said—that he could do nothing but whittle. It really made him sad because he loved music and he could do nothing to make it. He had no violin, and when he tried to sing his voice squeaked so that the boys laughed.

In the square Gulio began to play. Salvatore's voice was sweet like a flute, and people stopped to listen. They tossed coins at the boys and Salvatore caught them in his hat.

Tonio sat on the steps of the great Cathedral and whittled as he always did. When it had grown quite dark, he saw a tall man passing.

"That was a pretty song," he said. "Will you sing it again for a lonely old man?" The boys sang it again and the man handed them a gold coin without seeing Antonio at all.

"A gold coin from the great Amati," cried Salvatore.

"Who is the great Amati?" asked Tonio.

"He is the great violin maker," said Gulio. "He is the greatest in Italy, and very rich. But he really cares for nothing but his work."

The boys decided to go home. Tonio went with them and quietly crept into bed. He did not sleep for he had a plan. He could not sing, he could not play, he could only whittle. But right here in Cremona was a great man who whittled, too. With knives and bits of wood, he made whole violins.

Before dawn, Tonio was up. He gathered up a few things he had made with his knife and crept out of the house. He soon found his way to the Great Amati's. He rang the bell. A servant said that the master could not be disturbed so early. Tonio went away and waited. He came back later and rattled the big knocker. The servant was about to send him away, but the master came to the door.

"I have brought these things for you to see," Tonio pleaded. "I cut them with my knife. Do you think I could make violins?"

The great man smiled. "What is your name, my lad?" he asked.

"Antonius Stradivarius."

"And why do you want to make violins?"

"Because I love music," Tonio told him. "But I cannot sing nor play. I can do nothing but whittle."

The master laid his hand on Tonio's shoulder. "Come in and try," he said. "For the song in the heart is all that matters. There are many ways of making music. Some play violins, some paint pictures and make statues. Others till the soil to make flowers bloom. And each is singing his own song. The song you sing with your knives and wood will be just as noble as any others."

So Tonio Stradivarius, the boy who could not sing, became the pupil of the great Amati. He worked hard, often when he would rather play. Years passed, and Tonio still cut and shaped, and placed the strings with the song still in his heart, and the skill growing in his fingers.

That was more than two hundred years ago, and to this day, the greatest of musicians, those who can afford them, use Stradivarius violins. They are very rare and costly, and their tones are mellow and sweet. People often ask how the music they make can be so rich and clear. If Tonio were here he would tell them that it is very simple. It is because they were made with the song in his heart, and the skill in the fingers of a boy who could never sing or play, but could only whittle.

—Adapted

SLIPPERY TRICKERY

Did you have fun with the ice cube trick? Here is another one you might like to try on your friends. They may think it is impossible to lift an ice cube from a glass of water with a thread. They can try it, but of course it won't work. You have magic powder that will do the trick. Rest a loop of thread on the ice, sprinkle salt on it, and lift the thread, cube and all, as soon as the ice you melted freezes again, freezing the thread to the cube.

BIBLE VERSES

Can you unscramble these two Bible verses? Try hard first without looking them up. If you need help, the references are given.

Ubt sehet rea newtirt, htat ey himgt vebeeil hatt Juess si het tsirhc, eth Sno fo Gdo; dan taht lingeebvi ey gihtn veah file rugohth hsi mean (John 20:31).

Taht utho thimgste wnok het cerintyta fo hoset ginsth, reinweh ouht thas nebe tedincrust (Luke 1:4).

RIDDLES

What do all ships weigh, regardless of size? Anchors.

Why does a bald-headed man have no use for keys? Because he has lost his locks.

What is more wonderful than a counting dog? A spelling bee.

ANSWERS FOR LAST WEEK

Daniel; Canaan; Philippians; Solomon.

JUST FOR FUN

As a present for her tenth birthday, Mary was to open her first savings account. At the bank her mother told her: "It's your account, darling, so you fill out the application yourself."

Mary was doing fine until she came to the space for "Name of Former Bank." After a slight hesitation, she wrote firmly: "Piggy."

Board To Take Publication Issue To Dallas

Concern magazine, which began publication almost ten years ago, is scheduled to print its last issue about Feb. 1. (See news item in North Carolina CHRISTIAN ADVOCATE for Nov. 30, 1967, p. 8.) However, the sponsoring agency for *Concern*, the Board of Christian Social Concerns, has indicated that it will put up a fight to continue such a publication in the structure of the new church.

The recommendation to discontinue came from the Committee on Publication Policy of the Coordinating Council, and was adopted by the council at its recent meeting of Nov. 16, 1967. The decision was based upon a General Conference policy decision made about ten years ago, and incorporated into the *Discipline*. (Paragraph 753.3.) The intent of the decision was to cut down on the proliferation of periodicals. *The Methodist Story* was created in lieu of all promotional and program publications of general agencies with the exception of *The Methodist Woman* and *The Methodist Layman*, both of which were to be continued. *Together* and *Christian Advocate* were also set up with a view to filling specific needed roles.

On the issue of *Concern*, the General Conference of 1964 approved the following: "We therefore recommend that *Concern* magazine be discontinued when the Publications Committee (of the Coordinating Council), after consultation with the publishers and editors of the general church periodicals, determines that satisfactory arrangement has been effected for the coverage of the essential message of the Board of Christian Social Concerns now carried in *Concern* magazine."

The Board of Christian Social Concerns, however, recently indicated that it considers the publication of *Concern* to be outside the jurisdiction of the *Discipline* as quoted above. It stated that *Concern* was not a promotional organ but is a magazine of "secular mission." It further declared that adequate page space allotments for dealing with social issues was not available in other periodicals, including *Together*, *The Methodist Story*, and *Christian Advocate*. Its contention was that only through a separate publication can this "essential message" be delivered adequately to The Methodist Church.

In the Dec. 1-15 issue of *Concern*, Dr. A. Dudley Ward stated, "The church (in its earlier action) was apprehensive about the proliferation of periodicals and informational literature being spread throughout the church." He added concerning the recent action of the Coordinating Council that "The Board of Christian Social Concerns is distressed that action of this sort was necessary and did take place. It will, however, abide by the decision. The last issue of Concern will be dated Feb. 1, 1968."

He went on to point out, however, that "the Board believes that *Concern* has, during the past ten years, moved from a promotional magazine to an issue-centered periodical dealing with contemporary crucial problems confronting the church and society."

Ward continues, "Whether or not the Board of Christian Social Concerns publishes a social action magazine in the same form as *Concern* is not an ultimate question for the Board. The crucial issue for the entire church, and particularly the Board, is: Shall the United Methodist Church, at this pivotal point in the history of the church and the world, be without an adequate issue-oriented magazine?"

A Committee on Publications of the Board is to develop a report to be cleared through proper channels and ultimately presented to the General Conference at Dallas in April. The formulation and presentation of this report, first to the Board of Christian Social Concerns, and if approved to the General Conference will be awaited with considerable interest.



GOD AND COUNTRY AWARDS PRESENTED

On Sunday, Dec. 3, three members of Boy Scout Troop 333, sponsored by St. Matthew's Lutheran Church, were presented the God and Country emblem at Liberty Methodist Church, Salisbury, by their pastor, the Rev. Herbert M. Jamieson, Sr. Scouts and their parents are, left to right, James L. Hill, Scout Billy Hill, Mrs. James L. Hill; Harry Lee Bonds, Scout Samuel Bonds, Mrs. Harry Lee Bonds; Scout Kyle Ribelin, Mrs. Herman A. Ribelin, Herman A. Ribelin. The Rev. Mr. Jamieson is standing behind the group.

anyone can DUPLICATE good copies!

we'll show you how

See our line of modern A. B. Dick duplicating equipment and supplies for

Mimeograph
Offset Azograph®
Spirit Photocopy

Phone today for prompt, courteous help with your duplicating needs!

A. B. Dick mimeograph products are for use with all makes of suitable stencil duplicating products.

Gray & Creech, Inc.
RALEIGH
Asheville, Charlotte, Winston-Salem, Greensboro

A·B·DICK.
DUPLICATING / COPYING PRODUCTS

Quality Church Windows since 1906
HIGH POINT
GLASS & DECORATIVE CO.
A. W. Klemme, Pres. & Mgr.
Box 101 High Point, N. C.

METHODIST NEWS ROUND-UP

LOUISVILLE CONFERENCE OVER-SUBSCRIBES FOR PENSIONS

On a goal of $2 million, the Louisville Conference has over-subscribed this amount by more than $350,000. "This is the finest response we have ever had in any financial endeavor in our conference," noted Bishop Roy H. Short, episcopal head of the Louisville area.

★

SPIRITUAL LIFE RETREAT FOR SOUTH CENTRAL JURISDICTION

Ministers and church members, including those associated with the EUB Church, will participate in a spiritual life retreat at Lake Murray State Park, Ardmore, Okla. Jan. 16-21. The conference is sponsored by the South Central Jurisdiction of The Methodist Church.

★

MEMORIAL FOR MRS. J. W. HENLEY

A scholarship fund has been set up at Florida Southern College as a memorial to the late wife of Bishop James W. Henley of the Florida Area. Called the Hulda Chapin Henley Scholarship Fund, a recent contributor to the fund has been the Bishops' Wives Association, according to announcement by Mrs. W. Angie Smith, president of the group this quadrennium.

★

NEW RADIO SERIES FOR YOUTH

TRAFCO is developing a radio series for teenagers in which music from the "top forty" lists will be played and teenagers themselves will discuss the words for their social, moral, political and theological implications.

Entitled "The Place," the new series will be first tested on 15 stations on about March 1. Hopes are to have the series ready for placement on other stations by June 1.

The new series takes into account the fact that many popular songs "show an intense interest in the key social and religious issues of our day." Their use as a vehicle for discussion of these issues should appeal to youths and provide them a chance to voice their opinions and ideas.

★

JUNALUSKA SINGERS ON RADIO PROGRAM

The Lake Junaluska Assembly and a Richmond, Va., radio station will cooperate in a thirty-minute weekly broadcast of religious anthems. The broadcasts will be recorded at the Assembly and aired at 11:30 each Saturday night.

The program will be carried by WRVA (1140 on the radio dial) of Richmond, an NBC affiliate, with a power of 50,000 watts.

The Junaluska Singers, originated and conducted by Glenn Draper, will be featured each week. The Singers will be augmented by guests choirs from colleges, high schools and churches.

Programs will also include interviews of prominent theologians and laymen. The opening broadcast was presented on Dec. 23.



When Ministers' Week gets under way at Emory University next week, Bishop Earl G. Hunt, Jr. will bring an opening sermon on Monday night, January 15. Registration for the four-day event will begin at 3 p.m. on Monday. This is the thirty-fourth annual observance of Minsters' Week at Emory, and pastors and other church leaders from all other the Southeast will be in attendance. The general theme of the convocation is 'The Ministry in Historical Perspective and Contemporary Relevance."

★

METHODIST-CATHOLIC CONVERSATIONS TAKE PLACE

The fourth in a series of conversations between representatives of the Methodist and Roman Catholic churches took place at Fordham University Dec. 17-19. No statement was released by the 20 participants, but they agreed that the talks were helpful in a time of mounting interest in ecumenicity.

Among Methodists, Rev. Dean M. Kelley, director of civil and religious liberty of the National Council of Churches, presented a paper. Dr. Eugene L. Smith was one of the Bible study leaders. Bishop Gerald Ensley, Columbus, Ohio, was the leader of the Methodist delegates. A fifth series of conversations will be held Oct. 6-8, 1968 in San Antonio, Texas.

★

GHETTO WORK SHALLOW

"Up to now we have been treating symptoms, not attacking underlying conditions," asserted a Methodist minister about inner city work in the Watts area of Los Angeles. He made the assertion while touring Methodist work in the Hawaiian Islands. The Rev. Melvin G. Talbert, who made the statement in an interview with the Honolulu *Star-Bulletin and Advertiser*, is secretary of the Southern California-Arizona Conference boards of Evangelism, Christian Social Concerns and Lay Activities.

Talbert described the position of the Negro clergyman as that of being caught between the militant Black Power advocates on one hand and the whole religious community on the other. In this position, the Negro minister's role is to bring about reconciliation, he declared.

The former pastor of Hamilton Church, Los Angeles said that the situation calls for trained laymen who are sensitive to the urban revolution. "It's more than love your brother. It's action on the street and laying your life on the line."

★

HOSPITALS AND HOMES ASSN. MEETS NEXT WEEK

Bishop Earl G. Hunt, Jr., of Charlotte will address the concluding luncheon of the annual convention of the National Association of Methodist Hospitals and Homes. The convention is scheduled next week in Cleveland, Ohio.

About 800 persons related to the health and welfare ministries of the denomination are expected to attend the sessions.

Dr. Willis M. Tate, president of Southern Methodist University, Dallas, Texas, will deliver the keynote address on the topic "Stability in Action."

★

HOLSTON CONFERENCE TO MEET AT JUNALUSKA

The Holston Annual Conference is scheduled to take place at Lake Junaluska beginning on Thursday, May 30 and concluding at noon on Sunday, June 2, according to present announced plans. The move to Lake Junaluska marks a departure from previous policy. It is anticipated that having the conference run into the weekend will increase participation by laymen.

The three districts nearest to the Lake, the Maryville, Morristown and the Johnson City were designated as host districts. Mr. Earl Blazer, prominent layman from Maryville, is chairman of the conference committee on program.

★

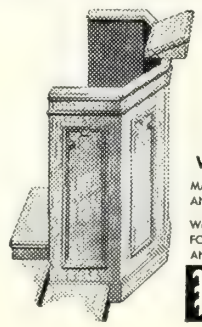
MANY NEW FACES TC BE AT DALLAS

Some 54% of the delegates to the General Conference at Dallas next April will be serving in this capacity for the first time, according to information released by Dr. J. Wesley Hole, secretary of the General Conference.

Among the laymen, 56 will be attorneys, 44 educators and 159 are businessmen. Also included will be 13 farmers and 80 women, most of whom are housewives.

Among the ministerial delegates, 199 are pastors of local churches, 150 are district superintendents, 33 are educators and 37 are ministers serving in special appointments.

In all, there will be 854 Methodist delegates, including 16 from overseas conferences.



Page

CHURCH FURNITURE THAT COMBINES BEAUTY AND DIGNITY WITH LASTING QUALITY

MADE FROM HIGHEST GRADE DOMESTIC AND IMPORTED HARDWOODS.

WRITE FOR CATALOG CONTAINING INFORMATION ON OUR DESIGNS OF PEWS AND CHANCEL FURNITURE.

Page CHURCH FURNITURE CO. ALBEMARLE, N. C.

NORTH CAROLINA
christian ocate

OFFICE OF THE DEAN
DUKE DIVINITY SCHOOL
DURHAM N C 27706

VOLUME 113 GREENSBORO, N. C., JANUARY 18, 1968 NUMBER 3



GATHERING PLACE FOR METHODISTS

Downtown Dallas, Texas, provides a backdrop in this picture for Memorial Auditorium, site of the Uniting Conference for the United Methodist Church, April 21 to May 4. The structure includes a main arena with a total seating capacity of 11,000, exhibit space, meeting rooms and a theater seating 1,700.

* CAROLINA BRIEFS *

¶ Rev. and Mrs. Vaudry Williams announce the birth of their fourth daughter, Kimberlie Kristina, on Dec. 7. Rev. Mr. Williams is pastor of Cullowhee Methodist Church in the Waynesville District.

¶ Robert M. Smith of Mt. Airy was guest speaker at the morning worship service of Hodgin Memorial Methodist Church, Stoneville, on Jan. 7. Mr. Smith spoke on "Christian Stewardship."

¶ The Rev. Cyrus B. Hutcherson returned to his pulpit at Devon Park Methodist Church, Wilmington, for the morning worship service on Jan. 7 after a short visit to Madisonville, Ky.

¶ Members of Trinity Methodist Church, Wimington, paid special tribute to their pastor, the Rev. Edward Franklin Smith, Jr., on his recent birthday. The sanctuary, which has a seating capacity of 425 persons, was filled for the occasion.

¶ Chaplain and Mrs. M. M. Armstrong and family were in Brevard for the Christmas holidays. Chaplain Armstrong, who is a member of the WNC Conference, preached twice at St. Timothy Methodist Church while there. He has just returned from a year in Korea, and he and the family leave soon for a three-year tour of duty in Germany.

¶ Dean Robert E. Cushman of the Duke University Divinity School will speak in Winston-Salem on "The Search for Religious Unity With Catholics." His address will be given on Sunday, Jan. 21, at 6:30 p.m. in the chapel of Ardmore Methodist Church. All persons in the Winston-Salem area are invited to attend. Dean Cushman will share experience and observations born out of his role as an official Methodist Observer at the recent Vatican Council sessions.

NORTH CAROLINA

CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western North Carolina Conferences of The Methodist Church

ESTABLISHED 1855

James C. Stokes—Editor and Manager

Address all correspondence to P. O. Box 508, Greensboro, N. C. 27402

Second-class postage paid at Greensboro, N. C. Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., 429 W. Friendly Avenue, Greensboro, N. C. 27401

Single subscriptions, $3.00 a year; every family plan each subscription, $2.50 a year. All subscriptions payable in advance. Obituaries and resolutions, $2.00 for the first 100 words; $2.50 per hundred for next 200 words; 3 cents per word for all over 300 words.

The Methodist Board of Publication

O. Kelly Ingram, Durham, President, H. G. Allen, Statesville; N. E. Edgerton, Raleigh; T. C. Hoyle, Jr., Greensboro; Charles E. Jordan, Durham; L. W. Routh, Greensboro; Wilson O. Weldon, Nashville, Tenn.; Carl C. Wooten, Kinston.

¶ Dr. E. K. McLarty, Jr., president of Brevard College, preached for both morning worship services at Midway Methodist Church, Thomasville District, on Dec. 31. The church observed Methodist Student Day on that Sunday.

¶ Rev. W. Nelson Fulford, pastor of Holland's Methodist Church, Raleigh, held a very inspiring Watch Night Service on Dec. 31. The choir of the church, under the direction of Mrs. M. W. Franks and Mrs. W. L. Bowman, presented the Christmas cantata at the morning worship service on Christmas Eve. On Dec. 20 a Christmas program was presented by the Senior MYF. Members of the Commission on Education served refreshments to around 150 guests, and the church members surprised the pastor and his family with an old-fashioned pounding.

¶ Three Greenville churches — Hooker Memorial Christian, Our Redeemer Lutheran and Holy Trinity Methodist—are uniting to conduct a mission study on ecumenicity each Sunday night during January. Members from each congregation participated in planning the study, and the faculty also is interdenominational. Mrs. Harold McGrath of Holy Trinity is chairman of the tri-church study. Classes involve all age groups, and a snack supper is served each Sunday night. Sessions are being held at Hooker Memorial. Over 150 persons attended the first session.

✧ ✧ ✧

Rev. Thomas R. Wolfe Dies

The Rev. Thomas R. Wolfe of Stoneville died on Jan. 10 at Morehead Memorial Hospital in Eden, where he had been a patient for 18 days. Mr. Wolfe, 90, was a retired member of the Western North Carolina Conference.

During his 45 years of active ministry he held pastorates in Winston-Salem, Asheville, Sylva, Granite Falls, Salisbury, Kernersville, Spray and Stoneville. During his last pastorate as supply minister in Stoneville, he was active in promoting the construction of Hodgin Memorial Methodist Church. He has been retired for the past 18 years.

Funeral services were held on Jan. 13 at Hodgin Memorial Methodist Church. Burial was in the Oakwood Cemetery in Hickory.

Survivors are his widow, Mrs. Stella Kane Wolfe; daughters, Mrs. John S. Hodges of Hickory, Mrs. John M. Cline and Mrs. Dave C. Wright of Greensboro; brothers, the Rev. Sam Wolfe of Farmer, Tenn., B. H. Wolfe of Burlington, Frank Wolfe and Lee Wolfe of Spencer.

✧ ✧ ✧

I recognize the sublime truth announced in the Holy Scriptures and proven by all history that those nations only are blest whose God is the Lord.

—Abraham Lincoln

Duke University Adopts Regulation Prohibiting Disruptive Protests

Duke University has adopted a regulation which prohibits disruptive picketing and demonstrating on campus.

Announcement of the new regulation was made by Duke President Douglas M. Knight who said violators may be liable to "separation from the University." The regulation permits peaceful picketing and demonstrating.

In recent months, two situations have developed on the Duke campus which will be covered in the future regulation. One involved a study-in by a group of Negro students protesting the absence of a University ban on the use of off-campus segregated facilities by student organizations. During the course of the seven-hour study-in (Nov. 13) the students, at various times during the day, blocked the entrance to the president's office and other offices in Allen Building, the main administration building at Duke.

The second situation did not develop into an incident because U.S. military recruiters, threatened with picketing by anti-Vietnam War demonstrators, postponed their scheduled visits to the campus.

Dr. Knight also reported that there has been no change in the University's policy which permits recruitment for employment purposes by representatives of any lawful organizations, including the military services. In the future, however, military recruiters will use designated rooms, rather than lobbies, congested passageways or outdoor locations.

"Prohibited forms of picketing and demonstrating," Dr. Knight explained "shall be any action by individuals or groups which disrupts the orderly operations of the institution or any action that might in any way jeopardize public order or safety."

Rev. William J. Underwood Dies

Rev. William J. Underwood, 87, of Bonlee died in the Chatham Hospital on Jan. 3, following one year's illness. He was a retired member of the North Carolina Conference and a Mason.

During his twenty-eight years in the active ministry, Mr. Underwood served churches in Shallotte, Elizabethtown, Newton Grove, Columbia, Elizabeth City, Mount Gilead, Goldston and Robbins. He was a member of Hope Methodist Church in Bonlee, where he moved upon retirement.

Funeral services were held on Jan. 4 at Hope Methodist Church, with Rev. Francis Bradshaw, Rev. Henry Lewis and Rev. Wade Goldston officiating. Burial was in the church cemetery.

Survivors are his widow, Mrs. Blanche Johnson Underwood; daughters, Mrs. Willard Clark of Bonlee and Mrs. Lane Perry of Roseboro; a son, A. C. Underwood of Summit, N.J., and a sister, Mrs. C. M. Davis of White Oak.

✧ ✧ ✧

A noble deed is a step toward God.

Holland

► *Issues and Opinions* ◄

Any Appointive System Imperfect, But Ours is Still the Best

By Bishop Gerald Kennedy

I see where a fellow at a theological seminary in the southwest says that the appointive system of The Methodist Church must go. He claims that there is a rebellion against it and that it turns preachers into employees.

This aroused only a mild curiosity on my part because I have discovered that when professors get outside their own field, they aren't any brighter than anybody else. Also, it confirmed another conviction of mine which is that nobody knows how the Methodist polity works unless he has served on a cabinet. However, there are always a certain number of people who have been opposed to the appointive system and this is very old stuff. The late Bishop G. Bromley Oxnam said one time that every bishop at every conference has to offend about 10 per cent of the men with his appointments and so at the end of 10 years, the whole conference will be dissatisfied. It is a thankless job at best.

I remember a fellow who was serving a small church in a little mining town in Arizona who objected very much to the appointive system. He wrote an eloquent article about its unfairness and the *Christian Advocate* published it. At the time he wrote the article the pastoral relations committee of that church was insisting on his being removed immediately, for as they said, they would rather have nobody than him. Yet, this was the fellow who was sure if it were not for the appointive system he might have gone ahead in the church. My guess is that there are a number of men in the Methodist ministry who would have no employment at all if it were left to a congregation to invite them.

It is quite clear to me that any system to get ministers and congregations together is imperfect. The only choice we have is to take the one that is least objectionable and my conviction is that our appointive system is that one. I thought so when I was a pastor and I think so now. I would rather trust my fate to a Methodist cabinet than to any other authority in the world. I would be sure that I would have every consideration and every kindness shown me. I have been at this business nearly 20 years now and every cabinet I ever served with has spent long and weary hours trying to prevent disappointment for a man and endeavoring to find some way to give him the best chance possible to exercise his ministry. Indeed, I have sometimes felt that if anyone had a right to object it would be the congregations and not the men. For if there is a system in any church which holds up preachers and respects their rights and dignity, it is the Methodist polity.

The bishop and the superintendents talk with every man and talk with any pastoral relations committee that wishes to consult them. They take no pleasure in sending a man to a church that does not want him nor do they find any satisfaction in sending a preacher to a place he does not want to go. I venture that nine-tenths of the cabinet's time is spent in trying to find a satisfactory appointment for three or four men who have to move every year unless they are put back against the will of the pastoral relations committee.

The brilliant genius will get along pretty well under most any system. Yet, I have known some of these men whose stand on social issues so antagonized a minority of their congregation that they had to leave with no guarantee of finding any place to go. I have known too many congregations where they had a man that obviously was not the right one but they did not know how to obtain a new minister because this fellow would not leave. In one town, a church had to give a man a year's salary to get his resignation which most Methodist congregations would hardly consider a very sensible procedure.

There was a time when I would have agreed completely with this professor but it was a time that soon passed. Over the long period as I have tried to observe this business objectively, I have come to the conclusion that if we are to have a free pulpit; if we are to have a democratic procedure that does not turn into license; and if the church is not to be merely a reflection of the economic and political opinions of its community, we had better stay with our appointive system. Interestingly enough, when the ecumenical brethren begin to think of a new church, they seem to move in this direction.

(From the Dec. 8 issue of the *News Pulse*)

★

A Leader and a Little Preacher

It is a delightful pastime for some politicians to slap down preachers who dare deal with the hard realities of life. Recently a preacher raised some questions in a sermon which was heard by our President. The preacher was slapped down for making a captive audience out of the President. But isn't every person a captive audience in a service of worship? Anyhow we all praise Nathan who reproved David, Amos who spoke specificially to Amazial, and Paul who dared preach to King Agrippa.

Let us protect our President from a curious public and against assassins, but when he enters a church he is not to be treated any better or worse than any other. There should be some place where a man can escape criticism and hear only sweet, consoling words about himself. But God forbid this to be the church.

C. V. Bryant
Grace, Burlington

✧ ✧ ✧

The Church is people gathered from the world to God in devotion, going out to the world with Christ in dedication.

L. T. Wolcott

Stockton Named To Hall Of Fame

Ralph M. Stockton, Sr., a retired Winston-Salem, manufacturing executive and prominent churchman, has been named to the Methodist Hall of Fame in Philanthropy.

Mr. Stockton's selection was announced in Evanston, Ill. on Jan. 10 by Dr. Olin E. Oeschger, general secretary of the national Board of Hospitals and Homes of



Ralph M. Stockton, Sr.

The Methodist Church. He was inducted officially into the Hall of Fame Jan. 17 during the annual convention of the National Association of Methodist Hospitals and Homes in Cleveland, Ohio.

Memberships in the Methodist Hall of Fame in Philanthropy are presented annually to persons chosen because of outstanding service to the health and welfare ministries of The Methodist Church. Named Jan. 10 along with Mr. Stockton are Dr. Herman M. Wilson, Gaithersburg, Md., George P. Turner, Birmingham, Ala., and James H. Garrison, Cincinnati, Ohio.

Mr. Stockton was named to the Hall of Fame for his activities in behalf of the Children's Home, Inc., in Winston-Salem, one of 283 institutions related to The Methodist Church in the health and welfare field.

The Winston-Salem manufacturer has served as chairman of the board of trustees of the Children's Home since 1961 when he succeeded his brother in the position. Among other contributions to the home, he set up a trust fund that will provide an annual scholarship of $600 for one of the home's high school graduates, and his family has provided the facility with one of its most modern cottages.

Mr. Stockton has been credited with giving particularly strong support in the development and growth of the Children's Home social service department.

An active churchman all his life, he serves on several Western North Carolina Annual Conference agencies. He is a director of Salem Academy and College and Brevard College and has been president of Goodwill Industries in Winston-Salem. Also, he served four years as an alderman of the city.

Mr. Stockton retired from the B. F. Huntley Manufacturing Co., where he was superintendent of manufacturing after the firm's merger with Thomasville Industries.

EDITORIALS

THE INVOLVED CHURCH AND THE RECONCILING CHURCH

The church today is in tension between its mission of involvement in the gigantic human problems of our time and its mission to be a reconciling force among men. How can it fill both roles without the one mission damaging the other?

The Christian Church cannot turn from either one of these responsibilities. On the one hand, it cannot withdraw from the world. Nor can it give up its mission to help bring about reconciliation between God and man and among men.

To become involved in the struggle for human betterment is not optional for the Church which Christ founded. Christ was involved here, and in obedience to Him we must likewise be involved. The Church must champion justice and truth. It must work for the righting of wrongs, for the removal of unwholesome conditions, for the correction of inequities and injustices. The Church must go to where human misery exists and minister. It must seek the lost, encourage the despairing, and bring Christ to those who live in spiritual darkness.

None of this can be done except through our becoming deeply involved in the problems and issues of our times. To ask that the Church not express concern and offer its ministry in these areas is to ask that it cease to be the Church of Jesus Christ.

But the Church is also called upon to be a reconciling agent, bringing people into harmony with God and into proper relationship with one another. The whole ecumenical movement is established upon the understanding of this mission of reconciliation. Christ calls us into a oneness with our heavenly Father, and into a oneness of spirit with one another.

Our divided world, with its clashing classes, its competing economic groups, its racial tensions, its political power blocs needs a reconciling agent lest we destroy ourselves by our rivalries. We must be led to sit down together and talk over our differences in the spirit of Christ. Class spirit must give way to an attitude of common concern for the welfare of all. Christ must become the great common denominator, reconciling all people to God and to one another The Church has no greater mission today than is involved in the fulfillment of this task.

These two lines of service are constantly in danger of running into each other. Just imagine the quarterback of a football team being called upon, at the same time, to act as one of the referees! The Church is often cast in the role of a contestant in the arena of human affairs; and yet, at the same time, it must seek to be an arbiter, a reconciler of differences! Can the church be prosecuting attorney and also serve as a juryman?

As a result of the obvious conflict of interest here, we see a vast segment of the Church choosing up sides, so to speak. One group is espousing the role of the contestant. This group sees nothing but involvement, nothing but social action, nothing but the struggle for human betterment.

Another group, with equal determination, is deeply committed to the task of reconciling man with God and of men into spiritual union with one another. Both positions are right in a partial sense. But neither position is right when it excludes the other. The Church is cursed and not blessed when its exponents work with fanatical zeal for the one goal and just as fanatically condemn the other.

As a result, we have in the Church much flapping of the two wings of the bird, while the main body doesn't know in which direction it is to go. Now, if a bird is to fly it must have its two wings. One alone will not do the job. But likewise, the bird is not going to get anywhere unless its wings are properly coordinated. Also, the wings of a bird, while necessary, are to be subordinated to the rule of the body and its parts. Neither the right wing nor the left wing is the command center—though some would seem to wish this so.

How then, is the Church to resolve this dichotomy? By adopting policies that are broad and inclusive. By being ambidextrous. By taking action on the basis of sound and universal theological principles, rather than on transitory points of view. By avoiding partiality or bias in its dealings with individuals, organizations, races and nations. By striving for consistency in all things. By everlastingly holding to what is true and to what is right even at loss or disadvantage to itself. By never acting on grounds of expediency.

What more must the Church do to fulfill its dual mission? It must pledge a more consistent allegiance to the way of love. We have too many unloving, vindictive people in the Church—some of them in the leadership of the church. We have too many people who profess great love for humanity but seem to hate human beings. We must avoid the worldly practice of berating or scorning those who disagree with us, and of crowing over their discomfiture.

We must learn how to disagree lovingly. We must learn to give way sometimes for the sake of unity. We must learn to pray, and especially to pray more when we meet to make decisions and to set policy.

As we go into a new year, each of us and the whole Christian Church are challenged to do great and valiant things. Dragons await us. Fearsome monsters are silhouetted against the skyline. We are as David with his slingshot. Let us also have his purity of heart, his strength of faith, his resoluteness of purpose.

ADVOCATE PROMOTION MONTH

From time to time we have taken the opportunity to put in a plug for various causes and enterprises of the North Carolina and the Western North Carolina conferences. Therefore, thrusting aside modesty as inappropriate, we hereby unblushingly write a word on behalf of the North Carolina CHRISTIAN ADVOCATE.

We feel that the ADVOCATE deserves a warm place in the affections of the Methodist people of the state. We also believe that we merit vigorous support and aggressive promotion from the pastors and the lay leaders of our churches.

For over a hundred years this publication has interwoven itself into the life of Methodism in North Carolina. It has met a vital need. It continues to fill an important role in our church life within the state. In the days ahead, this role should increase in significance rather than diminish.

There is a continuing need for a church weekly like the North Carolina CHRISTIAN ADVOCATE, which caters to the needs of a regional group. The Methodist Church is a large and great organization, and growing larger all the time. We would not decry this fact. But this very fact makes all the more necessary a communications medium somewhere between the general church and the local church. The North Carolina CHRISTIAN ADVOCATE stands exactly in this position. As such, it is not in competition with any other publication, nor can any other publication, now in existence, compete with it in its special role.

Unhesitatingly, we express our opinion that the North Carolina CHRISTIAN ADVOCATE is an essential institution in the life of these two annual conferences. However, we ask not to be taken for granted. We ask for your cooperation in order that we may be enabled to fulfill our responsibility as effectively as possible. We ask for this now, during ADVOCATE Promotion Month in the

North Carolina Conference, and during a period when many subscriptions all over the state are up for renewal.

We urge all the pastors of the North Carolina Conference to order and use the promotion brochure which we have prepared for free distribution, and to observe ADVOCATE Promotion Sunday on January 28, or on some other fitting Sunday if that date is not convenient.

To all of our pastors and to others who will be reading this, we offer this sharp reminder: we are diminished or increased in the effectiveness of our ministry by your indifference or by your enthusiastic support. If you "damn us by faint praise," then you consign us to the purgatory of a weak and ineffective ministry. If you stand behind us and recommend us staunchly, then you amplify the sound of our voice.

All of this is profoundly true because the number of people who subscribe to the North Carolina CHRISTIAN ADVOCATE is a crucial factor in the fulfillment of our mission.

Social Security Changes Listed

Major changes in the federal Social Security program as it relates to ministers are now in effect, according to information received by the Methodist General Board of Pensions in Evanston, Ill.

In brief, according to Robert J. Myers of Washington, D.C., a top Social Security official, the coverage situation is now completely reversed.

In the past, a minister had the right to elect individually whether he wanted to be covered. Under the new provisions, a minister is automatically covered unless he elects within the next two years to seek exemption on grounds of conscientious opposition to any public insurance that provides benefits, such as those in the Social Security program.

Compulsory coverage under the amendment adopted the past year began Jan. 1. In order to obtain exemption, a minister must file an application by April 15, 1970. Persons entering the ministry in the future must file within two years of their entry.

Any minister who has previously filed to be included in the program is not allowed to leave the program now, said Mr. Myers. because, obviously, he had not been opposed to public insurance.

If a minister does not file an exemption by April 15, 1970, he will be liable for the self-employment tax for both 1968 and 1969, and for all future years.

"The important change brought about by this amendment is that now ministers can opt out of the Social Security system only on grounds of religious convictions or principles," Mr. Myers noted in the communication received by the Rev. Dr. Claire C. Hoyt, general secretary of the Board of Pensions. "This follows more closely the original intent to exempt ministers only when the 'separation of church and state' principle is thought to be involved."

Bishop Urges Emphasis on Truth

Methodist Bishop Gerald Ensley of Ohio said individuals, governments and causes are in danger of extinction because of today's passion over contemporary relevancy in all areas of life which ignores the relevancy of the past and future.

The bishop was the speaker for the Lectures on Preaching Jan. 8-10, held in Charlotte for clergymen of the Western North Carolina Methodist Conference.

Bishop Ensley, during the Monday night worship service, said in being relevant to the past, mankind must remember that "the human race has learned some things in the millions of years it has been on earth. If we walk into our problems without a look over our shoulders, we are bound for trouble."

"Here, for example, is the situation in Vietnam," he said. "I do not pretend to know what we ought to do now that we are in. It is intolerable to stay in and continue to lose men as we are; it is fearful on the other hand to see Asia go Communist, as it might if we break our promises to our allies."

"But suppose," he said, "when we first envisioned going into Vietnam, when it seemed the relevant thing to do, that we had asked what the past had to say. What was the witness of 300 years of colonialism? Had we pondered the statement of the Chinese leaders who affirmed that they were prepared to lose 100 million men if necessary to secure themselves in Asia? Did we not learn from the Korean War how costly an intervention in Asia is? So America is hemorrhaging from an Asian War because we tried in an inadequate way to be relevant."

Bishop Ensley said the emphasis on the generation gap is overdone. "The basic problems and options are about the same. The sins are just variations of the sins of the Bible. And a lot of our sins are not of the undisciplined youth but the hangover of an older generation who ought to know better."

"Relevance means being relevant not only to the deliverances of the past but to the values of the future," Bishop Ensley said. "Most of the things we are familiar with today are in the process of becoming obsolescent. If we try to meet the demands of our generation alone, we are in this very hour in the process of being replaced."

"True relevance," he said, "meets the problem at hand so that the solution will not have to be undone. It tries to be relevant to those forces which will ultimately prevail."

The bishop urged Christians "to make every decision in the light of that Kingdom on which the sun of defeat will never set. True relevance takes into account long-term as well as short-term success. That is why worship is so important."

"We hear it said sometimes that the church is so irrelevant, because it is in the sanctuary saying its prayers, when it ought to be out on the firing-line for social causes," he said. "But if there is no meaning in life in the end, if at last the whole thing is going to wind up in a universe slowly freezing to death, it doesn't matter much whether you or I come out fighting for social causes or not. The prophets and the reactionaries will at last be buried in the same grave, and there will be no one left to remember who won, because they both lost."

"There are going to be a lot of red faces when the history of our times is written," Bishop Ensley said. "There are some who gave themselves to worship and never got into the fight for value in their generation. And there will be some who fought valiantly for the wrong cause, because they never took the time to think or to worship or to discover which cause would finally win."

"Worship," he said, "is always relevant, because it is the process by which we learn the vocabulary of that Kingdom which ultimately will prevail."

He urged Christians to "not think so much of relevance as of truth—which is that which is relevant past, present and future. We won't think so much of relevance as of good, that which is also relevant to our welfare yesterday, today and forever. If our aim is not to be contemporaneous but to meet a standard to which the wise and the good and the Christian may repair—yesterday, today and forever—we need not worry about relevance. We will be."

"And if our efforts are not directed to the values that are relevant to all generations, it does not matter whether they are relevant to ours or not," he said. "A relevance that encompasses all time is the relevance that should guide us in these days."

SEMINAR ON THE FUNERAL

During January the N. C. Conference Commission on Worship and the Chaplains of the Duke University Medical Center are sponsoring a Seminar on the Funeral in each of the districts in the conference. Five of these seminars have already been held. The remaining seminars are as follows:

District	*Where*	*Date*
Burlington	Davis Street, Burlington	Jan. 29
Durham	Asbury, Durham	Jan. 30
Fayetteville	Haymount, Fayetteville	Jan. 23
Raleigh	Fairmont, Raleigh	Jan. 31
Sanford	Page Memorial, Aberdeen	Jan. 25
Wilmington	Grace, Wilmington	Jan. 22

In each case the seminar will begin at 10:00 a.m. and close at 3:00 p.m. The chairman of each local Commission on Worship is encouraged to attend with the local minister.

EUB National Missions

By NORMAN W. KLUMP

THE BOARD OF MISSIONS of the Evangelical United Brethren Church defines and carries out the mission of the church. The Division of National Missions is concerned with the mission of the church in the United States and Canada.

Let's look at the Division's chief departments and commissions.

HOME FIELDS

The department of Home Fields is made up of members of the staff of the division and the superintendents of the three home mission fields.

Let's visit these three fields.

St. Paul's Mission in the Ybor City section of Tampa, Fla., consists of a six-year parochial school with a staff of 13. St. Paul's congregation has a membership of about 150 and is related to the Florida Mission Conference. The annual budget for 1968 is $163,000, with the division funding one half.

St. Paul's Mission began approximately 20 years ago as a kindergarten focused on the Latin people. There has been a population shift and currently efforts are moving forward in ministering to the Negro. In the fall of 1967 a social service worker was hired.

The latest development in St. Paul's Mission are close cooperation with the Wolff Center of the Methodist church in Tampa, and a group ministry in the region in cooperation with two Methodist congregations and two Methodist community centers.

The Kentucky Highland Mission with headquarters at the Red Bird Mission was founded about 50 years ago in Bell County, Ky., when the region was accessible only on muleback. A parochial school was established and a short time later a medical center was begun. Now there is a private 12-year school at Red Bird.

Under the direction of Red Bird Mission are several mountain schools with an enrollment of 350.

In a second location, Queendale, a medical center of 40 years ago has given way to a modern 22-bed hospital and a day clinic. There are two missionary doctors and six nurses on the staff. The hospital has an annual budget of more than $200,000.

Ministry is carried on in the mountain region by pastors of seven congregations. They work under the supervision of the conference superintendent of the Kentucky Missionary Conference and of the Kentucky Highland Mission.

A second district to the Kentucky Highland Mission is in the Cumberland area, in western Kentucky. This district has six congregations.

The Kentucky Highland Mission has a budget of $291,000.

The Spanish-American Mission at Espanola and Santa Cruz, N.M. is made up of four areas of mission and ministry: the Espanola Hospital, the McCurdy Schools and mission churches at Espanola, Santa Cruz and in the mountains of northern New Mexico.

Espanola Hospital has 66 beds with modern equipment. The hospital has a budget of $1,000,000. Currently the hospital and Espanola Community are in a campaign to raise more than $2,000,000 for expansion.

The educational ministry in New Mexico consists of McCurdy School, at Santa Cruz, and two private plaza schools, at Alcalde and Vallecitos. The schools have a budget of more than $453,000.

The ministry of the church is carried on through eight congregations with five pastors and a director of Christian education.

The McCurdy Schools are presently studying adding a 13th year, open to all high school graduates who need additional training for college. The school may also offer a practical nursing course.

In the Rio Grande Valley in New Mexico a group ministry has been developed in an attempt to bring into close cooperation the medical, educational, church and community ministries.

The group ministry council has an allocation from the Division of National Missions.

CHURCH EXTENSION AND ARCHITECTURE

The Department of Church Extension and Architecture provides financial resources for church extension and gives counsel to local churches in new building planning, the development of new congregations and the supervision of the department loan funds.

There is approximately $4,000,000 in the church extension loan funds. The major portion of the secretary's time is spent in field service.

One recent development has been the new mission pastor's short course held at one of the seminaries.

The department has produced "a community survey guide" to aid boards of missions in selecting sites for the development of new congregations. It also reviews building plans.

The secretary of the department also is executive secretary of the EUB Investment Fund. This Fund is in its second year of operation and has approximately $2,000,000 in certificates of participation.

Certificates are issued at 5 per cent interest and the money is loaned to congregations at an annual interest rate of 5½ per cent. The church extension loan funds, including the EUB investment funds, are almost exclusively loaned on a 10-year period with monthly amortization schedules. The department, together with the EUB Investment Fund, has more than



Pastor Jeremiah Rowe and conference superintendent O. E. Schafer stand across the street from Community Evangelical United Brethren Church in the Watts area of Los Angeles, Calif., where numerous programs are being conducted for the benefit of the church and community as a whole. PHOTO BY CURTIS A. CHAMBERS

$6,000,000 invested in church extension across the U.S. and Canada.

PARISH DEVELOPMENT AND RESEARCH

The Department of Parish Development and Research includes what before 1966 were the Department of Town and Country Church and Department of Urban Church.

An existing project is a ministry to Appalachia, developed three years ago from the offering of the World Service Day. The center for Appalachian ministry is the Heart and Hand House, in Philippi, W.Va The work is carried on in cooperation with the West Virginia Conference Board of Missions.

The Heart and Hand House, with a full-time director, is the center for counseling, relief, tutoring and a summer camping program for under-privileged children.

One of the earliest programs of the department is "Mission to Minors." It creates new forms of youth ministry through the congregational life and in the colleges of the denomination. Tutoring programs for inner city children across the nation are part of this program.

The department has sponsored retreats for inner-city pastors and their wives which have helped dramatize the great missionary opportunity that exists in urban areas. These retreats have been cosponsored by the Board of Evangelism.

The Department of Parish Development and Research, with World Service Day funds, and the Susquehanna Conference have cosponsored a high rise ministry in Washington, D.C. The Rev. Cecil Pottieger, department director, has just completed 2½ years of research there.

The results will help guide future work. This successful ministry is being shifted from the Grosvenor Apartments to Landmark Area in Washington, D.C.

Early in 1965 the Department of Parish Development and Research proposed to the Program Council the project known as group ministry in the Philadelphia metropolitan region.

It was set up under the administrative direction of the Board of Missions of the Eastern Conference with a director of ministries for the metropolitan region and a budget of $45,000 for the first year's operation.

The group ministry was committed to ecumenism as soon as possible. Among other objectives was demonstrating the unique value of the connectional church system such as the Evangelical United Brethren and Methodist denominations. It was a presupposition that the itinerant system offers many values that have been ignored, or at least have not been capitalized upon.

To date a youth ministry has been developed in Philadelphia in cooperation with the 17 EUB congregations. A director of lay leadership education is working among the congregations in designing and giving direction to lay leadership training opportunities.

A nonprofit housing survey analyst has been hired to do intensive research in one small area near Sixth and Dauphin Streets in Philadelphia to determine whether non-profit housing is one area of mission the group ministry should undertake.



St. Paul's Mission in Tampa, Fla., began as a ministry to Latins in the area. Now the ministry is being expanded to serve the total community. PHOTO BY WALDO DIAZ

In addition to Philadelphia, group ministries have been developed in Cleveland and Indianapolis.

The Department of Parish Development and Research funded a seminar under the direction of Saul Alinsky of Chicago, Ill. Thirty persons from the Dayton area attended. These persons returned to Dayton to develop community organization under the sponsorship of the churches of the city.

The department will attempt to fund three such seminars in 1968 in three other metropolitan regions of the U.S.

The Department of Parish Development and Research supports many ecumenical mission operations.

Some of these are: the Delta Ministry; the Urban Training Center of Chicago; Merom (Ind.) Institute; Minneapolis (Minn.) Training Center for Christian Mission; Washington (D.C.) Training Center for Metropolitan Ministries; the Methodist MUST I Program, New York City; East Harlem Protestant Parish, New York City; Cleveland (Ohio) Protestant Parish; Indian Work in Wichita, Chicago and Arizona; Cuban Refugee work in Miami, Fla.; Spanish Ministry in Chicago, Brooklyn and Philadelphia; Mission to the Eastward in Maine; Tuscarawas Council for Church and Community, Ohio; and Metropolitan Ecumenical Parish in Chicago.

In addition, the department furnishes more than $150,000 for town and country and urban projects that are having difficulty maintaining themselves. The department's budget is more than $300,000.

The department has developed a study manual to help a congregation understand itself and its community and to develop mission and ministry. More than 2,000 congregations have used it.

In cooperation with the Board of Christian Education, the Division of National Missions is researching the theological dimension of denominational life and the community relationships of church people.

The Division of National Missions provides $74,000 to annual conferences for substandard salaries of mission pastors.

The Division of National Missions currently has three staff people, including the executive secretary of the division. There are two vacancies on the staff, which will be filled in the development and organization of The United Methodist Church.

(Mr. Klump is executive secretary of the Division of National Missions of the Evangelical United Brethren Church. This article is a condensation of an article carried in the December issue of *The Methodist Story.*)

LEAKING WALLS?

Contact Us, We Are Specialists in:
WATERPROOFING - TUCKPOINTING - CAULKING - STEAM CLEANING
SAND BLASTING - BUILDING CLEANING AND RESTORATION
All Projects Fully Insured — Workmanship & Materials Guaranteed

Southeastern Waterproofing Co., Inc.

Phone (704) 377-6501 P. O. Box 17606
CHARLOTTE, NORTH CAROLINA 28211

Among Our Colleges

SPEAKERS' BUREAU AVAILABLE

Club presidents and program planners in the High Point-Greensboro-Winston-Salem area straining their brains trying to come up with program ideas and speakers have been given a belated Christmas present by High Point College.

The college's Information Services Department has reactivated its almost-dormant Speakers' Bureau and now has some 35 faculty and staff members who will speak to groups free-of-charge on subjects ranging from wild boar hunting to cake decorating to Navy Anti-submarine warfare.

For further information or to make arrangements for a speaker for your club or organization, write or call the Speakers' Bureau at the college.

✧

GC PROGRAM DATE CHANGED

Emlyn Williams, Welsh born star of stage and screen, will give his widely praised performance, "Dylan Thomas Growing Up," in Odell Memorial Auditorium of Greensboro College at 8 p.m., Wednesday, Feb. 7.

The program, second event of the Concert-Lecture Series for 1967-68 at GC, had previously been announced for Jan. 10.

Tickets may be obtained without charge at the counselor's office in the Main Building of Greensboro College.

✧

COLLEGE PHYSICAL EDUCATORS TO MEET IN DURHAM IN '69

The annual meeting next year of the National College Physical Education Association will be held in Durham.

Dr. John A. Friedrich of Duke University, a member of the association's board of directors, announced that the 1969 meeting would be held Jan. 9-13 in Durham's Jack Tar Hotel. Between 500-600 representatives from more than 250 colleges and universities in the U.S. and Canada are expected to attend.

Dr. Friedrich will be in charge of local arrangements for the convention.

✧

DR. K. C. CLARK HONORED

A Festschrift in honor of Dr. Kenneth W. Clark's contributions as a teacher, achievements as a scholar, and qualities as a man has been published by 17 of his former students and colleagues at Duke University.

Released as Volume XXIX in the University of Utah series "Studies and Documents," the collection of learned papers recognized the recently retired Divinity School professor. An internationally known New Testament scholar, Dr. Clark was a member of the Duke faculty for 36 years until his retirement last summer. He remains at Duke as co-director of the International Greek New Testament Project.

Edited by Boyd L. Daniels and M. Jack Suggs, the volume is entitled "Studies in the History and Text of the New Testament."

NUMBER OF DOCTORATES LISTED

A table in The Chronicle of Higher Education for Dec. 7 lists the 100 leading doctorate granting institutions, as well as the number of degrees granted at each, during the fiscal years 1960-66.

Topping the list, the number one school was the University of California at Berkeley.

The first southern mention on the list was the 19th position, held by the University of Texas. Among other institutions in the South were: Duke, No. 38; Vanderbilt, No. 69, and Emory, No. 96.

Degrees awarded by all 100 institutions numbered 92,863. The southern institutions contributed 11,239 or about 12 per cent.

✧

PROFESSORSHIP SET AT HIGH POINT COLLEGE

A prominent High Point businessman has established a professorship in business economics at High Point College.

Earl N. Phillips of High Point has committed a minimum of $100,000 to the open-end endowment which President Wendell M. Patton said would enable strengthening of the Business Administration and Economics School by supplementing what the college can pay to get the most outstanding man available to teach in the school.

Dr. Patton said that he would recommend to trustees at their forthcoming spring meeting that the professorship be named in honor of Mr. Phillips.

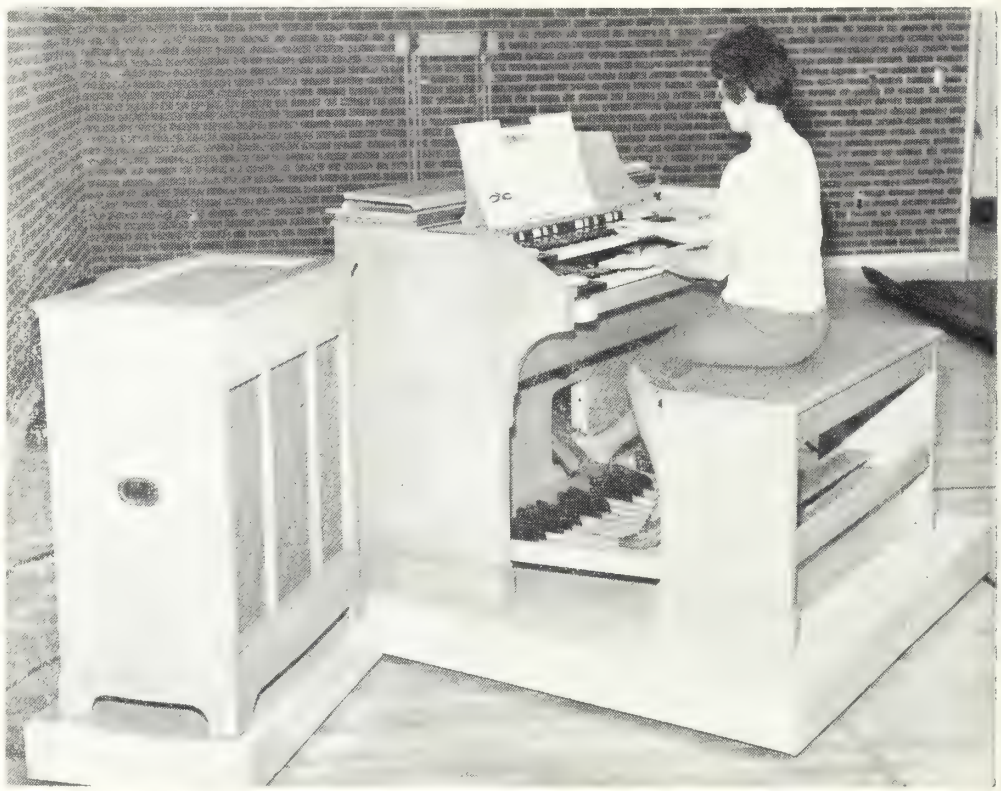
Shriver Reports Progress In Poverty Fight: Much Yet To Be Done

In a free-swinging speech delivered to a capacity audience, Sargent Shriver told members of the Methodist Board of Missions and guests that the poverty program had reaped good results but that much more needs to be done. The top Federal anti-poverty official pointed out that today people are moving out of poverty two and one-half times faster than in the recorded economic history of our country. He added that "Negro Americans, Indians, Eskimoes, Puerto Rican, Mexican-Americans are coming out of poverty at the same rate as white people. That hasn't happened before."

However, he pictured a vast area of unmet needs, of desperately poor, underprivileged people yet to be lifted to the position where they would share in the affluence of America. He stated that the job could not be completed without the help of the churches and of churchmen.

Acknowledging that the churches had done a great deal, he went on to say that they had not done nearly enough. Shriver deplored the fact that millions of affluent Americans are indifferent to the plight of the poor. "They don't hate the poor," he said. "They just don't understand the poor."

"That's why the crisis in America today is not in the slum—but in the suburb. Places like Watts or Harlem or Appalachia



ORGAN GIVEN TO NORTH CAROLINA WESLEYAN

Dr. John G. Smith, a Rocky Mount physician, has given N. C. Wesleyan College a Hammond Concert Organ complete with two tone cabinets. The organ has been installed in the gymnasium, which serves also as a temporary chapel and auditorium for the young college. The student shown at the console is Earlene Lampley, a freshman music major from Pinebluff.

are not caused by what the poor have done—they are caused by what the rich have not done."

Shriver was careful to point out the anti-poverty program was not simply a welfare enterprise, but a program to help people help themselves. Pointing out that sick people can't work; nor the hungry; nor the untrained and unqualified; he went on to declare that programs such as Head Start, Job Corps, Upward Bound and the entire Office of Economic Opportunity were calculated to give people the means ultimately to make their own way.

"America has a human problem—not a money problem," he asserted. "The problem of poverty has to be solved by human beings—not dollar bills. But first, we have to tell this to affluent America. I have to tell them from my soap box. And you have to tell from your pulpit. . . . Right now, there are 23,000 Methodist ministers in America serving 10 million Methodists. But how many of those ministers are leaders in the war on poverty? How many are even followers? The answer is, not enough."

"If every Methodist minister in America —and every Lutheran, Baptist, Presbyterian, Universalist minister and Catholic priest and Jewish rabbi—became a community leader instead of just a church leader, both America and Christianity would change overnight."

"Every Sunday morning, you have a chance to reach over 100 million Americans. . . . You can reach these people and tell them that the poor in the community need help— not dollar help, but human help. This help has to come forward soon —or else the crisis in the American churches will gradually make those churches into temples of irrelevance."

Sargent Shriver, who is director of the Office of Economic Opportunity in the Federal government, addressed the Methodist Board of Missions gathering in the Grand Ballroom of the Hilton Hotel at Denver, Colo., where the Methodist group was holding its annual meeting. The Friday night meeting was open to the public and drew a capacity attendance. Bishop Roy Short, president of the Board of Missions, presided. Also participating on the program was Bishop Harold R. Heininger of the Evangelical United Brethren Church, whose Board of Missions was joint sponsor of the meeting. Bishop Heininger is president of this board.

The Horace Mann Junior High School Concert Choir of Denver sang several numbers. Ted Valez, founder and executive director of the East Harlem Tenants Council, gave a response to the address. Bishop Ralph Ward of the Syracuse (N.Y.) area introduced Shriver and also acted as the moderator of a panel selected to question the speaker during a closing part of the evening program.

J.C.S.

Easter 1968 in the Holy Land

15 Days in Holy Land $898.00
7 Days in Europe 180.00

Write or call 782-4223

REV. and MRS. WILLIAM A. ROCK, JR.
Kerr Street Methodist Church
419 Kerr Street, N. W.
Concord, North Carolina 28025

What Pastors Are Saying in Church Bulletins

★

NOTHING NEW

"The earth is degenerating these days, bribery and corruption abound. Children no longer mind their parents. Every man wants to write a book, and it is evident the end of the world is fast approaching."

This sounds very much like an analysis of our contemporary society, doesn't it? The truth is, however, that this statement was found inscribed on an Assyrian tablet dated 2000 B.C.

I don't know what you would conclude from this comparison, but one thing surely stands out. Life really doesn't change as much as we are inclined to imagine.

The years come and go, but the basic problems of life remain pretty much the same. Man is confronted with the same weaknesses, the same sorrows, the same pain . . . all occasioned by the same sin. As one person expressed it: "The play is always the same—only the scenery changes."

There is, of course, much that is new in life, but one could easily grow despondent over the fact that evil continues from age to age and the basic problems linger with frustrating constancy. But God is constant also. The same strength, the same hope, and the same joy abide. The love of God revealed in Jesus the Christ continues as the center of redemption in a world of chaos and sin.

BERNARD R. FITZGERALD
Providence, Charlotte

★

NEW LIFE FOR YOU

"Call the names of all the Christians mentioned in the New Testament, and the total is fewer than in many a congregation; yet these turned the world upside down."

How did it happen? What was the secret? Did it end with them? Is it not possible for us as well?

The answer is relatively simple for those who do truly trust God and obey Jesus Christ. They spent much time together in study of Jesus' life and teachings and in soul-searching prayer. These were among Jesus' last requests:

"If ye love me keep my commandments."

"Watch and pray, that ye enter not into temptation."

"Tarry together until you are endued with power from on high."

There seems no substitute yet on the world scene for any people effectively engaged in a common enterprise save by sufficient meeting together. There is no known plan for giving people the knowledge they need, save through study. There is no greater source of power for accomplishing seemingly impossible tasks than prayer.

Whenever these three ingredients are combined in the spirit of our Lord's truth, there ignites a mighty force for witness to the kingdom of God.

W. G. WEGWART
Farmville Meth. Church

1968—TRIUMPH OR TRAGEDY!

Not long ago I heard the following story which I would like to pass on to you:

There was a tragic wreck near London and many people were killed and hundreds of others were seriously injured. One of the trainmen made his way around the wreckage using the light from his lantern to shed light on the mass of destruction. By the dim light he thought he recognized the face of one of England's renowned surgeons. He asked, "Aren't you Dr. ——?" "Yes, I am," the man replied. "Well, why in the name of goodness, don't you do something?" the trainman asked. "I cannot," the surgeon answered, "I have no instruments."

In the ruin and destruction we find about us these days in which we live, we are prone to cry out to Almighty God, "Why don't you do something?" His reply might well be, "I have no instruments."

Each of us can be instruments to be used of God, and unless we are willing to become His instruments, God can never do for our world what He would.

What an opportunity for high resolves is before us in 1968—God needs you—the best you—doing your best—and the world can and will be better because of you and your consecration.

W. T. MEDLIN, JR.
Central, Albemarle

★

HOW DO YOU MEASURE UP?

A church is just what its members are, nothing more, nothing less. If we want our church to be better in character, in attendance, in effectiveness, then we as members must be better in character, in attendance, and in Christian stewardship.

It is altogether fitting that we apply the following test to ourselves to determine what kind of members we are:

The weather test—Do we attend church only if the weather is favorable, or are we tugboat Christians, plowing right ahead even though the gales are against us?

The worry test—Have we found that He keeps those in perfect peace, whose minds are stayed on Him, because they trust God?

The worldliness test—Do we think as the world thinks; go when the world goes; act when the world acts?

The wallet test—What proportion of our income last year was turned over to the work of the Lord? Have you begun to tithe?

The work test—How much of your time and energy is being given to the work of the Lord?

The witnessing test—Are we, by our lives, commending Christ so that He is attractive to those who do not know Him as their Lord and Saviour?

If our church is not all we should like it to be, perhaps it is because we are not all we should be.

W. B. PETTEWAY
Duke Memorial, Durham

Sunday School Lesson

FOR JANUARY 28, 1968

(International Lesson Series)

Sharing the Good News

Background Scripture: John 4:1-42
Lesson Scripture: John 4:7-14; 31-35

As one reads the story of Jesus' conversation with the Samaritan woman at the well near Sychar he cannot but think of how unusual it was for such an interview as this to even take place. In the first place, Jesus went against all accepted custom by even talking with a woman in public. This was unheard of among the Jews. It was unthinkable for a man to carry on a conversation even with his wife in public, much less with a strange woman.

Then, the relations between the Jews and the Samaritans were anything but cordial. In fact, people, who went from Judea in the south to Galilee which was to the north of Samaria, would cross the Jordan River and go up its east bank just to avoid having to go through Samaria. After passing beyond Samaria's northern borders, they would come back across the Jordan and into Galilee.

These actions on the part of Jesus may not seem unusual to us, but they were indeed quite unconventional for that time and place. They flew in the face of custom and tradition. Yet, who would say that what Jesus did in talking to a strange woman was really in bad taste? Who would say that Jesus was wrong in cutting across the ill will which separated the Jews from the Samaritans? There are many other incidences besides this in which Jesus broke with conventional custom and accepted tradition. But this fact must be emphasized: Jesus' unconventional actions were not in the nature of "protests"; nor were they ever in bad taste. When He went against the grain of socially accepted conduct, it was always in the interest of helping others. It was never done defiantly, but naturally and quietly. The spirit that was in Him—a spirit of loving concern for all—directed Him to do the gracious, kindly thing. He thought first of persons, and never let custom stand in the way of helping others.

This story highlights another significant thing about Jesus. This was His utter lack of contempt and animosity toward a sinner. In this case He engaged in conversation with a woman whom He knew to be of ill repute. Yet, Jesus never manifested hostility toward her. He engaged her in friendly conversation. He looked beyond the woman who had been living in open sin, who had ruined her reputation; and He saw the child of God. He saw her not as she was at that moment, but as she had been once years before, and as He knew that she could become in the future.

One of the reproaches of Christ's followers is that so often they lack this ingredient in the attitude and spirit of Christ. Too frequently they are resentful of acknowledged sinners, and critical of those who do not live exactly as they do. Sometimes these Christians may try to hide their inner sense of righteous indignation and their condemnatory feelings, but their anger and contempt shows through their facade of smirking politeness.

Why is it that the man who is in trouble over alcohol will often seek help from every other source but the Christian community? Why is it that the young girl who is in serious trouble over sexual indiscretions will often turn to sordid elements for assistance rather than to her church? The question could be propounded in many other forms. It is said of Jesus that the common people heard Him gladly. He mingled freely with "publicans and sinners." He accepted people not for what they were but for what they could become. This is not to say that He ever compromised with evil and wrong, or took an attitude of easy acceptance toward sin. But He never confused the sinner with the sin. The one He loved; the other He condemned.

As we look further at this story for light and guidance, we note the way in which Jesus guided the conversation from earthly, material values to spiritual values. Nobody who has read the gospel stories could ever make the case that Jesus was unconcerned about the physical conditions of people. He healed the sick, and provided for the needs of the hungry. He never looked upon a leper or a paralytic without His heart going out to him in compassion.

But with Him the spiritual values were primary. So much of what He said documents this fact. In His encounter with the woman at the well, Jesus affirmed this. After talking about the cool, "living" water of the well which Jacob had dug so long before—a well that went down one hundred feet, Jesus continued, "Every one who drinks of this water will thirst again, but who ever drinks of the water that I shall give him will never thirst; the water that I shall give him will become in him a spring of water welling up to eternal life." (John 4:14.)

The Christian Church is right in being deeply concerned about the distressing conditions of sickness and poverty and physical neglect which exists among millions of people in the world. But we are not within the thinking of Jesus if we stop with that. A secularized social ministry, welfare programs which are not Christ-oriented, often do just that. In obedience to Christ, and in expression of His spirit, we must minister to the physical needs of people. But when we stop there, we fall calamitously short of the mission to which Christ has called us. He saw the soul, the total man, as the real prize to be redeemed. That is what He made His bid for.



NORTH CAROLINA CHRISTIAN ADVOCATE
$3.00 per year. Subscribe now.

Local Parish Called Action Front

"You are the action guys," rather than those in "far out" or specialized ministries, a group of 100 young pastors was told in Baltimore, Md., Dec. 26.

The Rev. Dr. George A. Fallon, Nashville, Tenn., executive secretary for field services of the Methodist Board of Evangelism, spoke at the opening of the 15th annual Christmas Conference, sponsored this year by the evangelism agencies of both the Methodist and Evangelical United Brethren churches and harking back to their early days in Baltimore in the late 18th century.

Dr. Fallon urged the men not to "wait for chance encounters" but to go to people in crisis. He added: "Keep your eyes and hearts open (and) you'll have all the action you can handle." Critical of the trend toward "specialized ministries," the speaker declared that "the day of atomization has gone; the day of brotherhood has come." He pointed also to dangers that "the farther out you get, the farther you get from the action" and that worship as the "church in the home" may become even more exclusive than a closed-door church.

The idea that the inner city is "the place" for today's ministry also came in for a blast as Dr. Fallon held that society's problems such as prostitution, homosexuality, gambling and crime are found just as much in the suburbs. Rather, he declared, "the rats in the slums feed the cat in the suburbs . . . and the cats are more dangerous." He added that the city's power structure is more in the suburbs than in the inner city.

Participants in the conference were Methodist and EUB pastors not more than five years out of seminary and their wives.

Other speakers included the Rev. Dr. James M. Wall, editor of the *Christian Advocate;* the Rev. Joe Yeakel, executive secretary for EUB evangelism, and the Rev. Dr. J. Otis Young of Chicago, chairman of the Commission on Entertainment and Program for the 1968 Uniting Conference.

In a new approach to Bible study, the leader was the Rev. Charles McCarthy, CSP, professor at St. Paul's college and Catholic University, Washington, D.C. He emphasized the theme of Christian unity, based on the Bible.

One feature of the conference was a "dramatized narration of the friendly relations between the Methodists and the United Brethren in early days." The drama was presented in Lovely Lane Methodist Church by actors from groups in several Baltimore and Washington churches.

✧ ✧ ✧

The Open Gate

We greet the open gate
To Nineteen Sixty-eight,
As we anticipate
Adventures that await.

Be with us, Lord, each day,
Walk with us on Life's way;
We would not go astray—
Lord, lead us Home, we pray.

ERNEST C. DURHAM
Raleigh

Women's Voice Needed In New Church, Says Mrs. Laskey

Without their own organization, women will have only a token voice on most levels of the church, stated Mrs. Glenn E. Laskey, president of the Woman's Division of the Methodist Board of Missions, last week.

In her prepared statement to the annual meeting of the division at Denver, Colo., Mrs. Laskey continued, "During many meetings I have been involved in during the past year, the question has been asked, 'Are we to continue to have a women's organization in the church?' My answer has always been, 'yes'." She added, "The longer I work on the upper ecclesiastical levels, the more reason I see for a women's organization. I do not yet see where we as women will have more than token representation on most levels—and not even token on some."

Mrs. Laskey's annual report was read to members of the Division and executive staff in her absence due to her illness at home in Ruston, La. The Woman's Division represents 1,600,000 Methodist women in 38,000 local Woman's Societies of Christian Service and Wesleyan Service Guilds in the 50 states.

"There are so many areas yet untouched in which women have particular skills," she said. "I can predict tremendous strides in the areas of ecumenism, greater participation in political and legislative affairs, working in developing countries, helping to awaken women who have had meaningless lives, and working to ease tensions."

"It is my hope, dream and prayer that Methodist women will lead out in the mission of the church with a new compassion and commitment as we join with our Evangelical United Brethren sisters in the new church to form a greater and more consecrated Woman's Society of Christian Service and Wesleyan Service Guild."

The Division voted to spend almost $13 million, a record amount, in the new fiscal year, beginning June 1, 1968. This represents an increase of 2 per cent over last year. $4,982,000 each was appropriated to overseas work and national missions work of the Board of Missions. The funds will help support more than 2,000 missionaries and deaconesses working in the U.S. and in 48 other countries.

It was announced that a special "Treasurer's Kit" will be sent to each Society and Guild treasurer. The kit will contain filmstrips, leaflets, a poster and pledge cards.

The Woman's Division meeting, held January 7-10 was in conjunction with the annual meeting of the entire Board of Missions, Jan. 12-15 at the Denver Hilton Hotel, Denver, Colo.

In another report, Miss Thelma Stevens, who heads the area of Christian Social Relations of the Woman's Division expressed fear of a movement in the United States toward "nationalistic isolationism." She found indications of this in attitudes about foreign aid, disarmament, right of dissent, and the urban crisis. She also cast a suspicious eye on new plans in Congress for investigations by the Senate Internal Security Committee and the House Committee on UnAmerican Activities.

Miss Stevens asserted that "The nation faces the danger of Congress using its opposition to our basic right to dissent as a political whip to get votes from fearful people, thereby returning our nation to the witch-hunting climate of the McCarthy era." She also deplored "the failure to enact laws and allocate funds that make possible more adequate anti-poverty programs and help meet the urban crises across the nation. Instead, an anti-riot bill with devastating provisions was adopted. Congress, especially the House, has opposed most of the positive civil rights and welfare and social security legislation introduced into the Congress, or amended it to destroy its value."

In the field of Program and Education for Christian Mission, Miss Theressa Hoover, who heads this division of the Woman's organization, pointed out that last summer several thousand women had been trained "to help Society and Guild members grow in understanding of the mission of the church and the responsibilities of women in its fulfillment." Four mission studies were emphasized: "Ecumenicity," "Japan," "Christ and the Faiths of Men," and "Man and Community."

The Christian Social Relations section also lifted its voice in support of a women's group which has been denied the right to peacefully protest the Vietnam war in Washington. There police have announced that they will invoke a little-known 1946 law prohibiting assemblage on Capitol grounds. The protest group is the Jeanette Rankin Brigade. The Woman's Society group sent telegrams to President Johnson; to Senate Majority Leader Mike Mansfield, and to House Speaker John McCormick. The telegram expressed "the gravest concern that . . . this protest group of women has been deprived of its constitutional right of peaceful assembly on Capitol grounds, on Jan. 15, by the invoking of a 1946 law."

The telegram continued, "The implications of this action, if carried out, would be a travesty on the rights of citizens to protest to their government on the basis of conscience. We respectfully urge you to use the power and authority of your high office to countermand this injunction."

The Woman's Division also mapped plans for a major observance of the International Year of Human Rights in 1968, including seminars on apartheid and civil rights. As a part of this observance, the women pledged special efforts toward securing ratification of the four United Nations covenants on genocide, forced labor, political rights for women, and education.

The top leaders of women in The Methodist Church noted "with concern the implications for world understanding in the President's statement about limitation of U.S. travel outside the Western Hemisphere," and suggested that efforts be made instead to increase travel to the United States as a better way to obtain balance of payments.

They also petitioned the General Conference to continue participation of The United Methodist Church in the Consultation on Church Union.



SERVICE AWARDS GIVEN AT HOME

On Dec. 19, W. W. Hagood, Jr., president of The Methodist Home's Board of Managers, presented service pins to three employees of the Charlotte institution In the picture on the left, Mr. Hagood is presenting to Willard S. Farrow, right, his fifteen-year pin. Mr. Farrow, administrator of The Home, joined the staff in November, 1952. In the picture on the right, Miss Carolyn Eargle is presented her twenty-year pin by Mr. Hagood. Miss Eargle, first employee of The Home to be so honored, was involved in the early promotional work, preceding the construction of The Home's first unit in 1947. Miss Jane Harrison, The Home's director of arts and crafts, was given a ten-year employment pin.

Methodist Series Begins Jan. 28

The Methodist Series of The Protestant Hour, featuring Dr. J. Wallace Hamilton, will be presented each Sunday from Jan. 28 through April 14. Call your local radio station for the time this broadcast will be carried in your area.

Dr. Hamilton, a native of Canada and a member of the Florida Conference of The Methodist Church, has been minister of the Pasadena Community Methodist Church in St. Petersburg, Fla., for 38 years.

Under his leadership the congregation has grown from the initial 34 members to a membership in 1967 of 3,341 persons.

Woman's Activities

N. C. CONFERENCE

Mrs. H. W. Doub

WSCS JURISDICTIONAL MEETING

The twenty-eighth annual meeting of the Woman's Society of Christian Service of the Southeastern Jurisdiction of The Methodist Church will be held Feb. 21-23 at First Methodist Church, Birmingham, Ala.

It will be the last such meeting of this organization of The Methodist Church inasmuch as the denomination will unite with the Evangelical United Brethren Church in April to form The United Methodist Church.

A history of the Jurisdiction Woman's Society and the Jurisdiction Wesleyan Service Guild, which is for employed Methodist women, has been written by Mrs. E. U. Robinson, Madison, Tenn. It will be presented at an autograph tea at the meeting, and Mrs. Robinson will autograph copies.

The closing feature of the meeting will be a dramatic presentation of highlights of the history of the Jurisdiction Woman's Society and a look toward the future in The United Methodist Church.

About 500 Methodist women leaders from nine southeastern states are expected to attend the meeting.

Focus of the meeting will be on "The Local Woman," it has been announced by Mrs. Wayne A. Lamb, Memphis, Tenn., program committee chairman.

Conference theme will be "Blow, Wind of God," and speakers and discussions will deal with "winds of change in the world today."

Among the speakers will be Mrs. H. M. Russell, Morristown, Tenn., president of the Southeastern Jurisdiction Woman's Society; Methodist Bishop W. Kenneth Goodson, Birmingham, Ala.; Dr. Dorothy McConnell, New York City, top staff executive of the Woman's Division of the Methodist Board of Missions; and the Rev. Dr. William R. Cannon, dean, Candler School of Theology, Emory University, Atlanta.

Another feature of the meeting will be a tour and dinner at Methodist-related Birmingham-Southern College.

Headquarters hotel will be the Dinkler-Tutwiler.

Opening session of the annual meeting will be at 3 p.m. Wednesday, Feb. 21, and the closing session at 7:30 Friday.

Members of the Southeastern Jurisdiction Wesleyan Service Guild and the Southeastern Jurisdiction Deaconess Association will attend the closing service and have their separate annual meetings the next two days at First Methodist Church.

The Deaconess Association is for Methodist women commissioned to work for the church in any capacity not requiring full clergy rights.

The Methodist Church's Southeastern Jurisdiction includes 16 annual conferences in nine states—Alabama, Mississippi, Florida, Georgia, North Carolina, South Carolina, Virginia, Kentucky, and Tennessee. Officers and other leaders from the 16 conferences are expected to attend the Woman's Society annual meeting with the Jurisdiction officers for leadership development and to conduct the business of the group.

Those attending this important meeting from the North Carolina Conference Woman's Society of Christian Service will include all members of the Conference Executive Committee and the eleven district presidents. The full program will be released later.

★

W. N. C. CONFERENCE

Mrs. John C. Wright

SOUTHEASTERN JURISDICTION WOMAN'S SOCIETY WILL MEET

The entire focus of the program of the Southeastern Jurisdiction Woman's Society of Christian Service in Birmingham, Ala. on Feb. 21-23 will be on THE LOCAL WOMAN.

Each district in the Western North Carolina Conference is asked to send a local woman with leadership possibilities, along with its district president, as representatives to the meeting. The entire executive committee of the Conference Society will be present for the sessions. An invitation has been given to everyone interested in the event to attend all sessions.

A theme of, "Blow, Wind of God," will acquaint Methodist women with the winds of change in today's world as they gather in First Methodist Church in Birmingham, beginning with the president's message given by Mrs. H. M. Russell of Morristown, Tenn. at the opening session and concluding with a dramatic presentation of the highlights of the history of the Southeastern Jurisdiction Woman's Society and Guild at the closing session on Friday at 7:30 p.m.

The opening session at 3 p.m. on Wednesday, Feb. 21, will feature an interpretation of the theme by Miss Doris Peterson, a message by Mrs. H. M. Russell, Jurisdiction president, and a business session. Bishop Kenneth Goodson, presiding bishop of the North Alabama Conference, will present an inspirational message in the evening, followed by the service of Holy Communion.

The Thursday session will begin with a World Fellowship breakfast at the church, when Dr. Dorothy McConnell, associate general secretary of the Woman's Division, and Dr. William R. Cannon will speak on, "Winds of Ecumenism." The assemblage will move to the sanctuary at 10 a.m. for a service of recognition to the missionaries and deaconesses present and a message on, "The Winds of Change in Missions."

The highlight of the afternoon session will be a visit to the campus of Birmingham Southern College, when the women will visit the college planetarium, chapel, art gallery and new theatre, concluding with a dinner session in the college dining room. The evening session will be held in the school auditorium, when special music will be presented and speaker (possibly Dr. Dorothy McConnell) will summarize today's trend in missions.

The Friday program will feature a symposium on, "Winds of Change in the Church," with Mrs. W. B. Landrum of Atlanta, Ga., regional secretary, as moderator. The symposium will be followed by audience reactors and discussion groups. The afternoon program will include a message by Dr. Louise Branscomb and a team of women who recently made a tour of Russia. Late in the afternoon there will be an autograph tea when Mrs. E. U. Robinson, author of the History of the Southeastern Jurisdiction Woman's Society and Wesleyan Service Guild, will autograph each history.

The evening service will be the climax of the three-day session when the highlights of the history will be presented. The drama will focus on the future as the church moves into 1968 as The United Methodist Church.

The Jurisdiction Wesleyan Service Guild and Deaconess Association will join the Woman's Society for the Friday evening session and this will be the official opening of the two conferences.

The Guild and Deaconess Association will unite for a service on Saturday morning to hear a message by Dr. Dorothy McConnell on, "The Role of Women in the Church Today."

These two groups will conclude their meetings on Sunday morning.

WHERE TO STAY IN BIRMINGHAM

There are many motels and hotels in Birmingham, Ala., but the five within a short distance of First Methodist Church are: Molton Hotel, 207 N. 20th St., and the Tutwiler Hotel, 2005 Fifth Ave. N. (both within walking distance); Thomas Jefferson Hotel, 1631 Second Ave. N., the

SOUTHEASTERN EQUIPMENT CO.



Chairs and tables in complete range of sizes for every Church need. Steel and wood folding chairs, folding banquet tables, speakers' stands. Also office desks and chairs. Write for information.

SILER CITY, N. C.

Downtowner Motor Inns, 2224 Fifth Ave. N., and the Holiday Inn of Birmingham, 1313 Third Ave. N. all within a short distance.

WORLD DAY OF PRAYER

Methodist women will join other women of the world in observing the World Day of Prayer on Friday, March 1, centering their worship on the theme, "Bear One Another's Burdens."

This is a time when Christian women form an unbroken chain of prayer that circles the entire world—a time when meditation, prayer and hyms make them a part of a glorious worldwide fellowship.

The 1968 program was prepared by Asian women—an Indian, a Filipino, a Japanese and a Chinese.

Materials for the observance may be ordered from Service Center, 7820 Reading Road, Cincinnati, Ohio 45237, but all orders must be at Service Center by Feb. 12, to give time for delivery.

Marion Stewardship Rallies Set

By Neil E. Smith

Within the bounds of the Marion District, a series of six subdistrict Stewardship Lay Rallies have been scheduled. These were planned by a group of laymen meeting with their ministers and their district superintendent, the Rev. A. Glenn Lackey, on Jan. 4, near Morganton. The laymen and ministers present assumed the responsibility for planning the rallies in their own geographic areas.

The first four rallies will be held at 2:30 on Sunday afternoon, Jan. 28. One is being held for the churches of McDowell County at Providence Methodist Church for the following pastoral charges: Carson's Chapel, East Marion, Marion — First, Ebenezer, Clinchfield, St. Mark's-Concord, Marion Circuit, Nebo-Pleasant Hill, Old Fort, and Cross Mills and West Marion.

The rally for the Rutherfordton area is being held at First Methodist Church, Rutherfordton, for that church and adjoining pastoral charges: Gilkey, Mt. Hebron, Mill Spring, and Spindale.

First Methodist Church, Morganton, is the place for a third rally. Other charges meeting there include North Morganton, Glen Alpine, Bethel, Burke-McDowell, Oak Hill, Morganton Circuit, St. Luke's-Zion, St. Matthew's-Zion Memorial, Salem, and Table Rock.

The fourth rally for Jan. 28, will be held at First Methodist Church, Valdese, for that church and the following charges: Drexel-Bethlehem, Connelly Springs, Mt. Harmony, Hildebran, Friendship-Shady Grove, and Rutherford College.

On Feb. 4, at 2:30 p.m., rallies will be held in the two remaining areas. At Forest City's First Methodist Church the following charges are to meet: Pleasant Grove-Alexander, Cliffside-Chase Wesley, Oak Grove-Salem, Henrietta-Providence, Caroleen: First-Avondale, Sunshine, and Broad River.

Also on Feb. 4, the churches of Mitchell County will meet at Bakersville Methodist Church at 2:30 p.m. Meeting with Bakersville will be the Spruce Pine and the Red Hill-Tipton Hill charges.

This program of emphasis on stewardship of all of life was first instituted and requested by laymen of the Western North Carolina Conference. They asked and received support of Bishop Earl Hunt and his district superintendents, as well as agencies of the Conference.

Rev. Mr. Lackey, superintendent of the Marion District, has been most cooperative with this emphasis. Prior to the Annual Conference meeting last June, this cause received much attention at the Pre-Conference Briefing Session. Following the Annual Conference a District Set-Up Meeting was held when the Rev. Rollin Gibbs of Statesville, an expert in church stewardship, was featured speaker.

A Stewardship Workshop was held for the district in October when Dr. Cecil Heckard of First Methodist Church, Hickory, led those attending.

Too, another emphasis was given when Mr. Robert Smith of Mt. Airy, lay leader of the Western North Carolina Conference, was featured speaker at the Marion District Conference held in Morganton on Sunday afternoon, Dec. 3. The major emphasis of his address was upon tithing.

• CALENDAR OF COMING EVENTS •

Note: If any of the meeting dates or places are in error, please inform the Advocate immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

Jan. 14-18: Annual Meeting of Board of Hospitals and Homes and Annual Convention of National Association of Methodist Hospitals and Homes, Statler-Hilton Hotel, Cleveland, Ohio
Jan. 22-26: Conference on Evangelism for Supply Pastors, Nashville, Tenn.
Jan. 29-Feb. 1: Annual Meeting, General Board of Education, St. Louis, Mo.
Feb. 20-22: National Council of Churches General Board, San Diego, Calif.

NORTH CAROLINA CONFERENCE

Jan. 21 : Fayetteville District Conference, Chestnut St. Church, Lumberton, 2:30-5
Jan. 21 : Goldsboro District Conference, St. Luke Church, Goldsboro, 2:30-5 p.m.
Jan. 22 : Wilmington District Seminar on Funeral Service, Wesley Memorial Church, Wilmington
Jan. 23 : Fayetteville District Seminar on Funeral Service, Haymount Church, Fay.
Jan. 24 : Sanford District Seminar on Funeral Service, Page Memorial, Aberdeen
Jan. 24 : Methodist Foundation, Inc., Methodist Building, Raleigh
Jan. 28-31: Chowan-Perquimans Christian Workers' School, Hertford
Jan. 28-30: Montgomery Christian Workers' School, Trinity Church, Troy
Jan. 29 : Burlington District Seminar on Funeral Service, Davis Street, Burlington
Jan. 29 : Methodist College Second Semester Begins
Jan. 30 : Durham District Seminar on Funeral Service, Asbury Church, Durham
Jan. 31 : Raleigh District Seminar on Funeral Service, Fairmont Church, Raleigh
Jan. 31 : N. C. Wesleyan College Registration for Spring Semester
Feb. 1 : Durham District Conference, Carrboro, 10:00 a.m.
Feb. 2 : Inter-Board Coordinating Council
Feb. 3 : Cabinet Meeting
Feb. 5 : Goldsboro District Lay Rally, St. Paul Church, Goldsboro
Feb. 6 : Raleigh District Lay Rally, Edenton Street Church, Raleigh
Feb. 7 : Fayetteville District Lay Rally, Hay Street Church, Fayetteville
Feb. 8 : Wilmington District Lay Rally, Sunset Park Church, Wilmington
Feb. 12 : Elizabeth City District Lay Rally, First Church, Elizabeth City
Feb. 13 : Rocky Mount District Lay Rally, First Church, Rocky Mount
Feb. 14 : Durham District Lay Rally, Civic Center, Durham
Feb. 15 : Burlington District Lay Rally, Front Street Church, Burlington
Feb. 19 : New Bern District Lay Rally, Centenary Church, New Bern
Feb. 20 : Sanford District Lay Rally, First Church, Rockingham
Feb. 21 : Greenville District Lay Rally, Queen Street Church, Kinston, 6 p.m.
Feb. 25 : Wilmington District Conference, Trinity Church, Wilmington, 2:30-5 p.m.
Feb. 26 : Sixth Seminar on Legislation, N. C. Council of Churches, Burlington

WESTERN NORTH CAROLINA CONFERENCE

Jan. 22 : Board of Missions, High Point, Wesley Memorial, 2:30 p.m.
Jan. 22-23: Executive Committee, Methodist Committee for Overseas Relief, High Point
Jan. 25 : Third Call, Methodist Builders' Club
Jan. 28 : Marion District Stewardship Rallies, 2:30 p.m.
Jan. 29-30: Workshop on Planning the Program of the Local Church
Feb. 4 : Marion District Stewardship Rallies, 2:30 p.m.
Feb. 11-15: Christian Workers School, Charlotte
Feb. 16-17: Christian Vocations Testing and Guidance Clinic, Greensboro College
Feb. 18-22: Christian Workers School, Concord
Feb. 19 : Regional Seminar on Evangelism, Salisbury
Feb. 20 : Regional Seminar on Evangelism, High Point
Feb. 23 : Annual Meeting, Commission on Methodist Information, High Point College
Feb. 27 : Meeting of the Committee on Pastoral Care and Counseling, Statesville
Feb. 29 : Regional Local Church Public Relations Workshop, Methodist Information



MRS. CATHRINE VICK

Dear Girls and Boys:

In the first chapter of the book of Genesis we read these words, "Then God said, 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over birds of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth.' So God created man in his own image, in the image of God he created him. . . ." Have you ever thought about how important you are to God and how very much God thinks of you?

You are a person and persons are the most important creations of God. You are made like God. This does not mean that our physical body is like him but it does mean that because God is Spirit, man has a spirit like God's. But God has also given man the ability to choose what he will do and what he will become. God did not say, "I have given you my spirit and you must do as I say." God does tell us, "I will be near to help you follow my plan."

When God's Spirit touches man's spirit, man can find help in knowing what is right and wrong. I hope you will talk with God and try to discover ways that his spirit can touch your spirit as you try to follow God's plan for your life.

AUNT CAY

FRANZ AND THE SECRET OF HAPPINESS

In a house set apart from the village lived old Franz, with only his shaggy dog for company. The village folk told many tales about how old Franz was crazy. Only a few in the village really knew old Franz's history, and these, for some reason or other, did not choose to tell it.

There was old Sarah, the cobbler's widow, who remembered the fire that took away young Franz's pretty wife and baby daughter. There was Otto the fiddler, who remembered how Franz had gone to a far city to help a friend from trouble and remained for twenty-five years—to pay the friend's prison debt.

Old Franz himself had not laughed or even smiled for many a long year. He had put all his efforts into making the pile of gold in his cellar grow from the small coin—placed in his hand by a kind soul as he came from prison—to the glittering, tinkling mass which he now loved to run his hands through. Old Franz had no one to care for, or to care what became of him. It was a dreadful thing not to be needed or loved by anyone in the world.

One day as Franz sat by the warm fire he heard a child crying outside. Now Franz, in spite of his reputation for being an unsociable person, could not let a child lie cold at his very door-step. Besides, in his heart, he longed for company and an opportunity to make a friend. Throwing his warm coat about his shoulders, Franz hurried out into the snow and gathered the little lad up in his arms. Franz was old, and not so robust as he had been in years gone by but it was an easy task to carry the lad, for he weighed but little; and when he took off the boy's thin coat, he could see why it was, for the poor child had not much flesh on his bones. He drank eagerly of the warm broth that Franz held to his lips.

"Could I have a bit more?" the child begged when the cup was empty. So Franz fed him another cup of the broth, and followed it with bread and honey, which he ate with great relish. Then Franz tucked him up in a chair by the fire. While the child warmed himself, Franz began to think. He thought of the need which must be in the lad's home, and in many homes like it. Then he thought of his gold, the only thing besides his dog he had cared about for a long while. Yet it had not brought him much happiness.

It occurred to old Franz that he might give a gold piece or two to the little lad. It would buy warmth and food. The thought glowed in Franz's heart and brought twinkling lights to his eyes, as he slipped down to the cellar room and chose two of the shining coins to put in the boy's pocket.

After the boy had gone, Franz thought to himself, "If two small coins can bring such a happiness to my heart, what would a handful do?" And he set himself about, the next few days, to look and to listen, and to think of the best way to use a handful of gold.

As he went into the baker's shop a few days later for his bread and buns, an idea came to him. He liked to go there, for the baker's daughter Jean was always singing. She had a smile that went with the song. On this particular morning the voice was silent and the smile lacking. Old Franz asked if she were ill.

"Oh," she sighed, "it is not that; it is because I must always stay and sell bread and buns, when my heart is wanting to learn to sing. But my father cannot send me to the city, and I cannot make my way in a small town like this."

"A handful of gold," Franz kept saying to himself on his way home, "a handful of gold would send that beautiful voice out into the world to soothe the sorrows and lift hearts up into the clouds."

No one knew how the handful of gold came to be in Jean's apron pocket the next morning as she came into the shop. Franz was happier than he had been for many a day.

Then it happened on a rainy morning, as Franz was going down the street, he saw a commotion outside the house of the old seamstress, Lizbeth—boxes and bundles and furniture, such as it was. Lizbeth held her old cat and wept. The poor old soul was in trouble. She was no longer able to use her eyes for stitching.

Then Franz knew. With her business gone, she could no longer pay rent for her house—and they were putting the poor soul into the street.

Old Franz turned and went to his house, hurried to the cellar room and gathered up a bag of gold. Holding it safely beneath his coat, he went to the owner of Lizbeth's house. No sooner had he been there than messengers went running to Lizbeth, the seamstress, and told her it was all a mistake. The house now belonged to her, and the men were to put back everything in its place.

So it went. And joy came back to old Franz, as well as to many a one whom he helped. For he had learned the secret of happiness. And strange as it may seem, as long as old Franz lived the pile of gold in his cellar never gave out.

Adapted from a story by *Mary Odell.*

FLOATING EGGS

Did you have fun with the ice cube tricks? Here is one you can show your friends using an egg. Measure one-fourth cup salt into a dish and set it aside. Tell your friends or your audience that it is "inner-tube powder" which will make an egg float. Half fill a glass with water. Place an egg in it. It will sink. Take out the egg and stir the inner-tube powder into the glass. Place the egg in it again and it will float.

HIDDEN BOOKS OF THE BIBLE

Can you find the names of a book in the Bible in each of the following sentences?

1. She received a beautiful ukelele for her birthday.
2. I met cousin Hiram at the wedding.
3. I chose a red sweater for Betty.
4. She misses the rest of her classmates.
5. The winners were number six and seven.

The Broad Scope

★

CHURCH AND STATE MEETING SET

Cincinnati has been named as the meeting place for the 20th National Conference on Church and State. Dates of the event are Feb. 6 and 7.

The annual meeting is sponsored by Americans United for Separation of Church and State. Headquarters are in Washington, D.C.

A welcome address by Charles P. Taft, former president of the National Council of Churches, will open the two-day conference. Addresses and discussions will center around such topics as "Should Churches Pay Taxes?" "The Changing Climate in Church and State," and "Problems of Constitutional Revision (both Federal and State)."

★

NCC BOARD TO MEET

The winter meeting of the National Council of Churches' General Board, which will be held in San Diego, Feb. 20-22, has been asked to consider a series of important documents. Among them are proposed policy statements dealing with world peace, a guaranteed annual income, and another review of the proposed statement on withholding consumer patronage from concerns practicing racial discrimination.

National Council president, Dr. Arthur S. Flemming, is scheduled to address the Board luncheon.

★

RADIO PROGRAMS PROMOTE DISCUSSION

A series of 40 recorded five-minute radio programs to promote honest discussion of controversial issues has been released jointly by the Office of Communication of the United Church of Christ and the American Jewish Committee. The program, "Let's Be Friends," to be distributed without charge to radio stations, features Edwin T. Randall, a Philadelphia broadcaster.

★

OPPOSE CENSUS QUERY ON RELIGION

The Synagogue Council of America, at a meeting of its Board of Directors, reaffirmed a policy position first expressed in 1957 opposing the inclusion of a question on religious affiliation in the federal census.

In re-affirming the earlier position, the Board stated that it opposes a question on religious affiliation in voluntary sample studies as well as the compulsory decennial census.

LIKE SWEET ONIONS?

NEW BLUE RIBBON ASSORTMENT
600 sweet onion plants with free planting guide $3 postpaid fresh from:

TEXAS ONION PLANT CO.
"Home of the Sweet Onion"
Farmersville, Texas 75031

Methodists in Action

RETIRED STATUS MEANS NOTHING TO MR. VARNER

By Wallace Thrower

Some people just won't quit.

A good example is the Rev. Robert M. Varner. Mr. Varner retired in June, 1963, after 37 years as a Methodist minister, and almost immediately became full-time minister of Steeleberry Methodist Church, Charlotte.

On Nov. 11 he was in Washington, D.C., in his capacity of national chaplain of Veterans of Foreign Wars. He delivered the invocation and placed a wreath on the Tomb of the Unknown Soldier at Arlington National Cemetery, as part of the VFW's annual Veterans' Day memorial service.

The quiet, white-haired man was elected to the national post in August at the convention of the VFW in New Orleans. During his one-year term he will be in charge of all religious affairs of the group on a nationwide level.

He supervises and assists district and regional chaplains—a position he is well familiar with. He has been chaplain of the North Carolina area for 14 years, and for the last two years he has served as chaplain of the Southern Convention, which includes a 14-state area.

During his years as a minister, Mr. Varner served Methodist churches in Mooresville, Lexington, Concord and High Point.

After his retirement, he was appointed "on a retired basis" as supply pastor at the Steeleberry Church. Despite his retired status, he's "doing full-time work, the same as any minster would do," he says.

In October Mr. Varner went to Kansas City, Mo., for the meeting of the VFW's national council, the governing body of the organization. In November there was the memorial service in Washington, and in December he went to Denver for the annual Founders' Day program marking the group's founding Dec. 3, 1898.

How does his wife, the former Elizabeth Hawfield of Pineville, feel about all this activity?

"She's very interested in it," says Mr. Varner. "She's happy for me that I could receive this sort of recognition. Besides, she goes along on most of the trips, unless they're too long."

While in Washington he visited his son, Robert Jr., who teaches in the Alexandria, Va., school system. The Varners have one other son, David, a medical technician in Brevard, and a daughter, Mrs. Richard Walker, who teaches school in Lexington.

The Steeleberry Church, with 91 members, is only about five years old, but its history goes back a good bit further. It used to be Camp Greene Methodist Church, but was forced to move to its present location in Steele Creek when the airport expanded.

The church has grown little since its move, but the new Westinghouse plant in that end of town could change the picture.

"I feel like we'll have quite an influx of people when they get into production," said Mr. Varner.

Reprinted from *The Charlotte News*

Something to Think About

Events are moving rapidly. Already the legal actions have been completed for the merger of the North Carolina-Virginia Conference (Central Jurisdiction) with the North Carolina, Virginia and Western North Carolina conferences (Southeastern Jurisdiction). The actual merger will take place soon.

There is a conviction in the Church that this merger is the result of the work of the Holy Spirit. What kind of merger does God want this to be? There is no question that He wants it to be a happy experience for all concerned, and it must be.

As pastors we have a very important role to play in the merging process. Plans can be perfected on national levels, but Christian brotherhood comes alive and is most meaningful on the local level. We have a special responsibility to help our people to be ready to meet and work with our Negro brethren in worship, study, service and in the councils of the Church. All should approach this merger in happy anticipation. In it we all have an opportunity to make a profound witness and give hope to our broken world as we express the Christian graces of generosity and brotherhood.

Garland R. Stafford
January *Topics*

◇ ◇ ◇

A CHRISTIAN IS:

A Mind, through which Christ thinks
A Heart, through which Christ loves.
A Voice, through which Christ speaks
A Hand, through which Christ lifts.

Available

6½% INTEREST

(Yield to Maturity)

REGISTERED FIRST MORTGAGE CHURCH BONDS

For Information
Call or Write:

Church Investors

DeKalb-Peachtree Airport
Atlanta, Ga. 30005
Telephone: 451-5431

METHODIST NEWS ROUND-UP

BISHOP'S WIDOW TO SERVE OVERSEAS

Mrs. Modena McPherson Holt, wife of the late Methodist Bishop Ivan Lee Holt, will leave the United States early this year to serve under the Methodist Board of Missions as an overseas mission specialist.

Mrs. Holt, whose home is in Duluth, Ga., will go to Hong Kong to serve in social work and in rooftop programs for high-rise apartment dwellers.

She will be the second bishop's wife to serve as a missionary to Hong Kong. Mrs. Ralph A. Ward, who had served with her husband in Mainland China, Hong Kong and Taiwan until his death in 1952, continued as a missionary in Hong Kong and Taiwan until her retirement in 1966.

★

COMMUNICATIONS CONFERENCE SET

A Methodist multi-media conference on communication and the Christian message will bring about 25 specialists in printed, electronic and audio-visual media together in London Feb. 4-10. Participants will attend from 13 countries.

Sponsored by the World Division of the Methodist Board of Missions, the conference will discuss print, broadcast and audio-visual theory and techniques, and their relations to the church's worldwide communications efforts.

★

CHAPLAIN'S WIDOW TO SERVE IN VIETNAM

A Baltimore nurse whose husband was killed on duty as an Army Chaplain in Vietnam has joined the Army Nurse Corps, and plans to serve in Vietnam.

Mrs. Ambrosio Grandea was sworn into service Dec. 22, shortly after being presented the Silver Star (for heroism) and the Purple Heart, awarded posthumously to her husband. Chaplain Grandea was a member of the Baltimore Methodist Conference.

★

SCHOLARSHIP FOR ECUMENICAL STUDY

One or more scholarships for study at the Graduate School of Ecumenical Studies in Switzerland is being offered by the Methodist Commission on Ecumenical Affairs. The grants are worth $400, and are open to students who have completed two years of seminary training. Applications must be received by March 1, 1968 and awards will be announced in the spring.

★

SUPPLY PASTORS CONFERENCE

A four-day conference for supply pastors, sponsored by the General Board of Evangelism, has been set for Jan. 23-26 in Nashville, Tenn.

Dr. Leander E. Keck, author of the widely circulated volume, "Mandate to Witness," will be one of the conference leaders. Dr. Kermit Long, general secretary of the Board, will give the key-note address, and Dr. Walter Towner of Scarritt College will address the conference on "The Preparation of Persons for Membership."

EDUCATION BOARDS TO MEET

The national Boards of Education of The Methodist Church and the Evangelical United Brethren Church will have a joint annual meeting Jan. 29 to Feb. 1 at the Sheraton-Jefferson Hotel, St. Louis.

The meeting will hear reports from the top executives of the two boards. They are the Rev. Dr. E. Craig Brandenburg, Dayton, executive secretary of the EUB Board of Christian Education, and the Methodist board's three general secretaries, all from Nashville—the Rev. Dr. Henry M. Bullock, the Rev. Dr. Myron F. Wicke and the Rev. Dr. Howard M. Ham.

★

LERNER, ALLEN TO JUDGE ABINGDON BOOK AWARD

Max Lerner and Steve Allen will serve as judges for the 1969 General Book Award to be given by Abingdon Press.

The $5,000 award will be given in 1969 to the general book which in the opinion of the judges contributes most significantly to man's understanding of himself or of his role in relationship to the issues confronting contemporary society.

Max Lerner is professor of American Civilization and World Politics at Brandeis University and a well-known author. Steve Allen, television and motion picture star, also is an author of note.

Manuscripts for the 1969 General Book Award will be accepted between Jan. 1 and March 1, 1969. Those interested should write for details to: Awards Editor, Abingdon Press, 201 Eigth Ave., S., Nashville, Tenn. 37202.

★

TWO METHODISTS ON COMMISSION

The new 18-member Commission on Obscenity and Pornography, to make a two-year study toward national legislation, includes two Methodist ministers.

They are the Rev. Winfrey C. Link of Murfreesboro, Tenn., member of the Tennessee Conference and head of a similar governor's committee, and the Rev. G. William Jones of Dallas, member of North Texas Conference and assistant professor of broadcasting-film art at Southern Methodist University.

The commission was named by President Johnson as directed in a recent act by Congress. It will investigate the relationship between obscene and pornographic materials and anti-social behavior, particularly in minors. The goal is to determine whether some constitutional action is needed to control dissemination of such materials.

★

CHURCH PLANS UNIQUE AID PROGRAM

University Methodist Temple, Seattle, Wash., has pledged itself to raise $10,000 to be used to help low-income families in Seattle's central area become private home owners.

The money will be given to families to be used as down payments for homes they wish to purchase. Many families which could otherwise qualify for FHA guaranteed loans cannot afford the down payment necessary. The church will be providing the money needed for the down payments —the amounts are expected to vary between $200 and $500. FHA regulations prohibit prospective home owners from borrowing the down payment. Thus, the money provided by University Methodist Temple will be an outright gift.

★

METHODIST APPOINTED DEAN

The Rev. Dr. Andre J. Pieters, a Methodist theologian and Crusade Scholar, has been appointed dean of the French section at the Protestant Theological Seminary in Belgium. The seminary offers training in French and Dutch, both of which are used extensively in Belgium.

A leader in Belgium Methodism, Dr. Pieters is a delegate from the Belgium Annual Conference to the Uniting Conference in Dallas in April.

★

RESEARCH GRANTS OFFERED

For the seventh year, the Methodist Division of Alcohol Problems and General Welfare is offering five $750 grants to graduate students, to aid in research projects during the 1968-69 academic year. Deadline for applications to the division in Washington, D.C., is April 1.

Research in the areas of population problems and planned parenthood is sought especially in this year's program of grants.

Applicants must do their research as part of degree studies in graduate schools or theological seminaries or in post-doctoral studies.

★

MEMBERSHIP DECREASES

Membership in The Methodist Church in the United States is now an official 10,289,214. The new figure, representing the 1966-67 fiscal year, is a decrease of 21,405 from the total of a year ago, according to the Rev. Dr. Don A. Cooke, general secretary of The Methodist Church's Council on World Service and Finance.

Although membership showed a slight decrease, total giving on the part of Methodists set a record. During the fiscal year ending May 31, 1967, a grand total of $664,795,520 was given for all church causes, an increase of $12,812,484 over the previous 12 months.

★

MALAYSIA-SINGAPORE AREA REQUESTS AUTONOMY

Methodists in Malaysia and Singapore have completed the actions prerequisite to becoming an autonomous church — and now await formal approval of their autonomy by the Uniting Conference in Dallas next April.

Anticipating approval by the Uniting Conference, Malaysia-Singapore Methodists have already scheduled Aug. 14-25 as the dates for the Constituting Conference of the new church. Plans call for the church to have an affiliated autonomous relationship to The United Methodist Church.

With 68,506 members (full and preparatory), the Methodist Church of Malaysia and Singapore would be one of the largest Protestant denominations in the two countries.

NORTH CAROLINA
Christian Advocate

VOLUME 113 GREENSBORO, N. C., JANUARY 25, 1968 NUMBER 4



MCOR Is on the Move

Methodist Bishop Lloyd C. Wicke, center, of the New York Area, stands beside a mobile medical unit in New York City while dedicating it as a gift of the Methodist Committee for Overseas Relief (MCOR) to Malawi. The $12,500 mobile unit will be used by the Christian Council of Malawi in its OPERATION UTUMIKI, which includes agricultural, medical and educational work. Freely translated UTUMIKI means "Willing Service."

Shown with Bishop Wicke are Dr. J. Harry Haines, left, general secretary of MCOR, and Dr. Aura E. Severinghaus, chairman of MCOR's finance committee, both of New York.

The Committee met earlier this week at High Point upon the invitation of Hoit McPherson, prominent Methodist churchman and editor of the High Point Enterprise, who is a member of the Committee. Bishop Ralph T. Alton of the Wisconsin Area is chairman of the 25-member Committee

Carolina Briefs

¶ Rev. and Mrs. J. Malloy Owen, III, of Raleigh announce the birth of a son, James Judd on Jan. 2. Mr. Owen is pastor of St. Mark Methodist Church.

¶ Dr. Charles Ratliff, professor of economics at Davidson College, will speak at the morning worship service of West Irving Park Methodist Church, Greensboro, on Feb. 4. He and Mrs. Ratliff will also speak on the church's work in Pakistan at the evening service. They spent three years there teaching in Foreman Christian College.

¶ Dr. J. Harry Haines, general secretary of the Methodist Committee for Overseas Relief, preached at the morning worship services of West Market Street Methodist Church, Greensboro, on last Sunday. The Rev. Dr. Lee F. Tuttle, executive secretary of the World Methodist Council, was the featured speaker for the mission study on Sunday evening.

¶ Members of the Main Street Methodist Church WSCS joined their minister and his wife, Rev. and Mrs. Oscar L. Easter, in giving a reception for the church members and other friends on Sunday afternoon, Dec. 31, at the parsonage in Albemarle. Receiving the guests were Mrs. J. E. Gantt, Mrs. Roy Whitley, Rev. Mr. and Mrs. Easter, Wade McSwain, chairman of the Official Board, Mrs. Ray Hatley, WSCS president, Miss Leanne Easter, and Mr and Mrs. Wayne Melvin of Hickory. Miss Easter and Mrs. Melvin are daughters of the Easters.

✧ ✧ ✧

Rev. Leander A. Brown Dies

A prominent and much beloved member of the North Carolina-Virginia Conference, Rev. Leander A. Brown, died on Jan. 15 at Wesley Long Hospital in Greensboro. He was 65 years of age. His death resulted from cerebral hemorrhage.

He entered the Methodist ministry in 1929 and served pastorates in High Point, Lexington, Lenoir and at Berry Temple in Asheville, where he remained for 17 years. Mr. Brown also served a six-year term as a district superintendent, and for two quadrenniums he was elected a delegate to the General Conference. During the past eight years, he has been a member of the Interconference Commission on College and University Religious Life (Wesley Foundation) for North Carolina, and has been the vice-chairman of the organization.

Memorial services were conducted at Union Memorial Methodist Church, Greensboro, last Friday at 2 p.m. He was pastor of the church at the time of his death, and also held the position of conference treasurer.

Surviving relatives include his wife, Mrs. Weesye Taylor Brown and seven children, the youngest of whom is a student at Duke University.

Western North Carolina Team Goes To British Honduras

A 22-member team of volunteer builders left Charlotte on Jan. 20, under auspices of of the Charlotte District, Western North Carolina Conference, to do construction work for British Honduran Methodists.

Dr. Harlan L. Creech, Jr., superintendent of the Charlotte District, headed the team which will work in Corozal City and Punta Gorda. This is one of several such ventures during 1968 by volunteer teams from the Conference. All projects are being directed by the Conference Board of Missions, headquartered in Statesville.

Making the trip from Charlotte were Dr. Creech, the Rev. W. B. A. Culp, Joseph B. Forrest, Oscar J. Hix, Jerry V. Hull, Bryce C. Nelson, John J. Oates, the Rev. George P. Robinson, the Rev. Thurston St. Clair, Thomas Grady Sparrow and Noble J Whisenant.

The Rev. Joe L. Ervin headed a group from Lincolnton, including Kenny Finger and Howard J. Lawring. Other team members included the Rev. James E. Rink and the Rev. John C. Swain, Mount Holly; John F. Beard, Huntersville; the Rev Herman C. Beck, Paw Creek; Carroll Goodman, Kannapolis; Harold C. Little, Denver; the Rev. Clifford A. Weller, Stanley; and R. W. Richardson, Rockville, Md.

Mr. Whisenant is leading the work group at Corozal City, which will finish a concrete block parsonage—already under construction; and construct a dwelling for the school teacher who instructs in the primary school of 300 students.

The Rev. Mr. Culp is heading the group at Punta Gorda which will build a house for the teacher of the Methodist school in Mafredi—which opened February of 1967; will paint the schoolhouse; and will install the roof of the Methodist church at Punta Gorda, a 25 by 45 foot structure.

The group will return to the Charlotte airport Feb. 1.

The team members are residing with British Honduran Methodists. Host pastors are the Rev. Leonard Carty at Belize City; the Rev. John McKey at Corozal Town; and the Rev. Leslie Anderson at Punta Gorda and Mafredi.

Assisting Dr. Creech, in addition to the two project leaders, are the Rev. Mr. Robinson, the Rev. Mr. Rink and the Rev. Mr. St. Clair.

The team members took sheets and pillow cases to give to their hosts in appreciation for residing in their homes. The team also took a three-quarter ton truck, bell and many special items donated by a host of business concerns and individuals.

The truck was given through the courtesy of Duke Power Co. and Fred Gray, purchasing agent. Mr. Gray drove the truck to Miami, Fla., and after being flown to Belize City, drove the truck to Punta Gorda, returning to Charlotte Jan. 23.

The school at Mafredi will receive the bell, donated by Morris Speizman of Charlotte, recently elected vice president of the United Synagogues of America.

The team members departed from Charlotte's Municipal Airport on Jan. 20 aboard Eastern Airlines, and arrived in British Honduras Jan. 21.

During February two additional Missions Building Teams from the Western North Carolina Conference will be working on St. Croix in the Virgin Islands.

The first team will leave on Feb. 3 and return to North Carolina on Feb. 17. It will be under the direction of the Rev. Ed Cochran of Bethlehem Methodist Church, Claremont, and Tom Little of Wadesboro.

The second team will arrive on Feb. 17 and remain until March 2. This team will be led by the Rev. Don Haynes, pastor of Franklin Methodist Church, and Wiley Clark, a layman from Bethel Methodist Church, Franklin.

The Rev. C. Harley Dickson, superintendent of the Waynesville District, will go to St. Croix on Feb. 10 to help coordinate the work of the two teams.

The teams will build a fellowship hall, kitchen, restrooms and two classrooms. The Rev. John Stroud, former missionary to Cuba and pastor at Cherokee, is the pastor of the Fredericksted Church and also the new Christiansted Church. These are the only Methodist congregations on the island.

The Upper Room To Include New Features

A "sampler" edition of the March-April, 1968 issue of *The Upper Room* is being widely distributed, according to the Rev. Dr. Wilson O. Weldon, world editor of the interdenominational daily devotional guide published at Nashville, Tenn.

"The sampler provides a peek at some of the new features to be included in the March-April Lenten-Easter issue," said Dr. Weldon. "Among the new features is a *Thought of the Month* by Bishop Paul W. Milhouse of the Evangelical United Brethren Church. In the March-April issue there will also be a *Thought of the Month* by Bishop Gerald Kennedy of The Methodist Church.

"Other features of the sampler include an illustrated editorial, *'Mister, Give Me a Big Word That's a Good Word'; 'Read and Consider'* with quotes from a Psalm; a word about special ministries for the men and women in Vietnam; special book features, and so on.

"Hopefully we will have many new readers starting with the Lenten issue," said Dr. Weldon. "Future issues will also have added features."

NORTH CAROLINA
CHRISTIAN ADVOCATE
Official Organ of the North Carolina and Western North Carolina Conferences of The Methodist Church
ESTABLISHED 1855
James C. Stokes—Editor and Manager
Address all correspondence to P. O. Box 508, Greensboro, N. C. 27402

Second-class postage paid at Greensboro, N. C. Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., 429 W. Friendly Avenue, Greensboro, N. C. 27401

Single subscriptions, $3.00 a year; every family plan: each subscription, $2.50 a year. All subscriptions payable in advance. Obituaries and resolutions, $2.00 for the first 100 words; $2.50 per hundred for next 200 words; 3 cents per word for all over 300 words.

► *Issues and Opinions* ◄

Too Much Mail — Too Many Meetings

I was delighted to hear that someone in a high position has stated that we need to save money and could save money by cutting out so many meetings. One of the reasons that we have difficulty getting members to attend meetings is that there are so many of them. I figured it up and found that I spent one day a week last year in meetings counting the time it takes to travel to them and back. Not only is this costly in time, but often after getting there you are told what you already know or it develops into a harangue.

Even worse is to go to a meeting as last Tuesday over ice and snow to hear a great preacher make a statement such as, "Jesus was at the head of the line in the march from Selma to Montgomery, Alabama." I was in school with some of the boys serving pastorates in Alabama, and my opinion is that Christ was not at the head of the march going in, but Jesus was already in Alabama. There had been some gain in changing attitudes to a more Christ-like concern. With the march all of this was lost. The marchers went back home to clip pictures and paste them in their scrapbooks and left our pastors to deal with the aftermath. The "brave" marchers with their troop escort went to tell of the brave deeds they had done and left Christians who had been doggedly striving to improve race relations to face the brunt of the hatred stirred up. The marchers thronged the street and shouted "Hosanna" and then withdrew much like years ago.

The article in this week's ADVOCATE mentions a need to save money. We could very easily save money if we wanted to do so. It is a joke among pastors that if one of us is away for a week it takes a bushel basket to carry the mail home at the end of the week. A speaker at conference jokes that if he does not get a letter from the Bishop, District Superintendent or Nashville by Friday, he goes ahead and prepares a sermon for Sunday anyway. We are weighted down by too many executive positions, overlapping committees and just plain waste. A favorite joke of mine is, "I get a couple of thousand dollars of junk mail a year. I would much rather they send me the money." The truth is we are frantically promoting and yet floundering. We have been told we have not been getting members enough, and now we are being told to hustle for we need more money.

I am aware that there must be some waste with bigness. With all of the above criticism The Methodist Church still serves the people's needs and has a better overall attitude than any other. Yet this does not excuse the fact that we have created committees and agencies to serve a need and then after that need is long gone we still leave that committee or board on. We are bombarded from all of these, and on top of that we have to have a Committee on Promotion and Cultivation to do it over again.

It is time that we cut out the "much speaking" and return to a concern for people.

M. LOY KENNEDY
Robbinsville Meth. Ch.

★

Majority of Congress Socialistic

Your Jan. 4, issue under "Issues and Opinions" records the views of Mr. Melton E. Harbin on "Are Young Ministers Socialistic?"

He reported that a certain columnist in a Charlotte evening newspaper had made the charge that the young clergy of this nation are socialistic and voters are ignorant.

Mr. Harbin is certainly justified in criticism where a blanket charge is made without any specification of details, and his comments point out the fallacy of trying to single out one particular group for criticism.

The truth is a majority of the Congress is socialistic and presumably a majority of the voters, because they support the majority in the Congress.

Most people consider a statement of this nature as shocking, but an entire issue of your publication of normal size would not contain enough space to list the socialistic operations of the United States government. I will mention a few to make clear the point. One is the Commodity Credit Corporation which is involved in lending money on farm crops. Another is the Federal Crop Insurance Corporation, which insures crops. Any number of government agencies lend money to build golf courses for private interests, make loans on vessels, and guarantee payment of loans of large corporations who have no need for such guarantees.

Any general discussion of this usually brings up an argument from those who favor government activity to claim that such action is not socialistic. Those who contend this are incapable of being persuaded, and it appears a majority of the people in this country think nothing of it.

There is no special reason to think the ministry would not be affected by having a large number of people who support this, but it is inconceivable that any Christian who has thoroughly considered the ethical and moral implications would ever endorse the use of coercion (collection of taxes by force) to take from one citizen to give to another citizen for his private benefit.

The big gap of understanding lies in this area and Mr. Harbin sets forth his position by saying, "Furthermore, I am in fundamental agreement with the way our government, both state and federal, under both Democratic and Republican administrations, is seeking to alleviate injustice and discrimination, and to provide opportunities for educational and economic improvement for the deprived."

It is a fact both of our leading political parties have endorsed socialistic activities in the name of alleviating injustice and discrimination. All of the justification given is so much talk, because the fact remains what is done is not Christian and the earlier all of us, ministers and laity alike, learn this the better off we will be in the future.

The main difficulty is due to the lack of education on the part of everyone and the moral degeneration which prompts the desire to use the power of the government for one group to live at the expense of another.

S. A. CHALK, JR.
Morehead City

★

The Church and the Law

Channel 2, Greensboro, has an opinion survey on questions facing citizens today. How revealing are some of the answers! Last week the question was presented, "Do you think you have an obligation to obey laws you do not fully agree with?" I was astounded by the results indicating that a large number of people have no intentions of obeying laws not to their liking.

Over the past few years the clergy has entered into this expressed contempt for laws concerning public order, civil rights and draft registration. Does the church generally approve this attack on law? "Where do we stand?" they ask. It is a fair question and should be answered.

The practice of picking and choosing which laws a person wants to follow or to ignore is exceedingly dangerous, and will quickly reduce an orderly society to chaos. Most of our laws and procedures have evolved out of long experience. Further, the Bible clearly teaches that public law ultimately rests on divine law.

The Apostle Paul lived in a day when Roman rule was harsh and restrictive. But when hotheads demanded disrespect for the law, Paul replied, "Let every person be subject to the governing authorities. He who resists the authorities resists what God has appointed." (Romans 13:1-3). Similarly our Lord taught respect for the law. "Render unto Caesar what is due Caesar." These are not popular verses in some quarters, but they carry the full authority in the New Testament.

This is not to say that every act of legislation is good. The church has always insisted that divine law is the standard by which human laws should be judged. Hitler's legalization of murder, for example, clearly violated the Ten Commandments, and, therefore, the right to dissent became a Christian imperative. But the cases before us today are by no means so clearly defined, and orderly process of change are available here as they were not in Hitler's Germany.

In a democratic society, conscientious dissent, when sincere men are convinced that the law of men violates the will of God, imposes an obligation on them to work to change the law in an orderly way. This does not include burning draft cards and inviting violence. Clergymen who condone such things, I believe, are striking death blows at respect to law in general.

HARLEY M. WILLIAMS
Memorial, Thomasville

EDITORIALS

★

OUR BASIC MINISTRIES MUST CONTINUE

This is a day when many leaders in the church are experimenting with new forms of ministry. The unconventional attracts unusual attention, and innovations gain much recognition. The emphasis is upon discovering new styles of living, devising new structures of organization, arriving at fresh approaches to old problems.

Of all such, it may well be said, "They have their reward." Perhaps in many cases, the reward is greater than is deserved. We do, indeed, need to be open to fresh ideas and new ways.

But when due regard has been paid to all of that, the fact remains that the so-called conventional forms of ministry remain as the solid foundation of the Church's life and work. We refer to these: the regular, systematic preaching of the Word; the evangelistic appeal to people involved in sin to repent and accept Christ; the nurture of believers; the teaching and training of children and adults; the patient, daily counseling with parishioners; the administration of spiritual and temporal affairs within the Church in such a way that all believers can and will enter meaningfully into the mission to which Christ has called us.

This type of conventional ministry is carried on all over the world by pastors and laymen, often at great personal sacrifice. Usually there is very little glamour, small material compensation, and almost no recognition afforded to the millions of faithful servants of Christ who are so involved.

We do not believe the unconventional, specialized types of ministry will ever be able to fill the role of "ordinary pastors" plugging away at the job in the local churches week after week. This is not to say that specialized ministries are not vitally important. The work of chaplains in various types of ministry, of campus ministers, of teachers of religion, of inner city workers, and of people in numerous connectional jobs is most important.

But very little of this could be projected without the solid foundation afforded by a strong local church structure. Some leaders of the church are inclined to forget this fact. There are some who even seem to assume that the local church exists for the sole purpose of affording financial support to these specialized ministries.

In the light of these realities, it is vitally important that the Church maintain strong leadership in the parish ministry. Our most able ministerial students should be guided toward the pastorate. After all, a great proportion of people who vitally influence the political, economic and social life of our country are members of churches. Wise and able pastors in key pulpits across this nation wield much more influence than is often recognized.

ANXIETY AMONG NEGRO METHODISTS

As Negro members of The Methodist Church face the practically completed dissolution of the Central Jurisdiction, many of them are experiencing apprehension. Heretofore they have possessed a base of operation, a unit within the church through which they could express themselves and be heard.

When the United Methodist Church formally comes into existence in April, this will no longer be the case. It is understandable, therefore, that their satisfaction at the elimination of the segregated jurisdiction should be tinged with feelings of insecurity and apprehension.

It is against this background that a group of Negro Methodists are meeting in Cincinnati Feb. 6-9. About 1,000 persons have been invited to participate. While further details about the meeting are carried elsewhere in this issue, we are here merely concerned to point up the fact that this apprehension exists and represents a continuing challenge to all of us, black and white alike.

Negro Methodists are fully aware of the fact that the elimination of the Central Jurisdiction does away with a "symbol" of segregation, but will, of itself, have very little effect upon the operation of our local churches. They see the distinct possibility that a forward step "in principle" could actually be accompanied by a backward step "in practice."

We sincerely hope that the Cincinnati meeting will not lead to the formation of a Negro "power bloc" within The Methodist Church. If this should come about, then it would cancel out much of the progress which is being made in good race relations within our church. However, whether or not this takes place depends not only on what they—our Negro brethren—do, but also upon what we, the vast white majority do.

Here in North Carolina, for instance, the Negro Methodists have not only lost their jurisdictional structure, but they are also in process of losing their annual conference—the North Carolina-Virginia Annual Conference. While technically the merger of the annual conferences located in North Carolina is on an "equal" basis, the former Central Jurisdiction membership in the state is so small compared to the memberships of the North Carolina Conference and the Western North Carolina Conference that for all practical purposes the "merger" could be termed more accurately an absorption.

This fact places a heavy and solemn responsibility upon the Methodists of North Carolina to deal with our Negro churches, ministers and members with brotherly concern and Christian charity. Our failure to do this will encourage the formation of unwholesome Negro blocs of influence. However, if our reception of them into our conferences is cordial and brotherly so that they come to feel themselves truly a part of our organizations, they will feel less need to develop structures and strategies of a defensive nature.

What is mainly needed here is our willingness to practice the Golden Rule. If we are willing to treat others as we would wish to be treated, this should lead to a happy relationship.

AGAIN, WE REMIND YOU

At the risk of being repetitious, we would again remind the pastors of the North Carolina Conference that Sunday, January 28, has been designated as Advocate Promotion Sunday. We hope that you will use the occasion to lift up the Advocate as one of the important enterprises of our conference. If this date does not suit, then a Sunday morning in February will do as well.

The important thing is that at least once a year, the North Carolina Christian Advocate be given prominent promotion in every single Methodist church in the state. Please do not accept it that as a matter of course your people will assume that you support the Advocate. To the contrary, they will read your silence as an indication that you do not believe the Advocate is important.

But even if by some devious channels of logic you should arrive at such a horrendous conclusion, you still have an obligation to hold it up to your people as the official publication of your annual conference. In such a case, the least you could do would be to get a copy of the small promotional brochure and read it to your people.

Better still, why not order a supply of these brochures, which we furnish in any quantity without cost, and get them into the hands of your people.

We appreciate the many expressions of encouragement and commendation which have come from so many pastors and laymen. We are grateful beyond words for the support you have given to the Advocate over the years, and for your continued backing.

Patton: Some Public Support Necessary For Private Colleges

President Wendell M. Patton of High Point College said during a recent interview that some form of public support is necessary if private colleges are to maintain a high-level educational program.

"I think that every thinking institution will have to use federal and state funds in the future if they are to do the job they should do as a Christian institution," Dr. Wendell M. Patton asserted.

Patton made his remarks prior to his planned address to a meeting of the American Association of Colleges and the National Association of Schools and Colleges of The Methodist Church in minneapolis, Minn., last week.

The four geographical regions of the nation were represented by speakers at the meeting. Patton represented the South. The four educators discussed the impact of federal aid on church-related colleges.

Patton said that High Point College administrators and trustees at first feared the consequences of accepting federal funds. "The fears we had then have not come into realization," he said.

He posed the problem facing the school at the time. "All of us involved in the administration of a church-related school are vitally concerned with maintaining the separation of state and church. And at the same time we are charged with the responsibility of the survival of our institution."

Patton said High Point College has used "a minimum" of federal aid. Low-interest federal loans have been used for three new buildings, in addition to one federal grant to the school and student scholarships.

"None of these federal programs has posed any particular problem for us," he said.

In answer to a question, Patton expressed optimism over the future of private colleges. "Private institutions will survive," he said.

The college president added that he felt a balance between private and public education is a necessity for democracy. Although he said he was not sure just how the private colleges would go about maintaining their existences in the next 25 years, he said, "we'll make it."

In the area of aid from the state government, Patton noted that several states make scholarship awards directly to individuals to attend any college they desire, regardless of whether the school was private or public. "Such a program would provide a wonderful opportunity for us if and when the legislature considers it," he added.

Patton remarked that the costs of operating a college and maintaining a high level of education continues to increase at a rate faster than private financial aid. For this reason, he said, "Some form of public support is necessary if private colleges are to maintain the quality of education they are established for."

✧ ✧ ✧

People are lonely because they build walls instead of bridges.

Joseph Fort Newton

Ministers Told Gospel Transmitted Through Personal Relationships

Ministers and directors of evangelism took a look at themselves and their tasks in a nation-wide meeting held in Nashville, Tenn., Jan. 8-11.

The meeting, sponsored by the General Board of Evangelism of The Methodist Church of which Dr. Kermit Long is the general secretary, was under the director of Discipleship Cultivation, Dr. Ross E. Whetstone.



Rev. William T. Ratchford, associate minister at Centenary Methodist Church, Winston-Salem, attended the nation-wide meeting sponsored by the General Board of Evangelism in Nashville, Tenn.

The members of the conference, most of whom hold professional positions in evangelism in local churches, heard Dr. George Fallon urge them to take the basin and towel as the symbol of their work. He interpreted the winning of members as offering God's welcome with no kind of limitation to the welcome of God. He said that we can never feel we have too many in the church because this limits people. Admitting that the work of the church can no longer be done on a narrow denominational basis, Dr. Fallon, nevertheless, insisted that persons must be related to denominations in order to work effectively toward some unity of faith.

Dr. Whetstone discussed the difficulties of communicating the gospel to a generation in which the language and thought-forms of other days are no longer able to carry the freight of the full meaning of the gospel. But, said the former New York pastor, language never has been fully adequate for this purpose; the gospel is ultimately transmitted in personal relations.

"If you as a person are the validation of the gospel," he asked, "how does it come through to people—does it come through as good news or bad news?"

Rev. Paul Fattaruso, minister of evangelism at Asbury First Methodist Church in Rochester, New York, discussed the difficulties of the minister today because he is stereotyped by many as the pious hopes and idealized expectations of the community. He said most ministers want to be human beings who are taken seriously and not simply esteemed.

To be a minister in today's world, Rev. Mr. Fattaruso said the minister sees himself not only as a man of God, but as one who does not separate himself from the people who constitute the church. He said, "If ministers are called to a special ministry, they must see this ministry as primarily to the Church for the purpose of helping the Church as a people to see its essential mission and ministry in the world. They are not called to be substitutes for the people who make up the church."

Another northeastern pastor, Dr. Vern Jensen of the First Methodist Church of Metuchen, New Jersey, described the world in which the minister of evangelism is called to perform his function as one of alienation and impersonality. He traced the loss of morale among men to a loss of the sense of worthwhileness because men have become living machines and are forced to think of themselves as a thing, a salable item.

As a cure for the despair that stems from the lack of a sense of self in today's impersonal world, the New Jersey pastor recommended a recognition of the existence of God and His unconditional acceptance of us as persons.

Rev. George Morris, a member of the Department of Evangelists, led the session on "God's Action in the Gospel" and several general board staff members directed small group sessions.

Women's Prison Chapel Dedicated

The "Chapel of the Nameless Woman" at the North Carolina Correctional Center for Women in Raleigh was dedicated on Jan. 14.

Gov. Dan Moore accepted the keys to the chapel on behalf of the state and said the building "symbolizes the answer to many prayers." Mrs. Moore served as honorary chairman of a committee which raised money for the project.

Inmates of the center, through various money-making projects and personal contributions, raised $10,000 for the chapel and chose its name. The chapel fund committee raised a total of $75,000 to finance construction. Many Methodist congregations and individual Methodists contributed to the fund.

Gov. Moore said the new building "represents the hopes and dreams of a better future for those for whom the past has held disappointment. And it is a tribute to the response by many concerned and generous citizens of this state."

TAPE RECORDINGS ARE AVAILABLE

for the

Mission to Ministers and Lectures on Preaching

Sponsored by

The Board of Evangelism of the Western North Carolina Conference
Lectures by Bishop Gerald Ensley
Sermons by Dr. Alan Walker

Four Tapes Series $12.00
or any two $3.00 each plus postage

INSTITUTIONAL ELECTRONICS
INCORPORATED
P. O. Box 599 Warrenton, N. C. 27589

Western N. C. Conference Schedules Stewardship Action Group Meetings

As a part of the emphasis on Stewardship of Possessions, the Western North Carolina Conference has set up a series of thirty-five Action Group Meetings across the conference. The meetings will bring together key church leaders on a subdistrict level to discuss the implications of Stewardship for the Christian and how he can effectively meet his obligations in this area

The stress on Stewardship of possessions has been highlighted for promotion in this the final year of the 1964-1968 quadrennium. The Rev. Rollin Gibbs, executive secretary and administrator of the Section on Stewardship within the conference, is giving leadership to the over-all program. Robert M. Smith, Mount Airy, and Zeb Barnhardt, Winston-Salem are coordinating the series of Action Group Meetings.

One purpose of the meetings is to enable pastors and laymen alike to sit down together and take a good look at what will be expected of them and their churches during the next four years. It is anticipated that all district and subdistrict leaders, pastors, official board members, and members of the commissions on stewardship and finance will attend, as well as any other interested lay persons.

The first meetings of the series are scheduled as follows:

Jan. 30, 7:30 p.m.—Centenary Methodist Church, Greensboro. For the Guilford County section of the Greensboro District.

Feb. 1, 7:30 p.m.—Ansonville Methodist Church. For the Methodists of Anson County.

Feb. 4, 2:30 p.m.—Central Methodist Church, Canton. For the Methodists of Haywood County.

Feb. 6, 7:30 p.m.—Memorial Methodist Church,Monroe. For the Methodists of Union County.

Feb. 6, 7:30 p.m.—First Methodist Church, Leaksville (Eden). For the Methodists of Rockingham County.

Feb. 8, 7:30 p.m.—First Methodist Church, High Point. For the High Point area of the High Point District.

Feb. 8, 7:30 p.m.—First Methodist Church, Asheboro. For the Asheboro area of the High Point District.

The Rev. Mr. Gibbs has pointed out that the annual conference has designated the Stewardship of Possessions emphasis as the one major effort for this conference year, and that the fullest possible participation is necessary for its effective completion.

The ADVOCATE issue for next week will carry the entire list of meetings, with other information about them.

✧ ✧ ✧

The church is full of willing people. Half are willing to work, and the rest are willing to let them!



During the Mission to Ministers at Charlotte, Jan. 8-10, those pastors who had participated in a series of Clinics in Preaching came together in a special breakfast meeting. Bishop Earl G. Hunt, Jr. met with them in the dining room of the Barringer Hotel. This continuing education activity was operated under the auspices of the Institute for Homiletical Studies, and was in charge of the Rev. A. G. Lackey, one of the vice-presidents of the Institute. The persons pictured above were at one end of a long table accommodating the approximately thirty persons who attended. They are, left to right, the Rev. A. G. Lackey, superintendent of the Marion District, the Rev. Earl A. Cook, Jr., pastor at Mineral Springs, and Bishop Hunt.



At least two laymen were interested attendants at the recently held Mission to Ministers and Lectures on Preaching at Charlotte. They are Mr. and Mrs. George D. Finch of Thomasville, who are pictured above. Their financial undergirding has made it possible for the Institute for Homiletical Studies to move from dream to reality. Mr. Finch is the Administrative Vice-President of the Institute. The Finches are members of Memorial Methodist Church, Thomasville, but their interests and leadership have extended far beyond the borders of their local church.

Negro Methodists to Meet, Plan Strategy

A national conference of Negro Methodists to explore and develop strategy for their "new situation" in The Methodist Church has been called for Feb. 6-9 in Cincinnati. Several hundred lay and ministerial leaders are expected.

The "new situation" centers primarily in the abolition of the Central Jurisdiction as a symbol of segregation, effective this year, and the continuance of "segregation in less visible forms" within the church, according to the Rev. James M. Lawson, Memphis, Tenn., chairman of the conference steering committee.

The "working conference" in the Sheraton-Gibson Hotel results from a series of preliminary meetings of Negro churchmen during the past year. About 1,000 persons have been invited to participate, including both those now or formerly within the Central Jurisdiction and others in Negro Methodist churches outside that organization. They will include Negroes who are delegates to the denomination's 1968 General Conference, members of the church's national boards and staffs and educators, as well as pastors and laymen. All will attend as individuals rather than as delegates.

Keynote speaker Wednesday morning morning will be the Rev. Earnest A. Smith, Washington, D.C., director of human relations for the Methodist Board of Christian Social Concerns and former president of Rust College in Mississippi.

The only other plenary sessions will be Thursday evening and Friday morning to act on recommendations from a findings committee. Remainder of the time will be spent in work groups which are to respond to a series of advance study papers prepared by committees. These will be on the themes of "new forms of ministry," "Black Power and The Methodist Church," General Conference legislation and issues, strategy beyond General Conference, which will be at Dallas, Texas, April 21-May 4.

Focus of the conference will be on issues with reference to Negro leadership in Methodism, with particular concern for "recruitment, meaningful participation and involvement in the total church at every level of its life"; on the establishment of new priorities in the cities; on exploration of "what the black church brings to the new church," and on "our responsibility as churchmen to the continuing church."

The reference to the "new church" is to the United Methodist Church which will emerge in April upon union of the Methodist and Evangelical United Brethren denominations. At that time the last units of the Central Jurisdiction will be transferred into regional jurisdictions, although nearly a dozen Negro annual conferences will continue to exist, overlapping white conferences within the jurisdictions.

The committee's official call reads, in part:

"During these years of startling transition Negro Methodists throughout the land have been discussing our life before God and man. Consequently a variety of commonly accepted theses have emerged. Obviously the Central Jurisdiction as a symbol of segregation has been abolished. Thus a secondary goal for many Negro Methodists has been accomplished. However, our first desire for an inclusive church is not yet a fact. On the contrary, segregation in less visible forms remains in The Methodist Church. The Negro and other minorities have not achieved full participation in the total life and work of American Methodism towards an inclusive church where a man is a man and where church is mission to the world. . . .

"To persist in such a task, Negro Methodists must develop a life of power and a unity without annual conferences. We must have a stance from which to speak to The Methodist Church as a people of God apart from the official structures in which we will continue to function."

It noted that one goal will be to "precipitate creative motives for the kind of unity among Negro Methodists that can mean a vigorous, faithful Methodism."



When preachers get together, it is most usually to listen; but sometimes to talk. They did both when they met in Charlotte to attend the double-barrelled Lectures on Preaching and the Mission to Ministers, Jan. 8-10. They listened to Bishop Francis Gerald Ensley who brought the Lectures on Preaching, and to Dr. Alan Walker who delivered an address on Evangelism and preached twice. They also heard Dr. Pieter DeJong at a dinner meeting. However, the structured program also called for three critique sessions in which the preachers had the opportunity to discuss in small groups what they had heard. Shown in the group above, left to right, are the following pastors: C. W. Sartin, W. N. Blanton, Jr., P. D. Lowder, and D. P. Smotherman.

Due to weather conditions, the Burlington District Conference was not held on Jan. 14. It has been rescheduled for this coming Sunday afternoon, Jan. 28, at First Methodist Church in Graham The time is 2:30.

Rev. Eli Carson Maness Dies

The Rev. Eli Carson Maness of Fuquay-Varina died on Jan. 18 at a local hospital. Mr. Maness, 76, was a retired member of the North Carolina Conference of The Methodist Church. At the time of his death he was serving as retired supply minister of the Elizabeth Methodist Church, Goldsboro District.

Funeral services were held at Fuquay Springs Methodist Church on Jan. 20, with Rev. G. W. Crutchfield, pastor of the church, officiating, assisted by the Rev. Leon Russell, superintendent of the Goldsboro District, and Rev. S. J. Starnes, pastor of Shiloh Methodist Church, Gibsonville. Burial was in the Tabernacle Methodist Church Cemetery at Robbins.

Mr. Maness had served many churches in the North Carolina Conference during his approximately 50 years in the ministry

He is survived by his wife, two daughters, four sons and a brother, Rev. W. L. Maness of Siler City.

✧ ✧ ✧

The true calling of a Christian is not to do extraordinary things, but to do ordinary things in an extraordinary way.

Dean Stanley

Board of Missions To Fight Poverty And Apartheid

The giant-sized Board of Missions of The Methodist Church held its annual meeting at Denver, Colorado, Jan. 12 to 15. Some staff personnel and other missions leaders had been on the scene since Jan. 4, when committees, sections and divisions of one description or another started to convene. During the week leading up to the annual meeting itself, literally dozens of groups met in preparatory sessions. They heard reports, discussed plans for the future, and helped formulate policy statements.

Important decisions made at the annual meeting included the following:

- that all future new world mission projects be entered into on an ecumenical basis.
- that sharply increased resources in manpower and in money be utilized in dealing with the burgeoning problems related to sharply increased urbanization going on all over the world.
- a renewed commitment to fight racial injustice and oppression, especially as it exists in Southern Africa in the form of Apartheid, or "separate development."
- a substantial aid program to help Arab refugees in the Jordan Educational Assistance project and elsewhere in the Middle East.
- a massive use of funds—up to $3 million of the Board of Missions reserve funds, now held in portfolios of stocks and bonds —to help those trapped in our ghettos here and abroad get on their feet economically.

Future issues of the ADVOCATE will deal with these actions and proposals in detail.

On the evening of Sunday, Jan. 14, Trinity Methodist Church, in downtown Denver, was the scene of a commissioning service for 12 new missionaries and deaconesses. Bishop Roy H. Short, Louisville, Ky., president of the board, presided and was assisted in the ceremonies by Bishop Harold R. Heininger of the EUB Church who heads the work of his church in the Minneapolis area, and others. Bishop Dwight E. Loder, Detroit, Michigan, delivered the sermon.

Seven states were represented among the new missionaries—Wisconsin, Texas, Pennsylvania, Missouri, Minnesota, New Jersey and Iowa. The new missionaries and deaconesses were slated to go to five other countries, India, Japan, Korea, Bolivia and Malaysia, in addition to serving in deaconess work in the United States. The impressive commissioning service was a highlight of the annual meeting.

In the course of his sermon to the new missionaries and to a capacity congregation, Bishop Loder declared, "You will be told that the answer to poverty is plenty. Yet do you not know of the desperate agony of the affluent?" Concerning the plight of the affluent, he described them as "sucking at the dregs of hedonistic satisfactions out of their cup of emptiness. In their plenty, they have nothing; they are poverty-ridden."



When Sargent Shriver, who heads the federal government's Office of Economic Opportunity, addressed an open meeting of the Board of Missions at Denver, Colo., two weeks ago he had among his listeners a group of young people from Colorado who were directly involved in Head Start and Job Corps programs. After the meeting a number of them came to the platform and spoke to him personally. He is shown here in conversation with some of them.

He continued, "Provide bread for the hungry we must. Provide opportunity for the oppressed—this is Christian. But if we do this without providing food for life's real hunger, we are misled; we only shape a golden calf."

"We know that we must solve the problems of racial discrimination in America, Africa, Europe and Asia—and we are well on the way. Let us not presume, however, that when at last racial discrimination has been overcome, the human problem will have been solved. Important as this is, it is only one consequence; it is not the totality of Christianity."

The episcopal head of the Detroit Area added, "If we have learned anything in Detroit, we have learned this. Our riot in 1967 was in part racial; it was produced by this along with other deeper problems. The looters were integrated. Those burned out were black and white alike. Those on committees trying to solve the conflict were integrated; the police were integrated."

"Those at the bottom of the black economic scale have been separated from the black middle class. The middle class Negro has no more communication or influence with the Negro at the economic bottom than one finds in the white community. The Negro middle class is not in communication with the white middle class, and hence is in suspension and is in terror."

Bishop Loder pointed out that the institution is not merely an obstruction and hindrance to progress, but that it often aids in ways in which individuals cannot. He pointed out that, after all, the evils of institutions are evils which live in persons. "When we become hypercritical, it behooves us to examine ourselves. We humans commonly project our own weakness, our own corruption, our own vindictiveness where we can see it and condemn it. This relieves us of our guilt."

"There has been much too much talk about renewal," Loder declared. "It has become an insipid cliche. There is much wrong with the institution of the church; we must never become defensive. But talk about renewal is good only for a brief time. Renewal can come only through renewed persons. We who talk must become new; then the church has begun to be renewed, for we are the church."

How To Pay For College

Monthly Without Paying Interest
By Payments To A Baltimore Bank

Pay Out Of Income

Plan now for fall and save up to 40% or more of regular loan costs. College may be named now or later. We handle all financial details.

Confidential

Budget-wise parents may send for FREE Save-The-Interest brochure NOW. No obligation. *Write today!*

College Budget Service, Dept. 26
Box 125, Lutherville, Md. 21093

The Broad Scope

AID FOR RELIEF VICTIMS CONTINUES

The Christian people of America are continuing to give for the relief of suffering around the world. Through the channels of Church World Service, the following assistance has been recently given:

- $5,000 worth of medical supplies for victims of Nigeria's civil strife.
- Food for 2,000 Kantangese refugees from eastern Congo, now living in Rwanda.
- $3,000 worth of food, tools and seed to help 1,500 refugees from Lomou, Congo who fled after their village was attacked by rebels.
- Continuing aid to victims of the September flooding of the Rio Grande River in Mexico.
- 600 bales of used clothing for India, to be distributed through 244 relief centers of the National Christian Council of India.
- $2,000 to aid some 50,000 refugees in West Borneo, Indonesia, who fled their villages to escape civil strife.
- 55,000 pounds of canned luncheon meat to the Malagasy Republic, Central African Republic, Tanzania, Ghana, the Congo, and Hong Kong.
- $5,000 for disaster victims of the recent earthquake near the Yugoslavia-Albania border.

The above facts and figures are quickly read, but the drama of suffering around the world is a continued story, as chapters of disaster and trouble unfold from day to day. The hearts and resources of rich America must continue to be generously offered, lest many unfortunate people lose their lives and we Americans lose our souls.

★

SEMINARY ENROLLMENT UP

Enrollment in theological schools in the United States is 3.87 per cent above last year, according to figures released by the American Association of Theological Schools. Officials think that the downward trend which began in 1958 and reached a low in 1964 is now moving upward. Most of the increase, however, is in the post-graduate program, where a gain of 10.3 per cent was registered. The recent addition of several large Roman Catholic seminaries to the association's figures may also be a factor in the percentage increase.

★

RELIGIOUS INFLUENCE INCREASING

There is some indication that the influence of religion on the national scene may be increasing. At any rate a majority of those recently polled in the Minneapolis area thought so. In this poll conducted by the *Minneapolis Tribune*, 47 per cent gave as their opinion that religious influence was on the increase, while 42 per cent disagreed.

As further evidence, 69 per cent listed their church membership as the most important part of their lives. However, 74 per cent ruled that what a man personally believes is more important than what the church teaches. In reply to the statement "Religion cannot answer today's problems because it is old-fashioned and out of date," 73 per cent disagreed. Also, 68 per cent of those questioned thought that the churches were assisting in social progress.

Over Three Hundred Attend New Bern District Conference

The New Bern District Conference met at First Methodist Church, Morehead City, Jan. 14, with the Rev. R. Grady Dawson, district superintendent, presiding. The Rev. Lawrence E. Lugar, Riverside Methodist Church, New Bern, was elected secretary of the conference.

Each delegate was given a book containing the reports of district secretaries, district committees, and conference boards and agencies. There were 354 delegates and visitors present. This was the largest attendance in several years.



Rev. R. Grady Dawson

The theme of the conference was "A Church Adequate For A World In Revolution." This theme was illustrated on the cover page of the book of reports, and carried in messages throughout the conference. Speakers and subjects for the conference were: The Rev. H. M. McLamb, executive secretary of the Conference Board of Evangelism, "Evangelism That Witnesses to God's Power to Change Lives in a Changing World"; Charles McAdams, director of Public Relations, Methodist College, "Education That Builds Christian Character and Gives Meaning to Life in a Revolutionary World"; the Rev. W. I. Jackson, district director of Youth Ministry, "The New Curriculum For Youth"; the Rev. A. F. Fisher, president of the Conference Board of Missions, "Missions Motivated by God's Love for All His People;" the Rev. R. L. Fleming, president of the Conference Board of Christian Social Concerns, "Social Concerns That Are the Concerns of Christ"; the Rev. C. H. Mercer, president of the Conference Commission on World Service and Finance, "Stewardship That is Christian and Adequate to Support the Work of the Church."

The Rev. Dr. Howard Wilkinson, chaplain and director of Religious Activities, Duke University, brought the closing message, "The Church Christ Needs For Such a Time as This." Dr. Wilkinson stated that the church for a time such as this needs three characteristics: to listen to the people and movements of our time, be willing to experiment with new programs and ideas, and place an emphasis on the worth of each person.

The Rev. A. F. Fisher, chairman of the District Board of Ministerial Qualification, presented Raymond Joseph Bolles (Havelock Quarterly Conference) and Lynn Testerman Wall (Trenton Quarterly Conference) to the district superintendent and conference to be licensed as Local Preachers. Mr. Dawson conducted a brief service of recognition and installation for them. Mrs. Wall is the wife of the Rev. I. J. Wall, minister of the Trenton Charge.

W. C. Chadwick, chairman of the District Trustees, reported the district owed $12,308.47 on the district parsonage. The original note three years ago was $20,000. Mr. Chadwick gave credit for the rapid reduction of this note to the district superintendent's wise management. Mr. Chadwick moved that the district fund for the next year be 3% of the total combined monies of pastor's salaries, travel allowance and utilities. This will mean a slight increase for all charges. The motion carried.

Ernest Smith, district lay leader, presented a resolution of appreciation for the able leadership of the Rev. Mr. Dawson during the six years he has served as district superintendent of the New Bern District.

The book of reports carried an Honor Roll of churches. Some of the outstanding facts were: (a) Eight charges had received twenty or more persons into the church. Northwoods, Jacksonville led the district with 90 additions, 24 by profession and 66 by otherwise. The Rev. Everette Eason is minister at Northwoods. Mr. Eason also reported the largest net gain, 49. (b) St. Paul's, Jacksonville, had the largest increase in church school attendance, 45. The Rev. James Tingle is minister. (c) Nine charges have pledged their Camp Don Lee Crusade quotas in full: Stonewall, Riverside, Oriental, Richlands, Snead's Ferry, St. Peter's, Garber, Verona, and Williston-Smyrna. (d) Fourteen charges have paid 50% or more on World Service. Newport: St. James, Stonewall, and Verona reported 100% paid.

The conference will meet at Trinity, Jacksonville, next year.

Lawrence E. Lugar

Available

$6\frac{1}{2}\%$ INTEREST

(Yield to Maturity)

REGISTERED FIRST MORTGAGE CHURCH BONDS

For Information Call or Write:

Church Investors

DeKalb-Peachtree Airport
Atlanta, Ga. 30005
Telephone: 451-5431

Sunday School Lesson

FOR FEBRUARY 4, 1968

(International Lesson Series)

Man's Weakness and Christ's Power

Background Scripture: John 4:43 thru 5:47
Lesson Scripture: John 4:46-50a; 5:2-9a, 17-18

In our Scripture background for this lesson, Jesus is again presented in his role as a healer. When John, the writer, placed these two healing stories in his document about Jesus, he no doubt knew that his contemporaneous readers would be much impressed by them as evidences of Jesus' deity. He was writing not simply to create a best seller or even to produce a definitive biography of Jesus. Rather, John's object in writing the story was to convince the readers that Jesus was the Christ, the Son of God.

But what do these miracle stories say to us? We are a people who have seen miracles of a sort performed all about us; miracles of accomplishment so marvelous that they strain our credibility. Concerning some of the amazing achievements of today, we exclaim, "I wouldn't have believed it if I hadn't actually seen it."

Perhaps more than any people who have ever lived, we deal daily with products and processes which are beyond our understanding: i.e., the television set, direct dialing by telephone, doors that open and shut automatically, dictating equipment. We do not really understand the operation of many instruments which we use constantly. What we do not understand, we have come to accept and use anyway.

When we turn to the matter of Jesus' power to heal, we likewise do not understand. But whereas we are willing to accept a television set, though we don't understand its operation, we are sometimes unwilling to accept great and wonderful realities in another area and from another age in time. When we read of the miracles of Jesus we ask ourselves "How could he have done that?" Then, we move on to questioning whether or not his miracles ever really happened. With the television set, we have the box right there in our den; we have to accept it whether we understand it or not. But in the case of Jesus bringing healing to the man who had been ill for thirty-eight years, the evidence is no longer with us. The man healed is long since dead.

Here is where an acceptance based upon faith and not sight must come into operation. All that the Gospel writers said about Jesus must be received or rejected as a response of faith or as an indication of a prevailing doubt.

However, we today are impelled to accept Christ as Savior and Lord—because of what he does for the whole man, and not merely for his acts of physical healing. He has the power to transform a bitter and defeated individual into a sweet spirited person of love and hope. He leads a Zaccheus to loosen his grip upon ill-gotten gain and express an attitude of generosity. He breaks the legalistic chains of a Pharisee like Saul and brings forth a new man who revels in a strange new freedom.

Jesus exorcises the sickness of the soul and the illness of the mind just as freely as he restores health to the physically ailing. Wherever human need or weakness exists, he offers the prescription needed for restoration and healing.

When a person responds to Christ's offer of help with faith and trust, he becomes the recipient of strength and power. His faith is confirmed by the results. In the 17th verse of this fifth chapter of John, Jesus frankly declared that the power mediated through him came from God. "My Father is working still, and I am working," he declared. He continued, "the Son can do nothing of his own accord, but only what he sees the Father doing; for whatever he does, that the Son does likewise."

In evaluating the work of Christ today, the ultimate test must be in the results achieved. Does Christ restore health to people today? Has your experience of knowing Christ brought power into your life? Are there areas of your life—body, mind or spirit—to which Christ has brought healing?

Easter 1968 in the Holy Land

15 Days in Holy Land . . . $898.00
7 Days in Europe 180.00

Write or call 782-4223
REV. and MRS. WILLIAM A. ROCK, JR.
Kerr Street Methodist Church
419 Kerr Street, N. W.
Concord, North Carolina 28025



SHOCCO MEMBERSHIP CLASS

Most pastors are just beginning to organize their church membership class in order to receive the children into the church on Palm Sunday but the Shocco Methodist Church at Vicksboro had one class to graduate in December. Members of this church membership class are, front row, left to right: Lisa Fleming, Kim Fleming, Kay Fleming; back row, Jack Thompson, Phillip Fleming, Mike Garret and Andy Garrett. The pastor, Rev. R. Edward Cataline, taught the class.

ON A WIDE CIRCUIT

By W. W. Reid

This Matter of Conscience

I suppose in trying to define such an intangible thing as "conscience" the place to find the commonly accepted understanding of the term is in the dictionary. And Mr. Webster's collaborators require many words to define it:

"Sense or consciousness of right or wrong; sense or consciousness of the moral goodness or blameworthiness of one's own conduct, intentions, or character, together with a feeling or obligation to do or be that which is recognized as good—often with special reference to feelings of guilt or remorse for ill-doing."

What is the source of "conscience" and how much should it guide our activities, decisions, and points of view? Here we find a wide variation in the answers and in man's willingness to be guided by the stabs of his conscience.

The Christian church has long taught that conscience is a gift (a rudder or a gyroscope) from the Spirit of God to man —a gift to keep man from stumbling and from error. The biblical prophets considered both individual conscience and the lessons of history as witness to the fact of God's hand in the world. Dr. Moffat translates Psalm 20:27 as "Man's conscience is the lamp of the Eternal flashing into his inmost soul." Leo Tolstoy, in *War and Peace*, says that to absorb the universal science that explains all creation "it is absolutely essential to purify and renovate the inner man, and, therefore, before one can know it one must believe and accomplish perfection. And to attain this end, our souls must be filled with that divine Light which is called conscience." George Washington had it, "Labor to keep alive in your breast that little spark of celestial fire called conscience."

But not all moderns think or speak of conscience as a gift of God or as a celestial lamp: they are more apt to suggest that it is a handicap that has been imposed by society upon individuals and groups. Most —if not all—sociologists and psychologists would deny that it is a gift from God or that it is born with the human child. Rather, they would say, it is a mood brought on by mores and pressures, the teachings and the restrictions exercised over or upon a person by the family, the clan, the society of which he is a part. And in apparent proof of this absence of divine sanction they point to differences of *conscience* from individual, to individual, from century to century, from civilization to civilization: there is no agreement as to what constitutes a divine command, or teaching, or wish for the conduct of all mankind. Even within a stable society individual consciences differ depending on variations in upbringing, trainng, experiences.

Yet I am not so sure that these "opposing views" stand at opposite poles. God, I believe, can speak to individuals and their consciences—and he can speak to them

also through what one might call restriction, or group pressures, or the mores of community or family. He has many avenues along which he enters the hearts, and minds, and wills of his children. These are but two of his well-worn paths.

In the matter of "conscientious objection" to war and human slaughter, God appears today to be using many avenues to make man into a peace-pursuing person, American law, at the moment, considers that God speaks to young men only in and through the church. I well remember twenty-five years ago when a young man was before a noted judge seeking to be classified as a religious objector to war, the prosecutor remarked, "Your honor, I think he was more influenced by his father than by his church." To which the judge queried: "And by whom should he be more influenced than by his father?" Yes, the home, the community, the society can be—should be—agents through which God speaks and works.

Remember a year ago, when the 2,000-physician-strong "Medical Committee for Human Rights," made a plea that each citizen be granted the right *on the basis of his own conscience* to determine the extent of his participation in any armed conflict, the unanswerable statement they made: "This country participated in the Nurenberg war crimes tribunal on the premise that each person has an obligation to refuse to follow the commands of his government to commit immoral acts. It is a matter of individual conscience for each person to determine the circumstances in which war is justified." That "obligation," imposed upon a former enemy, we now deny to our own sons!



FAYETTEVILLE SCOUTS RECEIVE AWARDS

Five Fayetteville scouts received God and Country Awards on a recent Sunday morning at Christ Methodist Church. Taking part in the service were, from left to right, Rev. Alison Simonton, Jr., David Apple, Philip Clement, James Kilburn, Kenny Lewis and Chuck Simonton. Scouts Apple, Kilburn, Lewis and Simonton are members of Christ Church.

✧ ✧ ✧

Texts From Asbury's Journal

By Homer Keever

(Sixth in a series)

Sunday, January 23, 1785: Next Morning (Monday) we set off and came to Old Town instead of Salem. By evening, we reached brother Hill's on the Yadkin Circuit.

Journal of Francis Asbury.

As Francis Asbury wended his way across upper North Carolina after the Christmas Conference in January of 1785, he reached the Yadkin Circuit at John Hill's in what is now Forsyth County. Before then he had been on the Guilford Circuit—a circuit that likely included anything now in eastern Forsyth or Stokes as well as Guilford and Rockingham.

And John Hill's was just on the eastern edge of the Yadkin Circuit. It stretched on up the Yadkin River, through the passes into the present Caldwell County, where the next year Asbury found a strong society, and then on down through the South Mountains into Rutherford County and the upper edge of South Carolina.

We know something of John Hill, outpost of that far-flung Yadkin Circuit, but far from as much as we would like to. There is a note in the Moravian Records—in the Salem diary from November 2, 1781—that John Hill of Maryland was taking possession of the land of their "departed Br. Bond." Another note—from the Betharaba diary for September 12, 1785, told that "the widow Buttner and her son-in-law John Hill, asked to become residents at Bethania, but this was denied on the 13th by the congregational council." That last incident was the fall after Asbury came to his house in January.

Francis Asbury first came to the Yadkin Circuit a little more than a year after John Hill was scheduled to take possession of Br. Bond's land. Unluckily he does not tell where he went after that first night after lodging with Mr. Thomson, a settler on Moravian lands. So there is no hint that he met John Hill then—except that in 1785 he seemed to know where he was going and cut through by Old Town (Betharaba) instead of going by Salem.

It was far from the last time Asbury stopped at John Hill's. In 1788 he came across Flower Gap from the New River section of Virginia, preached at McKnight's and then went to Hill's to preach before going to Salem. The next three years Asbury held conference at McKnight's. He says nothing of going to Hill's any of those times, but Richard Whatcoat, who was with Asbury in 1790 and kept his own diary, says definitely they left the conference that year and went to John Hill's. It was evidently the kind of a stopping place Francis Asbury liked to head for.

In December of 1794, for instance, while he was hurrying through the sleet and rain to meet a New Year's appointment at Charleston, he says, "We found a home at Father Hill's, from Maryland, about three o'clock, having ridden nineteen miles today, and thirty yesterday. I was thankful for a house and friends and an opportunity of putting into port. It is a comfort to remember there remaineth a rest for the people of God."

Just at noon, that day, as the Moravians were ringing the bell, he had come to the Salem Tavern and there, "Feeling the want of a fire, I went to the tavern; but found but one fireplace there: I sat down with the company and dried my feet until my companions came along." Moravian Salem was seldom amiss in its hospitality, but Francis Asbury found John Hill's better.

We know something of John Hill. He is, in fact, one of the better drawn characters peeping out at us from the lines of Asbury's Journal. But how much more we would like to know. Just where did he live? Even placing him in northwest Forsyth does not pin point him enough. Was a society formed near his home, and if so, has it lived on? Or the question that so often comes up, had Asbury already known John Hill back in Maryland? Some of the good people around Bethania may know or find out.

Woman's Activities

W. N. C. CONFERENCE

MRS. JOHN C. WRIGHT

PUBLIC RELATIONS IS IMPORTANT

"Public relations is not an optional matter. You already have public relations of some kind—good, bad or otherwise," writes Dr. Arthur West, head of the national Commission on Public Relations and Methodist Information of The Methodist Church.

Dr. West prepared a brochure on, "Improving Your Church's Public Relations," in which he wrote, "This then is part of the task of public relations—to let people know that the church is alive and alert and is eager to come to grips with its mission in the world.

"If there is to be more religion in the news, there must be more religion in life—our own life, the lives of other Christians and the total life of the church.

"We must never forget that we are followers of One who brought the Good News in its highest form when 'the Word became flesh and dwelt among us'."

Another definition of public relations is included in the book, *Practical Public Relations,* by Harlow and Black. "Public relations includes all that is thought, said and done to create, cultivate and maintain effective relations between an institution and its public."

Church leaders and members act as channels of communication, interpreting the church to its many publics.

The Woman's Society of Christian Service of the Western North Carolina Conference has organized its public relations to cover every district in the conference, selecting a chairman of Public Relations for each district. These chairmen serve as a channel of communication to make known the worthwhile activities of women in local churches and in the districts. Each chairman may be easily reached by phone or by mail.

They include:

Albemarle District—Mrs. T. Carl Mabry, Route 1, Box 395, Albemarle, N. C. 28001.

Asheville District—Mrs. L. P. Dixon, 25 Chiles Ave., Asheville, N. C. 28803.

Charlotte District—Mrs. W. F. Miller, 406 Timberlane Dr., Mt. Holly, N. C. 28120.

Gastonia Dist.—Mrs. Charles W. Gunter, 415 W. Fifth Ave., Gastonia, N. C. 28086.

Greensboro Dist.—Mrs. H. I. Swink, 2421 Lee's Chapel Rd., Greensboro, N. C. 27405.

High Point District—Mrs. R. W. Wood, 603 Worth Street, Asheboro, N. C. 27203.

Marion District — Miss Vivian Barrett, P. O. Box 115, Valdese, N. C. 28690.

No. Wilkesboro Dist.—Mrs. A. B. Johnston, P.O. Box 1131, N. Wilkesboro, N. C. 28659.

Salisbury District—Mrs. Eddie Gouldman, Rt. 4, Box 450, Kannapolis, N. C. 28081.

Statesville Dist.—Mrs. J. Paul Thomas, 502 Fayetteville Ave., Statesville, N. C 28677.

Thomasville District—Mrs. Eston Stokes, Route 1, Linwood, N. C. 27299.

Waynesville Dist.—Mrs. Isabel Walker, Rt. 2, Box 40, Waynesville, N. C. 28786.

Winston-Salem Dist.—Mrs. Robert Weidman, 2750 Spring Garden Rd., Winston-Salem, N. C. 27106.

These women are the members of the Public Relations Committee of the Conference Woman's Society. *All of them* are anxious to have news of events in their area.

WORKSHOP ON EDUCATION HELD

A one day conference and workshop on, "The Problems and Opportunities in Higher Education for Women," was held at the University of North Carolina in Chapel Hill on Wednesday, Jan. 24.

The workshop was sponsored by the University in cooperation with the North Carolina Council of Women's Organizations. Many community leaders throughout the state were invited, and several district and conference officers of the Woman's Society were included.

The morning session featured addresses by four well known educators of the state. The afternoon had a panel discussion, followed by workshops, after which the groups reassembled for reports from the workshops.

The opening session began at 10 a.m. with Dr. Bonnie E. Cone, vice-chancellor at the UNC-Charlotte, presiding. Speakers included Dr. Samuel S. Hill, Jr., Dr. C. E. Bishop of Chapel Hill, Dr. Mary Dublin Keyserling, and Dr. Kathryn Randolph.

Luncheon was served at noon in the Carolina Inn ballroom.

At 1:15 p.m. Mrs. Paul Miller spoke on, "Woman's Responsibilities to Society." A panel discussion was held on, "University Programs for Women," with Dr. Anne Scott as moderator, and Dean Norton L. Beach, Dr. William McEniry, Jr., Dean Lois Edinger and Dean William L. Turner as participants.

"Our Continuing Educational Needs," was the subject of workshop discussions and Mrs. Phebe Emmons, president of the N. C. Council of Women's Organizations, was in charge of reports on the workshops.

GASTONIA DISTRICT

The visitation program conducted by the members of the executive committee of the Gastonia District Woman's Society is having some far reaching effects in the district. In June the district officers contacted each local society in the district, asking the society to set a date when the officers might visit in the local church.

There were 55 such meetings scheduled —to date 42 of these meetings have been held, reaching 850 Methodist women. The officers went in teams of three, endeavoring to establish a closer relationship with the local women, helping them with their problems and programs and revitalizing others. They feel that this has had an added benefit to those who do the visiting—they feel that they can do a better job in promoting the work of the church and the Woman's Society.

Mrs. Ted R. Hosick, district president, said, "I cannot express what it has meant to us who have gone to talk about the work. We will continue to work to build a closer relationship with the local woman for a healthier and more active Woman's Society."

MRS. CHARLES W. GUNTER
Dist. Ch. Public Relations

★

N. C. CONFERENCE

MRS. H. W. DOUB

ANNUAL MEETING IN DENVER

Our North Carolina Conference president, Mrs. Sam A. Dunn, attended the Annual Meeting of the Woman's Division, held recently in Denver, Colorado. Mrs. Dunn said it was a wonderful meeting with nice weather there in contrast to the sleet and ice we had in our state. She says that there are many changes which will take place in our woman's work after the meeting in Dallas next spring. It is a source of great pride that we look back over the years and realize how well our women have always accepted change, even if at times it has seemed a bit drastic.

JURISDICTIONAL MEETING

In making plans for the Annual Meeting of the Southeastern Jurisdiction which will be held this year in Birmingham the last of February, the local woman is to be recognized for the important role she plays in the work of our Woman's Society. This year each district will be represented by the district president and by one local woman, selected by each district. As committees are meeting now to select the right woman to represent the local woman, it will be well to remember that the person so honored by being sent, should be one wholly dedicated to the work and one who is willing to assume leadership in her district. This spring as always, there will be



many vacancies coming up in each of our eleven districts. Only those who are serving on the Committee on Nominations can realize the many excuses given by those who are asked to serve. Never can we read in the Bible the words "and they with one accord began to make excuses" without thinking of this. If these excuses could be taped and played back to our local and district meetings, we would be amused as well as shamed to hear them. An appeal is hereby made to all of our women to really try to remember to put God's work first and when we are given the honor and privilege to be asked to take an office in our Woman's Society of Christian Service be ready to smile and say, "Here am I, send me."

EXECUTIVE COMM. MEETING

The Executive Committee meeting of the North Carolina Conference Woman's Society of Christian Service will be held on Jan. 29 at the Heart of Wilson Motel, Wilson at 10 a.m. All members are urged to attend.

✧ ✧ ✧

Jones Stresses Three Concerns

Dr. Tracey Jones, associate general secretary of the Board of Missions, told members of the Board at its recently held annual meeting in Denver, Colo., that three aspects of the present situation call for attention. One is the desire of missionaries to have a greater voice in administration policies. A second concern is the leveling off of local church giving for mission work. A third area demanding attention, he said, is the increasing desire of overseas churches for autonomy. He has prime responsibility for directing the vast program of the World Division.

Dr. Jones, right, is shown being interviewed at Denver by Winston Taylor, direc-



tor of the Washington office of Methodist Information.

Taylor assisted the Information Office of the Board of Missions in the operation of the Press room and in covering the meeting for Methodist Information. Leonard M. Perryman, as Information Director for the Board, was in charge of press coverage.

• CALENDAR OF COMING EVENTS •

NOTE: If any of the meeting dates or places are in error, please inform the ADVOCATE immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

Jan. 29-Feb. 1: Annual Meeting, General Board of Education, St. Louis, Mo.
Feb. 20-22: National Council of Churches General Board, San Diego, Calif.

NORTH CAROLINA CONFERENCE

Jan. 28 : Burlington District Conference, Graham, First Church, 2:30 p.m.
Jan. 28-31: Chowan-Perquimans Christian Workers' School, Hertford
Jan. 28-30: Montgomery Christian Workers' School, Trinity Church, Troy
Jan. 29 : Burlington District Seminar on Funeral Service, Davis Street, Burlington
Jan. 29 : Methodist College Second Semester Begins
Jan. 30 : Durham District Seminar on Funeral Service, Asbury Church, Durham
Jan. 31 : Raleigh District Seminar on Funeral Service, Fairmont Church, Raleigh
Jan. 31 : N. C. Wesleyan College Registration for Spring Semester
Feb. 1 : Durham District Conference, Carrboro, 10:00 a.m.
Feb. 2 : Inter-Board Coordinating Council
Feb. 3 : Cabinet Meeting
Feb. 5 : Goldsboro District Lay Rally, St. Paul Church, Goldsboro
Feb. 6 : Raleigh District Lay Rally, Edenton Street Church, Raleigh
Feb. 7 : Fayetteville District Lay Rally, Hay Street Church, Fayetteville
Feb. 8 : Wilmington District Lay Rally, Sunset Park Church, Wilmington
Feb. 12 : Elizabeth City District Lay Rally, First Church, Elizabeth City
Feb. 13 : Rocky Mount District Lay Rally, First Church, Rocky Mount
Feb. 14 : Durham District Lay Rally, Civic Center, Durham
Feb. 15 : Burlington District Lay Rally, Front Street Church, Burlington
Feb. 19 : New Bern District Lay Rally, Centenary Church, New Bern
Feb. 20 : Sanford District Lay Rally, First Church, Rockingham
Feb. 21 : Greenville District Lay Rally, Queen Street Church, Kinston, 6 p.m.
Feb. 25 : Wilmington District Conference, Trinity Church, Wilmington, 2:30-5 p.m.
Feb. 26 : Sixth Seminar on Legislation, N. C. Council of Churches, Burlington

WESTERN NORTH CAROLINA CONFERENCE

Jan. 25 : Third Call, Methodist Builders' Club
Jan. 28 : Marion District Stewardship Rallies, 2:30 p.m.
Jan. 29-30: Workshop on Planning the Program of the Local Church
Feb. 4 : Marion District Stewardship Rallies, 2:30 p.m.
Feb. 11-15: Christian Workers School, Charlotte
Feb. 16-17: Christian Vocations Testing and Guidance Clinic, Greensboro College
Feb. 18-22: Christian Workers School, Concord
Feb. 19 : Regional Seminar on Evangelism, Salisbury
Feb. 20 : Regional Seminar on Evangelism, High Point
Feb. 23 : Annual Meeting, Commission on Methodist Information, High Point College
Feb. 29 : Regional Local Church Public Relations Workshop, Methodist Information

U.S. Church Membership Increases

Church membership in the United States is up just under one per cent over figures reported a year ago, according to latest information compiled by the National Council of Churches. The total given is 125,778,656 compared to 124,682,422 recorded last year.

The Council's *1968 Yearbook of American Churches*, published Jan. 15, qualifies membership and other church statistics by pointing out that they "are not all current but are the latest available." The reader is warned not to consider them more than "a general indication" of church membership.

In spite of the increase, it was found that church membership for the second successive year lagged behind the general population increase by two-tenths of one per cent. While the population increased in 1965-66 by 1.1 per cent, church membership registered an 0.9 per cent increase. Comparable figures for the previous year were 1.3 per cent for the general population increase as against 1.1 per cent for church memberships.

Contributions to their churches by members of 60 Protestant denominations in 1966 reached a total of $3,266,533,260. This amount is over $94 million more than was reported in 1965 by 40 Protestant and Anglican organizations. The per capita figure of all-purpose giving rose from $77.75 in 1965 to $127.09 in 1966. Twenty additional denominations are included in these statistics for the first time.

Quoting sample polls taken by the American Institute of Public Opinion, Princeton, N.J., the Yearbook states that church attendance figures rose from 41 per cent in 1939 to 44 per cent in 1966; a high point is recorded for 1949 when 49 per cent of those interviewed said that they had attended church during the week preceding the interview.

And citing the findings of George Gallup, the Yearbook states that in a span of just ten years the proportion of American adults who believe that religion is "losing its influence in American life" has jumped from 14 per cent to 57 per cent.



Mrs. Cathrine Vick

Dear Girls and Boys:

I am sure you all had a good time in the snow. It is good to see the sun shining again though, isn't it? How great God is to have planned so many varied experiences for us to have. How thankful we should be for his wonders! I hope you have a plan which helps you share some time each day with Him. I hope your plan helps you remember to be kind and thoughtful of others. Our story today is about a boy who seemed to enjoy doing things for others. He did these things without even thinking about them. The story will be in two parts and I hope you will enjoy the first part this week.

Aunt Cay

THE DAY GOOD DEEDS CAME HOME

When Bob Benton broke his hip and was told by Dr. Johnson that he would have to stay in bed for two months, he was the most unhappy boy in town.

"Two months," he groaned. "Why, that means I'll be in bed for Thanksgiving and for Christmas. And I will miss two months of school work, to say nothing of sledding. These will be such long, lonely days just lying here alone."

But the news of Bob's accident spread so rapidly, by evening it seemed everyone in town knew about it. That very afternoon things began to happen. Leslie stopped on his way home from school.

"Just heard about your accident, Bob," he said, as he seated himself on the chair near Bob's bed. "I am going to deliver your papers for you until you are able to do so. I am doing it for nothing, Bob, I won't take one cent pay."

Bob's eyes opened wide.

"Gee, Leslie," he exclaimed. "That will be great! All day I have been trying to figure out what to do. I don't want anything to happen to my paper route. But you must keep all the money you earn. Just keeping my route in good shape for me means a great deal."

"You have been a real friend to me," said Leslie. "I won't take a penny. I am glad to have this chance to do something for you in return for your kindness."

"All I ever do for you," Bob objected, "is to help you with your homework."

"And that's enough!" exclaimed Leslie. "I would never have passed my English or math last year but for your help. I'm doing this to repay you for the many hours you spent helping me."

Then Joe and Henry stopped by. "We're coming over every afternoon to bring you the assignments and to tell you what we studied that day," they said. "Then every morning Kenneth and Jim will stop by to pick up your homework and take it to school for you. Jerry said he is going to be your librarian and get any books you want from the library and return them for you."

"Gee fellows," Bob said. "That will be great! I hope I can do something for you some day."

They both laughed out loud. "What about the time I broke my arm last spring and you carried my books to and from school and to class every day?" Joe reminded him.

"And what about the time my dad was sick and you helped me take care of some of his work for more than a month? I never could have done it alone."

"That was nothing," Bob said modestly. "I have forgotten about those times long ago."

"Well, we haven't," Henry assured him. "And neither has Jerry forgotten how you helped him fix his bike and paint it like new."

Then the bell rang and little Mrs. Shultz brought in a big, beautiful pumpkin pie.

"I'm going to bake one for you every Friday," she said, smiling at him.

"Gee, Mrs. Shultz, that's wonderful," Bob said. "But that would be too much trouble for you."

"Trouble indeed!" she exclaimed. "That's little enough to do for all you've done for me." Then she turned to Bob's mother and said, "Every day when Bob brings my paper, he carries a basket of wood up three flights of stairs so I can have a fire in my living room fireplace. Then he carries the ashes down. Trouble, indeed!"

Continued next week

MAGIC

Vinegar is an acid. When it is combined with other materials it can do some interesting things. Vinegar combined with baking soda produces carbon dioxide. You can blow up a balloon with carbon dioxide. Try this with some of your friends. Use a balloon that has been inflated before so that the rubber stretches easily. Put a tablespoon of baking soda into a pop bottle. Add vinegar and quickly fit the balloon over the rime while the mixtures fizzes. You can't see the carbon dioxide, but you can see it fill the balloon. Tell your friends that the genie did it.

A WINTER WONDERLAND

My street's a winter wonderland
The trees are all bowed down,
They're wearing coats of icicles
Some almost touch the ground.

My yard's a winter wonderland
It's covered all in snow,
The birds are looking for the crumbs
They hope someone will throw.

The hill's a winter wonderland
The sleds are gliding fast,
For children know the sun will come
And this fun will be past.

God gave this winter wonderland
It's part of His great plan.
Give thanks to Him for all the gifts
He sends to every man.

UNSCRAMBLE WORDS

Can you unscramble these words which people use or see in winter?

WNOS	TIMENST
CLISICE	SFARC
SSIK	TORFS
DSLSE	RIBD DREFESE
GOBOGTNA	AKETSS

RIDDLES

Why did the farmer name his rooster Robinson? Because he Crusoe.

What is the hardest key to turn? A donkey.

ANSWERS FOR LAST WEEK

Luke; Matthew; Hosea; Esther; Numbers.

PLAY A GAME

You can have a lot of fun with numbers. Try this one. Take the number of your house. (If you live on a rural route make up a number with two, three, or four digits.) Multiply the number by two. Add five to that answer and then multiply that number by five. Put a zero to the right. Add your age and then the number of days in a year. Subtract 615 from the answer. You will have your house number and if you look close you will find your age.

What makes the Tower of Pisa lean? It doesn't eat enough.

IN MEMORIAM

W. E. LINEBERRY

Mr. W. Egbert Lineberry highly respected citizen and former resident of Guilford County died December 23, in Sibley Memorial Hospital, Washington, D. C. He had made his home in Mount Rainier, Maryland for fory-five years, is survived by his wife the former Winnie Pounds; two children, C. Herbert Lineberry and Mrs. Rebecca Medevedeff, also survived by six grandchildren; brother of Mrs. W. V. Joyce of Greensboro, N. C. He was the son of the late Mr. and Mrs. J. A. Lineberry and grandson of Dr. and Mrs. A. W. Lineberry.

Funeral services were conducted at Mount Rainier Methodist Church and interment was in Fort Lincoln Cemetery, Maryland.

Mrs. W. V. Joyce

★

REV. W. J. UNDERWOOD

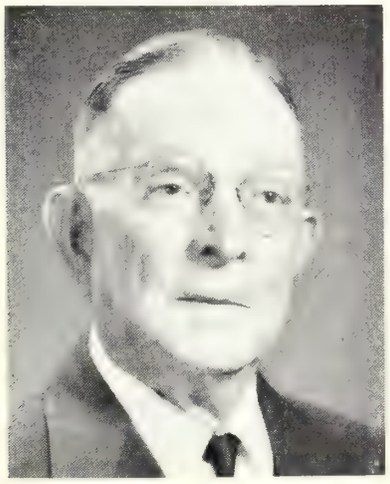
Rev. W. J. Underwood died at Bonlee, North Carolina, on January 2, 1968, at the age of eighty-seven. He was a retired member of the North Carolina Conference. He was a devoted husband, a loving father, a loved grandfather. He was a dear friend. He was a son of God.

He was a retired minister who never retired. He gave himself to those around him in such a way that his ministry was felt by all those whose good fortune it was to know him. Perhaps his most profound ministry was performed during his long illness and confinement, for he never ceased to bring comfort, cheer, and inspiration to all those who shared with him the days in the hospital.

He was a husband, devotedly, for 63 years to his precious wife, Blanche, who has had a meaningful ministry herself, and who continues in that ministry, being a blessing to all who know her.

He loved his children, cared for them, worried about them, helped them whenever he could, and provided for them a priceless earthly example of what God, as Father, must be like. His grandchildren adored him. He was easy to adore. And he loved them in return. There was a bond between them that was rare, considering the difference in ages. The bond is still there.

He was a dear friend. He was my dear friend. He wanted for me the best that God had put in me. He wanted me to live up to the "image of God" in which I was created. He helped me to see the value of my life—indeed, of all life. He helped me to become a friend of his, so he could become a friend of mine. He didn't tell me this. He didn't have to. He showed me by being a friend.



Rev. W. J. Underwood

Truly, he was a son of God. He was created in the "image of God." He sought out that image, discovered it, followed after his Savior, daily, and lived like Him. He was a man's son, of course, but truly he became a son of God. Certainly he became the man that God created him to be—and that is what a son of God is—and does.

—Rev. Francis C. Bradshaw

★

MR. AND MRS. T. C. PEGRAM

Christians have regarded Isaiah 9 as the prophet's prediction that the "Prince of Peace," would appear. This is the interpretation in Handel's Messiah in the chorus which he entitles, "For Unto Us A Child Is Born," then this masterpiece of music, quoting Isaiah, lists five titles by which this child shall be called: "The Prince of Peace" being one of them.

I point to this particular title for two reasons. First, it is appropriate to think on Isaiah 9 and his "Prince of Peace" at a time when many in our world yearn for peace; and the second is a very personal reason relating to a similar idea expressed in a beautifully decorated and framed quotation hanging in my study called "The Art of Peace," which was given to my family by Mr. and Mrs. T. C. Pegram last Christmas, 1966.

The Pegrams' sudden, tragic and untimely death in an auto accident has grieved our whole church family, but their faith and love and the gift of themselves to others will always remain with us as a constant source of inspiration.

It is appropriate, therefore, that at this time we link Isaiah's "Prince of Peace," with the Pegrams' "Art of Peace," because in these two quotations we find the heart of their faith as it was expressed in their love for the church of Christ, for Asbury and for their numerous friends and community. Their love is, in part at least, reciprocated in this recognition of the Pegrams as two genuine Christians who did the best they knew to follow the Christ they loved.

Read Isaiah 9, and "The Art of Peace" which follows:

"'Lord make me an instrument of Thy peace. . .' Thus begins the inspired prayer of Francis of Assisi. Peace is achieved through people! World-wide peace and peace in our little worlds of home, family, office, industry, community . . . depend upon each one of us putting into action the art of peace. . . . It is open-mindedness. It is a deep faith in the goodness of God and the potential greatness of man."

Rev. Sidney Boone
Asbury Meth. Ch., Durham

REMINISCENCE

Mrs. Gilbert T. Rowe

I remember, I remember,
When I was just seven or eight
That I had a childish fancy
That my sins were very great—
So I'd marry me a preacher
And on the Judgment Day
When we stood before St. Peter
He would get me *in*—some way.

Years went by, and I remember
In the year Nineteen and One
That a preacher came a'courting
In the early summer sun.
He never stayed an hour too late,
Nor came an hour too soon,
And I had given him my heart
Before the Harvest Moon.

When the Ladies' Aid assembled,
(O, where can they be now?)
"A preacher needs a pious wife!"
One sister did allow,
"He should take a pious woman
Who will help him all she can."
But now unconcerned with Heaven,
I had married me a man.

I remember, I remember,
Preachers homes of by-gone days;
Big and draughty, strangely mongrel,
Shadowed by the church always.
I can still see saintly sisters
Come to look the parsonage o'er.
"Who took down the bishop's portrait?"
Quoth my conscience, "Nevermore!"

I remember, I remember
Ghosts of former preachers' wives.
(Who could equal such perfection?)
Soon, ah, soon each ghost arrives!
This one sang the choir's contralto,
One communion bread did make,
No one reared such perfect children—
How those spirits made me quake!

I remember, I remember
One sweet church all framed in white,
Window panes all vari-painted
Making streams of colored light.
I remember Wednesday evenings
When the faithful came to pray;
I can see their swinging lanterns
Lighting up the unpaved way.

And to my young adventurous heart
I can still remember
A strange excitement always came
Early in November.
For 'twas then the Conference gathered—
Oh, the rumors in the air!
Threadbare curtains, shall I wash them?
Will we *move?* Will we go *there?*

Many things do I remember
Of the calm or hectic days
That I've lived beside my preacher—
But I've never changed his ways!
And I've never raised the question,
Would you choose again this life?
For I'm sure one road to Heaven
Is to be a Preacher's Wife!

Editor's Note: One of our readers suggested that this poem, which was carried in the Sept. 22, 1955, issue of the North Carolina Christian Advocate, be reprinted. Mrs. Rowe, a resident of Durham, is the widow of Dr. Gilbert T. Rowe, who was a member of the WNC Conference and on the faculty of the Duke University Divinity School.

METHODIST NEWS ROUND-UP

VAUGHAN TO RETIRE

Dr. William H. Vaughan, Nashville, Tenn., director of student loans and scholarships for the Board of Education of The Methodist Church, will retire March 1. He has been in his present position since 1962.

During the 1966-67 fiscal year, the Methodist Board of Education administered loans totaling $980,660 and scholarships totaling $302,650.

★

MARINE COMMANDANT IS PK

Lt. Gen. Leonard F. Chapman, Jr., who was recently appointed Commandant of the Marine Corps by President Johnson, was born at Key West, Fla., in the parsonage of the First Methodist "Old Stone" Church.

The date was Nov. 13, 1913, and the pastor was his father, the Rev. L. F. Chapman, Sr., who is now 90 and lives in Orlando.

★

MASS BAPTISMS IN INDONESIA

Since the defeat of the Communist coup two years ago, Indonesia has been experiencing a mass movement toward Christianity, according to a report from Dr. Chester A. Pennington, Methodist pastor of Minneapolis. Whole villages and tribes have been baptized, largely from among the Bataks, whose basic religion has been animism.

The new members being received are in the thousands, and they constitute a problem in Christian nurture. Pennington said that the present need is for personnel more than for money, including lay persons with practical skills, and youth leaders.

★

PAINE COLLEGE RECEIVES GRANT

A grant of $59,000 from the Federal Government will enable Paine College to sponsor an institute in English next summer from June 17 to Aug. 2. The summer session will be for persons who have been teaching three years and who are now instructing English in grades 1 through 6. Each participant will receive a stipend of $75.00 per week plus $15.00 per week for each dependent.

Courses in literature, composition and language will be offered to 38 teachers selected primarily from the states of Georgia and South Carolina, with a few to come from other states. Nine hours of credit are offered for the course.

WORLD SERVICE INCREASE ASKED

Methodists will be asked to increase their giving to the basic benevolence fund for the new quadrennium which begins in June, 1968. If the Uniting Conference approves the asking, it will represent an increase of about 25 per cent. The present combined budget for world service of The Methodist and the EUB Church is approximately $20,000,000. The new budget, if adopted, would bring the figure to $25,000,000.

★

EVANGELISM BOARDS TO MEET

The Boards of Evangelism of The Methodist Church and the Evangelical United Brethren Church will have a joint annual meeting Feb. 6-8 at the Dinkler Plaza Hotel in Atlanta.

Speakers and leaders for the meeting include Bishop Gerald Kennedy, Los Angeles, president of the Methodist board; Bishop Paul W. Milhouse, Kansas City, Mo., president of the EUB board; Methodist Bishop Noah W. Moore, Jr., Houston, Texas; EUB Bishop H. R. Heininger, Minneapolis; and the top executives of the two boards, the Rev. Dr. Kermit Long, Nashville, Tenn., general secretary of the Methodist board, and the Rev. Dr. Joseph H. Yeakel, Dayton, Ohio, executive secretary of the EUB board.

★

"FEAR OF CHANGE" TERMED DANGER

The Methodist Commission on Ecumenical Affairs has cited a "passionate fear of change and the disposition to cling to accustomed ways" as the gravest danger in "the vigorous tides of ecumenical thought and action today." The warning was incorporated into a position paper adopted at the commission's annual meeting at Denver, Colo. on Jan. 4. The entire paper will be referred to the Uniting Conference at Dallas in April for possible adoption as an official statement of the new church.

In another action, the commission voted to ask the Uniting Conference to authorize participation by the new church in the preparation of a possible plan of union for the denominations that are members of the Consultation on Church Union (COCU). The petition makes it clear that any final decision on a COCU plan of union rests with the General Conference of The United Methodist Church, and the various annual conferences where their vote is required by church law.

Methodists in Action

SITE SELECTED FOR MERGED CHURCHES

The union of three congregations in Lincoln County came a step nearer reality recently when all parties concerned agreed upon a site for the new consolidated church They are Bethel, Russell's Chapel and Zion, which now compose the Union Charge, and are served by the Rev. C. Garland Young, with Rev. A. L. Kesler, associate pastor.

The site in question was considered highly desirable by the connectional church leaders involved as well as by the local congregations. These leaders, who have



Left to right: Gene McConnell, Rev. J. P. Greene, Dr. Charles White, J. B. Houser, Rhyne Reep, Rev. A. L. Kesler, Rev. Garland Young, Mr. Rankin, Ervin Carpenter, A. S. Houser, Loy Reep.

worked with the two pastors, are Dr. Charles White, district superintendent; Rev. Garland Stafford of the Town and Country Commission; Rev. John Carper, who heads up Church Extension in the conference; and Dr. Wilson Nesbitt of the Duke Endowment.

On Dec. 10 the Official Boards of the three churches voted unanimously in favor of the proposed new site. After the three boards came in with their concurring decisions there was a spontaneous outbreak of joy and all present joined in singing the Doxology.

The site chosen for the new church is at the intersection of Highway 27 and the Howard's Creek Mill Road and is a tract of approximately six acres generously made available by J. B. Houser. It has something like 350 feet of highway frontage.

It is anticipated that with this momentous decision having been made, the raising of necessary funds will move speedily along. This building project is included among the church extension enterprises to benefit from the Third Call of the Methodist Builders' Club, according to announcement by the Rev. John Carper. This Third Call is being mailed from the Statesville office on or about Jan. 25.

The other causes to benefit from this call are our new congregation at Greensboro, Sedgefield Lakes, and the site for a new church near the rapidly developing campus of the Community College of Spindale in the Marion District.

All three of these projects should impress the Methodist people of the Western North Carolina Conference as being of prime importance. An unusually good response to the call for contributions is expected.

GREENSBORO COLLEGE
Should Be in Your Future

Dedicated to Excellence
Coeducational

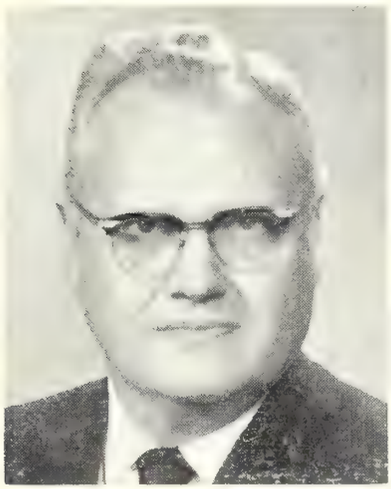
A.B., B.S., B.M., B. Mus. Ed
20 Majors

Contact: Director of Admissions, Box A, Greensboro College
Greensboro, N. C. 27402

OFFICE OF THE DEAN
DUKE DIVINITY SCHOOL
DURHAM N C 27706

NORTH CAROLINA
christian advocate

VOLUME 113 GREENSBORO, N. C., FEBRUARY 1, 1968 NUMBER 5



BISHOP EARL G. HUNT, JR.



BISHOP PAUL N. GARBER



BISHOP WALTER C. GUM



DR. CARL J. SANDERS

The 15th Annual District Lay Rallies

North Carolina Conference

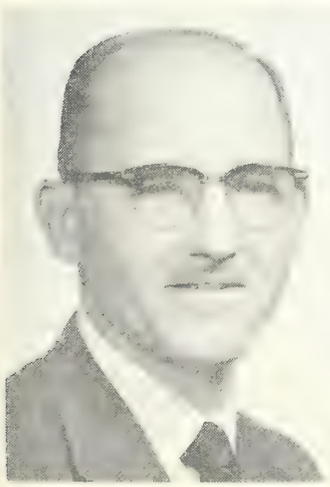
Dedicated to the Honor of

BISHOP PAUL NEFF GARBER

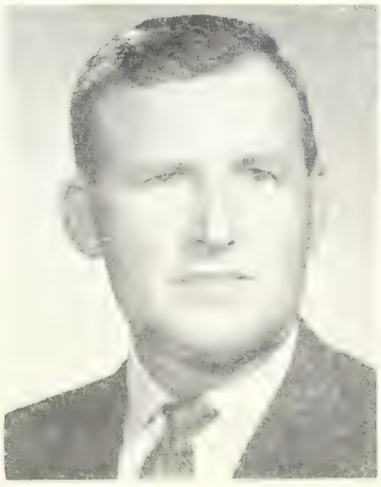
Raleigh Area 1951-1968



CHARLES L. MCCULLERS



DR. JAMES C. STOKES



J. NELSON GIBSON, JR.



DR. A. G. JEFFERSON



WILLIAM R. HENDERSON

* CAROLINA BRIEFS *

¶ Mrs. J. C. Kendrick, widow of the Rev. J. C. Kendrick, has changed her address from Polkville to 101 W. Brentwood Road, Greensboro 27403.

¶ The Rev. and Mrs. J. Patrick Heafner of Landis announce the birth of a son, John Patrick, on Jan. 25. Mr. Heafner is pastor of Landis Methodist Church.

¶ Rev. and Mrs. Albert Ervyne Thompson, Jr., announce the birth of a son, Albert Ervyne Thompson, III, on Jan. 18. Mr. Thompson is pastor of the Macon Charge in the Raleigh District.

¶ The Rev. Lee Barnett of West Jefferson preached at the morning worship service of Belmont Park Methodist Church, Charlotte, on Jan. 21. The pastor, Rev. W. B. A. Culp, was in British Honduras with the missions building team.

¶ Mrs. Virginia Law, outstanding lay speaker and widow of Burleigh Law with whom she served as missionary to the Congo for fifteen years, will speak at Morris Chapel Methodist Church, Kernersville, on Monday, Feb. 19, at 7:30 p.m.

¶ Dr. Thomas A. Collins, president of North Carolina Wesleyan College, preached on Jan. 21 at Goshen Methodist Church in the Goldsboro District. In the afternoon he addressed the Goldsboro District Conference on "The Ministry of Our Methodist Colleges."

¶ The Rev. Howard M. McLamb, executive director of the N. C. Conference Board of Evangelism, will preach at Glenwood Methodist Church, Rockingham, on Feb. 4 at 11:00 a.m. He will speak to the Church School prior to the morning worship service and to the Official Board at 2:00 p.m. A covered dish dinner will be served at noon.

¶ Dr. Louis Hayman of Jacksonville was recently elected to the Fellowship of the American College of Physicians, a society of internal medical specialists. There are about 8,000 active members in the United States. Dr. Hayman is one of the few members to be elected directly, without going through an associate membership. He is a member of Trinity Methodist Church and a son of Rev. and Mrs. L. D. Hayman of Southport.

¶ Chief of Police Stacy Morgan spoke to the Senior High MYF of Horne Memorial Methodist Church, Clayton, on a recent Sunday night. His talk reviewed the duties of the police department and told how young people could assist. He stated that assistance could be given by seeking first of all to obey the law; second, by encouraging others to do so, and third, by developing a friendly relationship with police officers Chief Morgan was introduced by Gail Holder.

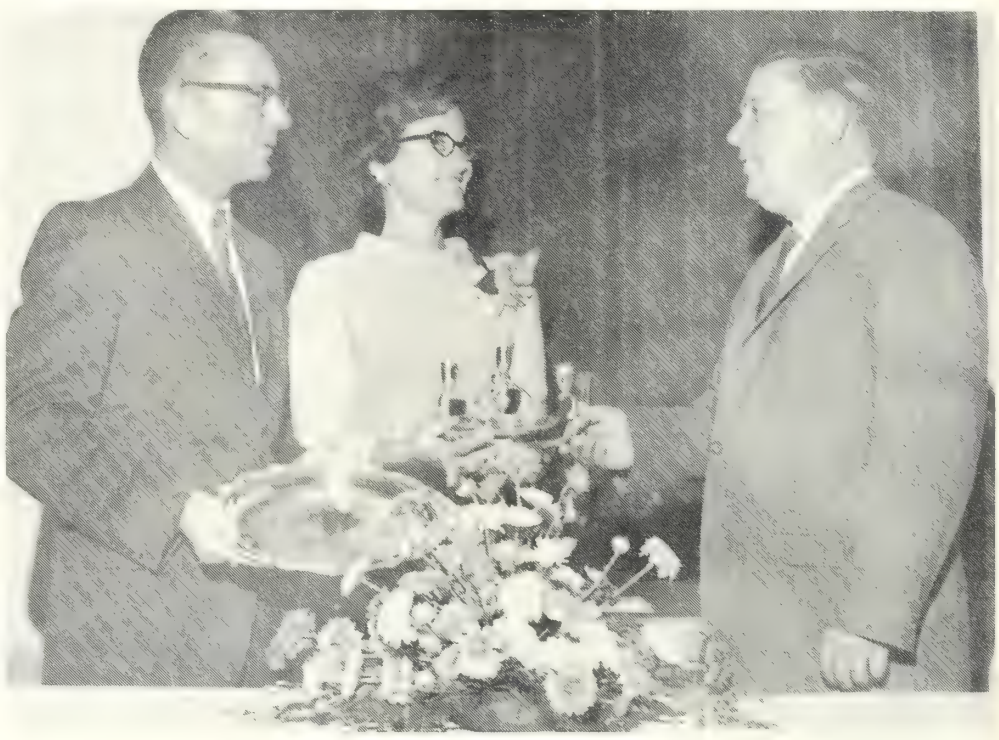


Dr. Pierce Harris of Atlanta, Ga., will preach at Main Street Methodist Church, Reidsville, during the week of Feb. 11-15 at 7:30 each evening. He also will speak at luncheon meetings on Feb. 13 and 14. The Rev. Mr. Harris was for 25 years pastor of Atlanta's First Methodist Church. Since 1943, he has written a column for the Atlanta Journal, which reader interest shows to be one of the most popular columns in the history of the paper.

¶ Holt McPherson, editor of the High Point Enterprise, is reported to be in satisfactory condition at North Carolina Memorial Hospital in Chapel Hill. He was stricken with thrombo-phlebitis on Jan. 21 at his home.

¶ The children of Rev. and Mrs. Albea S. Parker of Raleigh entertained at an Open House on Jan. 21 in honor of the Parkers' fiftieth wedding anniversary. Guests called at the Parkers' home between two and four in the afternoon. The Rev. Mr. Parker is a retired member of the N. C. Conference.

¶ The Rev. J. Doane Stott, missionary to Japan from 1930-1941 and again in 1961, has conducted numerous mission study classes on Japan during 1967 and already has a heavy schedule for 1968. In addition to his January engagements, he also has the following February commitments: West Market Street (Greensboro) Wesleyan Service Guild, Feb. 6, and three subsequent first Tuesday nights; West Market Street WSCS on mornings of Feb. 7 and 14; Pleasant Garden WSCS, Feb. 8; Red Springs Methodist Church, Feb. 11; Feb. 18, both morning and evening, Smith Methodist Church, Roanoke Rapids. He will preach at First Church, Draper on Sunday morning, Feb. 25. Mr. Stott, a retired member of the N. C. Conference, is now living in Greensboro.



HOFLERS HONORED AT MANTEO

Mr. and Mrs. Will Hofler are shown above with Rev. Herman Winberry on the occasion of an appreciation supper given for the Hoflers by members of the Mount Olivet Methodist Church in Manteo. Members of Mount Olivet for thirteen years, the family is moving to Williamston. Mr. Hofler served as president of the Methodist Men, chairman of the Official Board, church school superintendent, church lay leader, lay speaker and member of the choir. Mrs. Hofler served as church school teacher, secretary of local church activities and of membership cultivation for the WSCS, and adult class president. Their two daughters, Betty and Linda, have been active in the MYF. The supper was attended by over 100 friends of the Hoflers, and a gift of silver candelabra and tray was presented to them by the church school.

► *Issues and Opinions* ◄

Requirements For Church Membership

All Christian churches which I know nything about require their members to rofess faith in Jesus Christ; beyond this, ve Methodists ask our members to uphold he church with their prayers, presence, ifts, and service. These added requirenents, I believe, are both practical and seful; however, there is current debate n the matter and various proposals are eing made for better membership requirenents.

The Methodist General Conference is ust around the corner—meeting in Dallas his April—and there the delegates will be eassessing all matters pertaining to church tructure and programming. Rev. Wm. D. iffin, pastor of St. John's Methodist hurch, Winter Haven, Florida, wrote a rovocative article in the November *World utlook* in which he suggested the follow-ng requirements for membership: (1) robationary membership for six months, luring which time the prospects would be rained in the faith and history of the hurch; (2) Attendance at one worship ervice a week three-fourths of the time; 3) Pledging to the annual budget; and 4) Agreeing to be active in a study-mis-ion group.

I am impressed by that New York church vhich asks its members to do three things eyond their profession of faith: (1) now each fellow member by name; (2) Vitness to the faith by belonging to some ecular group—like PTA, civic club, politi-al organization; and (3) Attend a weekly eighborhood Bible study and Sunday wor-hip service.

KENNETH M. JOHNSON
Green Street, Winston-Salem

★

Some Comments on War

As we keep score on the death toll in Vietnam much as we keep score on football nd basketball games, what is the war doing o us?

1. It is encouraging violence in our cities nd furthering the philosophy that might nakes right.

2. It is making popular the use of "killing oys" among children.

3. It is developing a military mind in America which will tend to move us toward police state.

4. It is disrupting the lives of hundreds f thousands of young men.

5. It is fostering inequities among us, as avored youths go to college and others go o war.

6. We are increasingly fighting for nation-l pride because we do not want to say to he world that we were wrong.

7. We are encouraging the idea that dif-erences must eventually be settled by war nd not peaceful means; that wars are ecessary.

8. We are down-grading and making in-ffective the United Nations Organization.

9. We are, through the Vietnam War creating inflation which is undercutting the American dollar.

10. We are causing other peoples of the world to hate us.

11. We are building an economy on false standards of prosperity.

War must be outlawed by the human race just as slavery and duelling and other social evils have been outlawed. We must not teach our children to glorify war.

ROBERT M. HARDEE, Pastor
Rehobeth Methodist Church

★

Recommendations On Ecumenicity

As the result of a church-wide study of the ecumenical concerns and activities of our day, the Official Board of Dilworth Methodist Church, Charlotte, sets forth the following observations and recommendations for consideration by our local, conference and national representatives in ecumenical affairs:

1. In working toward greater unity among various Christian bodies, we need to recognize the positive values that have come from the varying emphasis of Denominations. The Denominational divisions have not always been "unhappy divisions," and in working toward unity we ought not negate the positive contributions of denominations.

2. In the changed and changing world of today, we recognize that many of the bases and functions of our denominational emphases no longer exist. We also realize that significant accomplishments in fulfilling the mission of the Church for our day are impossible without cooperative action by denominational bodies ministering in unity We see that at times our denominational concern and pride is a detriment to the onward progress of the Kingdom of God.

3. We therefore urge the continuation of Methodist participation in the various consultations and discussions with other denominational bodies. We believe that the emphasis of our concern should be united action, worship and mission at the local level, with specific ecumenical attention given to location of new churches, work in the inner city and poverty areas, community endeavors such as ministry to youth in the suburbs, joint ministry to students.

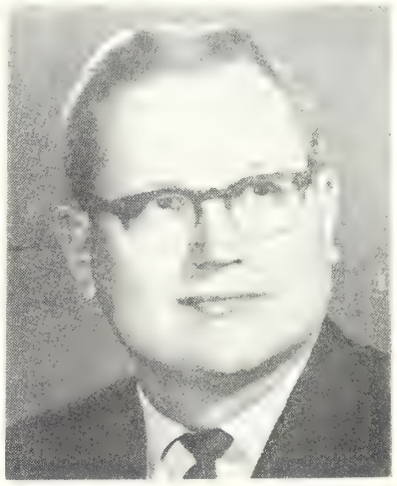
4. We believe that there are dangers involved in ecumenical action that should be carefully avoided. The grave problems that arise from increased power in centralized authority must be realistically appraised and objectively prevented in all deliberations and plans. We feel that any unions undertaken in good faith and Christian spirit will eliminate any ideas of reconfirmation of members or reordination of clergy. We affirm that undue haste in plans for structural unions can destroy hope for unity in purpose and action. There must also be an awareness on the part of the ministerial and lay leaders in ecumenical discussions that wide gulfs that might develop between denominational leaders and the bulk of local membership might tend to destroy the possibility of effective accomplishment. Finally, underlying our sense of call to unity and our feeling of possibility of achievement is our relationship to God that is ours through Jesus Christ. Therefore, we feel that there should be no move toward union with those whose faith is not centered in Jesus Christ.

Approved by the Official Board of Dilworth Methodist Church, 605 E. Blvd, Charlotte, N. C., on Jan. 8, 1968.

MRS. EDWIN W. HOBBS, Sec.
Official Board
Dilworth Methodist Church

Johnsons To Direct Lay Witness Mission Workshop In Raleigh

A Lay Witness Mission Workshop for the North Carolina Conference will be held at Fairmont Methodist Church, Raleigh, on Feb. 16 and 17, under the sponsorship of the Conference Board of Evangelism



REV. BEN C. JOHNSON

and the Conference Board of Lay Activities.

Leaders will be Dr. and Mrs. Ben C. Johnson of Atlanta. Dr. Johnson is the founder of the Lay Witness Mission Movement. He now is full-time director of lay renewal of the General Board of Evangelism.

The workshop will begin on Friday evening, Feb. 16, at 6:30 with a supper meeting. Dr. Johnson will lead a breakfast meeting on Feb. 17 for co-ordinators of Lay Witness Missions.

On Saturday afternoon, Saturday night and Sunday morning, Dr. and Mrs. Johnson will lead members of Fairmont Methodist Church in a retreat. Dr. Johnson and the men will meet at Camp Chestnut Ridge. Mrs. Johnson and the women will meet at Fairmont Church.

NORTH CAROLINA
CHRISTIAN ADVOCATE
Official Organ of the North Carolina and Western North Carolina Conferences of The Methodist Church
ESTABLISHED 1855
James C. Stokes—Editor and Manager
Address all correspondence to P. O. Box 508, Greensboro, N. C. 27402

Second-class postage paid at Greensboro, N. C. Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., 429 W. Friendly Avenue, Greensboro, N. C. 27401

Single subscriptions, $3.00 a year; every family plan: each subscription, $2.50 a year. All subscriptions payable in advance. Obituaries and resolutions, $2.00 for the first 100 words; $2.50 per hundred for next 200 words; 3 cents per word for all over 300 words.

EDITORIALS

★

A SIGNIFICANT LAY THRUST

The North Carolina Conference will launch a series of district lay rallies next Monday which will be spread through the greater part of February. This is the fifteenth consecutive year for the rallies, and their annual continuance bespeaks their effectiveness. They are being sponsored by the conference Board of Lay Activities.

Last year the project reached more people than ever, and gave the entire conference an exhilarating lift. Bishop Paul N. Garber is to be recognized in the series this year. It is a most appropriate gesture indeed that he should be honored in this way, since he has been so close to the project since its inception. Over these years, Bishop Garber has attended and spoken at practically every one of them. The laymen of the conference have been highly pleased with the support that he has given to this and to the other activities which they have undertaken.

Roy Turnage is the latest in a line of outstanding conference lay leaders who have given able and vigorous guidance to the Board of Lay Activities. Under his leadership the laymen of the conference continue to manifest a dedication and zeal worthy of the best traditions of Methodism.

THE CHURCH'S MISSION AND THE WORLD'S NEED

Almost all of our national leaders in recent years, at one time or another, have indicated their awareness that the spiritual factors of life were of primary importance. Years ago General Douglas MacArthur used the expression "spiritual recrudescence" as an essential, if America was to remain strong in a disturbed world. In his recent message to the Congress, President Johnson referred to our "tragic waste of the human spirit."

Arnold J. Toynbee, historian par excellence, has pointed out that nations and civilizations in the past have fallen not so much by conquest from the outside, as from decay on the inside. If Toynbee is right and if our national leaders are not misguided, then the most crucial problems for our society lie within the mission of the Church. Morally and spiritually we have not kept pace with progress in other areas of life: i.e. scientific and technological advances; and the revolution in our political, social and economic order of existence, which these advances have brought about.

In a day when man, as an individual, and the society of which he is a part have needed to pioneer and advance, we have seen stagnation and even retrogression. Those within the Church who have not been indifferent to the crisis have frequently been running around blaming everybody else for the predicament. "Bible belt" Christians have come in for a share of the belting, as have the advocates of social concerns and of civil rights.

We do not lack for theories about how we can find our way out of the woods, spiritually speaking. Some would say that the achievement of our ecumenical objectives will restore spiritual wholeness — move the sick horse into another stall and he will get well! Others are sure that participation in massive programs to alleviate physical suffering and eliminate ignorance will pave the way to moral enlightenment and spiritual vitality. Still others find the solution in an over-simplified concept of personal salvation, while leaving the world to God and the fates.

There is truth and value in all of the above perspectives. The trouble with most of us is that we have been looking at one aspect of things for so long that we cannot see anything else but that! We have grasped a part of the truth and then have pretended that it was all of the truth.

These diverse currents of thought have their origin in a common source. Though miles may separate them, their waters have come from a single spring. And they ultimately flow into one ocean.

Saint Augustine put his finger precisely upon the heart of our religious aspirations when he declared: O God, thou has made us for thyself, and we are never at rest until we rest in Thee. "Spiritual recrudescence" cannot be self-generated by man; it comes from God.

If the world is looking to its religious forces to bring to it restored moral and spiritual health, then these religious forces—mainly the Christian churches—had better fix their attention on the search for God. They had better take as their number one priority the mission to help people to find God.

Much is being said about finding the mission of the Church today. To put it in one terse sentence, the Church's only unique reason for existence is to help enable people to come into personal, vital relationship with God, and to nurture such people within a community of love and fellowship, so that they will grow in the knowledge and love of God; and increasingly find happiness and self-fulfillment in doing His will.

If the ecumenical movement does not have this as its ultimate objective, then it has no place in Christendom. If our social service and welfare programs—such as are being increasingly projected by our Board of Missions—are not related to this over-all goal, then they are ill-conceived. If our bringing of people into the membership of our churches is not pursued with this end in view, then our motives are wrong. If our church-related colleges do not make this mission a matter of vital concern, then the fact of their church relationship is meaningless.

We would like to see the day come, and very quickly, when this great Church which is the body of Christ, would muster all of its vast resources and focus them upon fulfilling this central mission of bringing people to God and God to people. Let all of the organizations, programs, material resources and personnel center their efforts upon this. The presentation of Christ to the world then becomes relevant and essential because He is the gateway to God. As He Himself is recorded as saying "God sent the Son into the world, not to condemn the world, but that the world might be saved through Him." (John 3:17.)

As we feed the hungry, heal the sick, educate the unlearned, teach agricultural methods to farmers, show mothers how to care for children, we should be saying to people in unmistakable language "God loves you, and He has sent me to tell you so; and to ask you to be reconciled with Him." If this message does not go with our food and medical supplies, with our missionaries, with our inner-city workers, then what we are doing is merely philanthropic social service.

The Christian Church was not founded upon that! It would never have come into existence, nor survived the passing centuries, merely for humanitarian reasons. Yet many today are equating the mission of the Church with humanitarianism. The fact that an increasing number of our programs fit neatly into governmental social service programs should tell us something about what is happening to our motivations, to our sense of mission.

We have let God down and we have let a needy world down by taking our main emphasis away from the central mission of the Church of Christ. In order to remain comfortably a part of the world we have taken on the characteristics of the world. Vast numbers of our church members do not show much evidence of knowing God or of loving and honoring Him by the way they live.

Unfortunately, the Church itself and some of its major spokesmen have too frequently given the membership at

large this very impression: that being a Christian need not involve repentance for misdeeds or a change in attitude and spirit or a dedication of one's all to Christ and in service to Him.

What then is the immediate need of the Church today? It is to save and purge its own soul. It is to seek for a vital and power-giving relationship with God in its own life. Until it does this, it can only offer a stuttering message to a lost world; it can only fumble around in the darkness knocking over as much as it picks up; it can only be a glorified General Motors Corporation.

We of the Church may not know this, but the people on the outside of the Church know it. Until the Church brings Christ into the center of its life and proclaims Him by the witness of its actions as well as by its words the world will pass it by. The world will take its proffered bread, accept its medical, educational and social services; but it will not love the Church for its helping hand.

Why? Because the world today knows enough about the gospel of Jesus Christ to realize that He did not establish the Church for that! And because deep in its own soul the world yearns for a Saviour. The world sees us playing around with Easter eggs when we should be proclaiming the fact of the resurrection—a resurrection in which they long to participate, as they move from a living death to a new life.

MCOR Speaker Highlights Hunger Problem

"The really paramount problem of the world is hunger," said Dr. Kenneth A. Carlson, as he addressed an open dinner meeting of the Methodist Committee for Overseas Relief in High Point.

"We are experiencing a mighty revolution of rising expectations at a time when some experts say mankind has about 30 years at most to decide whether it wants to survive on this earth. . . . Hunger, air pollution, the exploitation of our natural resources are catching up with us. Yet we are living in an era of death control, and now we must face realistically birth control, or the world will perish from hunger."

In speaking on the subject "Meeting Yourself On the Jericho Road," the pastor of First Methodist Church, Glendale, Calif. pointed out that there are three kinds of people in the world: the hurt, those who do the hurting, and those who heal the hurts.

"Along with those who are hurt, and those who do the hurting are those who seek to heal the hurts," Carlson declared. "The Methodist Committee for Overseas Relief is among the healers of wounds. Since 1940 it has ministered to millions of people in 59 countries, expending $27 million for relief, rehabilitation and refugee resettlement."

"Today," he said, "we live in the age of the homeless man, and since 1950 over 50 million persons have become refugees."

He further pointed out that we are moving toward a homogeneity of cultures. "Sociologically we have become a world community; the day of isolation is gone. Yet, we are not ready for this close relationship. A world community does not necessarily mean love. It multiplies tensions because it brings our relatives too close to us."

"All of this adds to the existential anxieties of death and loss of meaning that Paul Tillich talked about. For today we have added the anxieties of racial bitterness, 20th century diseases and fear of humanicide—the suicide of mankind. Living amid so many conflicting currents it is difficult for us to focus on the real problems that divide us."



When the executive committee of the Methodist Committee for Overseas Relief (MCOR) met recently in High Point, one of the sessions was an open dinner meeting. Among those having a part on the program were the six persons pictured above. They are (l. to r.) Bishop Ralph T. Alton, president of MCOR, of the Wisconsin area; Bishop L. Scott Allen, recently elected by the Central Jurisdiction and assigned to the Southeastern Jurisdiction; Dr. J. Harry Haines, general secretary; Bishop R. Marvin Stuart, Denver area; Dr. Kenneth A. Carlson, pastor of First Methodist Church, Glendale, Calif. who was the keynote speaker for the occasion; and Bishop Kenneth Goodson, episcopal head of the Birmingham area.



Talking it over between sessions of the MCOR meeting in High Point are Dr. Alfredo Nanez (left), president of Lydia Patterson Institute in Texas, Dr. J. Harry Haines (center), and Dr. Walter R. Hazzard, superintendent of the South District in the Philadelphia Conference. Nanez and Hazzard, are members of the executive committee of MCOR and Haines is general secretary of the organization. Hazzard, incidentally, is the father of the All-American basketball player (now playing professionally), Walter Hazzard, Jr.

SOUTHEASTERN EQUIPMENT CO.



Chairs and tables in complete range of sizes for every Church need. Steel and wood folding chairs, folding banquet tables, speakers' stands. Also office desks and chairs. Write for information.

SILER CITY, N. C.

LIKE SWEET ONIONS?

NEW BLUE RIBBON ASSORTMENT
600 sweet onion plants with free planting guide $3 postpaid fresh from:

TEXAS ONION PLANT CO.
"Home of the Sweet Onion"
Farmersville, Texas 75031

OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

SIX ROOM HOUSE, Drexel, near 64-70, duct heat, could be two apartments, financed, would consider trade-in. Contact Mrs. Helen T. Branch, 605-D Daniels Street, Raleigh, North Carolina 27605.

NORTH CAROLINA CHRISTIAN ADVOCATE
$3.00 per year. Subscribe now.

WNC Conference Emphasizes Christian Stewardship

One of the most significant, most important programs for a number of years in Western North Carolina Methodism is called "Christian Stewardship responsibility for possessions in our witnessing." The annual conference of June, 1966, set apart the 1967-1968 conference year for this major emphasis which was to command the cooperation and active participation of all of the boards and agencies in the conference and to challenge all of the districts and local churches to take a new look at Christian stewardship.

When the conference was reorganized and the coordinating committee adopted this new stewardship program, it was placed under the responsibility of Section IV on stewardship. It is being sponsored directly by the conference Board of Lay Activities with Robert M. Smith of Mt. Airy as conference lay leader and the Rev. Rollin P Gibbs of Statesville as executive secretary of the Board of Lay Activities and administrator of the Stewardship Section. Zeb Barnhardt is coordinator for a series of stewardship witness and renewal action meetings throughout the conference. All local churches as congregations and all local church members are challenged to make a study of their stewardship practices over the past and to project their plans and thinking on a new basis. This accounting phase was to have been completed by the first of January, 1968.

The second phase of this stewardship emphasis includes the winter and early spring months. During this time all of the churches are expected to participate in stewardship studies of various kinds, largely of their own choosing. Every Sunday School Class, every Methodist Men's Organization, every Woman's Society of Christian Service and Wesleyan Service Guild, every Methodist Youth group is asked to have a series of special programs and studies in this area which will enlighten its members on the biblical interpretation of Christian stewardship.

Every minister is asked to preach a series of at least four sermons on the stewardship of possessions.

Even though the program this year emphasizes the stewardship of possessions, it is pointed out that this is only one phase of total stewardship which embodies not only possessions but talents and time and the total of life as well.

Bishop Hunt has given personal attention to this theme and has given vigorous leadership and wonderful cooperation in the program. Every district superintendent is cooperating fully.

One of the fine features of the overall program is that of the stewardship and renewal phase under the leadership of one of the conference's outstanding laymen, Zeb Barnhardt, business manager of Centenary Methodist Church in Winston-Salem. Under Mr. Barnhardt's leadership as coordinator of the program approximately one hundred of the conference's laymen and ministers are being asked to attend a briefing session for this stewardship program at which time resource persons will present major areas of the total appeal of the church program through its boards and agencies. These persons in turn will then go out in teams of two or four to a series of thirty-four district and subdistrict witness and renewal action meetings, at which time they will seek to bring information and inspiration to persons who can go back to the local congregation with a better understanding of stewardship and adopt programs that will embody a growing, enlarging response to God's appeal through His Church.



Rev. Rollin P. Gibbs

During Lent, at least, every church member in the Western North Carolina Conference is challenged to attend church regularly. Furthermore, he is challenged to tithe during this time or to continue tithing if he is already a tither.

Overlapping the total winter and spring program is the preparation and carrying out of the every member visitation program in every local church. The every member visitation program is that which enables the local church to make studies of its needs, of its plans, of its program and to project these into the life of the church and then to present the total to the members of the church and seek their prayerful response in support of the church. The every member visitation has proved by far to be the most effective approach that has been discovered for underwriting the financial responsibilities of the church.

The Rev. Mr. Gibbs explains the purpose and goals of the Christian Stewardship Program as follows:

"Why is all of this program needed? What is its purpose? What are its goals? In the coming months ahead, in answer to the

Stewardship Witness And Renewal Action Group Meetings

District	*Date*	*Time*	*Place*
Albemarle	Feb. 1	7:30	Ansonville Methodist Church
Salisbury	Feb. 4	7:30	Jackson Park, Kannapolis
Marion	Feb. 4	2:30	First, Forest City
Marion	Feb. 4	2:30	Bakersville Methodist Church
Waynesville	Feb. 4	2:30	Central, Canton
Albemarle	Feb. 6	7:30	Memorial, Monroe
Greensboro	Feb. 6	7:30	First, Leaksville
High Point	Feb. 8	7:30	First, Asheboro
High Point	Feb. 8	7:30	First, High Point
Asheville	Feb. 11	3:00	Central, Asheville
Asheville	Feb. 11	3:00	Higgins Memorial, Burnsville
Asheville	Feb. 11	3:00	First, Hendersonville
North Wilkesboro	Feb. 11	3:00	Boone Methodist Church
Salisbury	Feb. 11	7:30	Milford Hills, Salisbury
Statesville	Feb. 11	7:30	First, Hickory
Thomasville	Feb. 11	7:30	Central, Denton
Waynesville	Feb. 11	3:00	First, Franklin
Albemarle	Feb. 13	7:30	Friendship, Albemarle
Charlotte	Feb. 18	3:00	First, Mt. Holly
North Wilkesboro	Feb. 18	3:00	First, North Wilkesboro
Statesville	Feb. 18	7:30	Broad Street, Statesville
Thomasville	Feb. 18	7:30	First, Lexington
Winston-Salem	Feb. 18	3:00	Central, Mount Airy
Charlotte	Feb. 25	3:00	Belmont Park, Charlotte
North Wilkesboro	Feb. 25	3:00	West Jefferson Meth. Church
Salisbury	Feb. 25	7:30	Epworth, Concord
Statesville	Feb. 25	7:30	First, Lenoir
Thomasville	Feb. 25	7:30	Memorial, Thomasville
Winston-Salem	Feb. 25	3:00	Centenary, Winston-Salem
Gastonia	Feb. 29	7:30	First, Lincolnton
Thomasville	Mar. 3	7:30	First, Mocksville
Waynesville	Mar. 3	3:00	First, Murphy
Gastonia	Mar. 3	2:30	Aldersgate, Shelby
Gastonia	Mar. 7	7:30	Bradley Memorial, Gastonia

question, we need to ask ourselves what is God's will for our lives and for our local congregations. For no longer can we be content simply to pay a budget just because someone asks us to make a contribution. But, we must understand the needs across the world as well as in the local congregation and the reasons for being asked to support this great work. In the face of growing inflation, the enlarging economy, and the church merger we must of necessity increase our giving, in order just to keep even. Never can the Church be content just to hold its own, to maintain its status quo. It must be the agressor, it must project programs of vigorous promotion across the conference to enable people to respond to God's love for them and for all of His children across the world. Enlargement of the total work of the church and a strengthening and deepening of her spiritual life must occur.

"One of the great benefits of this kind of a response to the call of God for total commitment will be an inner renewal of the lives of individuals and consequently of the congregation's. There is no other way than to respond to God's love with a full commitment of life, of time and of possessions and talents. This is the basic purpose of our program. The church faces her greatest opportunity in the history of the world and our Western North Carolina Conference is determined to meet the challenge in an effective way, giving enlargement to our service to mankind and praise and tribute to God, our Father, who has so abundantly blessed us and sustained us through the years. We hope to come to the annual conference session in June with a great feeling of achievement and victory in spiritual and economic matters.

"The Western North Carolina Conference will, we are confident, continue to grow in strength, in service and in love."

Jarvis Memorial Plans Remodeling

Jarvis Memorial Methodist Church, Greenville, voted in a Church Conference held on Jan. 14 to approve the remodeling plans which were recommended by a special Building Committee.

Both Educational Buildings will be completely remodeled and modernized throughout. A new heating system and air conditioning will be installed with zoned controlled temperature. A second floor will be added over the present Hall of History, additional toilets added, partitions moved and classrooms changed to conform to the square footage recommended by the General Board of Education for the different age groups. Provision will be made for a modern weekday kindergarten and a day care nursery.

The estimated cost of this project is $290,000, according to the architects, Smart, Woodall & Associates. Dr. Thomas L Williams from the Board of Missions Field and Finance Service will conduct a campaign for funds April 18-May 8. Dr. J. V. Early, pastor, and Rev. Thomas E. Loftis, associate pastor, are in their first year at Jarvis Memorial.

Editorial Potpourri

MINIMUM WAGE GOES UP THIS WEEK

As of Feb. 1, the basic federal minimum wage will go up to $1.60 per hour. Some seven million American workers will receive increases totaling $2 billion annually. In commenting on the advance, George Meany, president of the AFL-CIO, remarked: "Those whose pay will rise next Thursday are the working poor, who do useful jobs for wages that provide no more than a bare subsistence, and in some instances not even that. That there is such a group in America is an inexcusable blight on its economic system."

HAMILTON ON PROTESTANT HOUR

"Overwhelmed?" This is to be the theme which Dr. J. Wallace Hamilton will use on the Protestant Hour radio broadcasts from Jan. 28 through April 14. The popular pastor of the Pasadena Community Methodist Church, St. Petersburg, Fla. should need no introduction to Methodists anywhere.

Incidentally, 59 radio stations in North Carolina are listed as carrying the Protestant Hour in their Sunday schedules. This is the largest number of any state in the union, far outdistancing the next highest, Georgia with 41. Texas is third, with 37. Glory be!

TEACHERS AND RECOGNITION

Public school teachers deserve more pay and recognition, and they are increasingly demanding it, said Prof. William H. Cartwright of Duke University. Chairman of the Department of Education, he made the assertion recently at Southwestern University, Memphis. He pointed to the increased militancy by teachers who feel that they are being shortchanged by society.

SEMINARS ON THE FUNERAL

In connection with its series of seminars on the funeral, the Commission on Worship of the N. C. Conference has put out a 24-page mimeographed booklet giving valuable information for pastors and others who may be interested. Each year the commission has been holding a series of district meetings on some phase of worship.

This year problems related to the conducting of the funeral and the ministries connected with death and grief were highlighted. The meetings took place during the month of January, the final one being at Asbury Church, Durham, Jan. 30.

Another project of the commission is carried out in cooperation with Bishop Paul N. Garber. This is a series of three confirmation classes to which a large number of children will be brought together to meet with the bishop. They are to meet on three consecutive Saturdays, the first one being at Edenton Street Church, Raleigh on March 23. The other two are March 30, St. James Church, Greenville; and April 6, Hay Street Church, Fayetteville.



MORE THAN JUST SUNDAY MORNING

Easter worship should include more than just one church service. All during Lent . . . the weeks preceding Easter . . . earnest Christians seek to prepare their hearts and minds to participate in the full joy of the Resurrection.

The Upper Room is a ministry to the family and the individual. It provides a valuable worship aid, with devotions written especially for the Easter season.

By using The Upper Room, you will be joining millions of other Christians around the world in daily Lenten-Easter worship.

If you do not already have a personal subscription or a standing (church) order for The Upper Room, order NOW to start with the March-April (Easter) number. Individual yearly subscriptions, $1.00. Ten or more copies of one issue (English or Spanish) to one address, 10¢ per copy, postpaid. Free sample copy on request.



The Upper Room

World's Most Widely Used Daily Devotional Guide

38 Languages—45 Editions

1908 Grand Ave., Nashville, Tenn. 37203

Ministers Neglect Spiritual Life, Says Dr. J. R. Brokhoff

The basic weakness and trouble with the church is ministers who are not spiritual, Dr. John R. Brokhoff told ministers attending Emory University's 34th annual Ministers Week.

Speaking at the closing dinner, Jan. 17, Dr. Brokhoff, professor of homiletics (preaching) at Emory, said 93 per cent of the seminary students in a well-known American college reported they had no devotional life.

"A poll taken recently at Emory reveals that 94 out of 187 theology students hold daily devotions but 13 say they never hold private prayers. Of those who pratice devotions more than half hold them under 15 minutes; only two out of 187 spend an hour for spiritual development."

Dr. Brokhoff blamed the lack of spirituality among ministers on the "neglect of the personal devotional life of the minister."

"We are faced with the problem of detached ministers, men who are detached from God through the absence or inadequacy of private devotions."



Bishop Earl G. Hunt, Jr., of the Charlotte Area gave the opening address at Emory University's 34th annual Ministers' Week in Glenn Memorial Church on the campus.

Dr. Brokhoff said the secular world is calling the minister to come down from the mountain of Transfiguration to the valley of human needs and concerns. "But the secular world forgets we cannot come down to serve except we go up to the mountain of worship and prayer. It is while we are on the mountain communing with God that we get the vision and the dynamic to serve in the valley."

Secular church leaders calling for listening to the world are really behind the times. Dr. Brokhoff said.

"The world is pointing to a need for 'transcendental meditation.' It is something when movie stars, the Beatles, and the Rolling Stones join a reported 100,000 people in 35 countries to seek guidance of an Indian mystic who teaches that ultimate reality can be known not by listening to the world, not by reason, not by doing good to neighbor, but by prayer, quietness, and reflection."

Urging ministers to spend an hour a day on devotions, Dr. Brokhoff said "The church today as always gets its power from the spiritual life of its pastors."

At the opening session at Glenn Memorial Church on the Emory campus some 800 ministers and theology students heard Bishop Earl G. Hunt, Jr. say that sophisticated theology had outdistanced the simplicity of the human heart. Bishop Hunt said the supreme task of the church today is to reclaim the historic and evangelical truths. "Somehow a sense of urgency ought to come again."

Speaking on ministerial education, Dr. Mack B. Stokes, associate dean of Emory's Candler School of Theology, said there is a need for an adequate period of internship under the standards and direction of the seminaries and the church at large. "The efforts of the theological schools in supervised ministry up to this time are trivial and crude in comparison with the needs." Dr. Stokes also called for a carefully developed program for the continuing education of the ministry and for what the Roman Catholics call "priestly formation."

Ministers Week at Emory attracts several hundred ministers from the region each January. The theme of Ministers Week this year was "The Ministry in Historical Perspective and Contemporary Relevance."

In addition to the talks mentioned, addresses were delivered by Dr. Theodore H. Runyon, Dr. Manfred Hoffmann, Dr. E. Clinton Gardner and Dr. Theodore R. Weber, all of the faculty of the Candler School of Theology.

Rural Fellowship Retreat Set This Month in N.C. Conference

The first Methodist Rural Fellowship Retreat in the North Carolina Conference is scheduled for Feb. 27-28 at Providence Methodist Church, about five miles southwest of Goldsboro.

Ministers of rural charges, their wives and lay members are invited to attend. Those attending the retreat will stay in homes in the community, and program sessions will be held at Providence Church. Registration will begin at 1:00 o'clock on Tuesday afternoon and adjournment will be after lunch on Wednesday.

Emphasis will be upon a sharing of rural church concerns. The Rev. Walter McDonald of Louisburg will lead the group in a discussion of these concerns on Tuesday afternoon. That evening local church laymen will share their feelings with the group. On Wednesday morning the Rev. Haywood Harrell of Gatesville will sum up the findings of the retreat. Mr. Harrell is president of the Methodist Rural Fellowship.

"Opportunities for the Rural Churches in the North Carolina Conference" will be the subject of an address at 11 o'clock on Wednesday by the Rev. Reginald Ponder, pastor of Englewood Methodist Church in Rocky Mount. Mr. Ponder is chairman of the Conference Commission on Town and Country Work.

The Rev. Lewis Dillman, pastor of Pine Forest Methodist Church, Goldsboro, will direct the singing. Devotionals will be given by the Rev. Charles Owens, Burgaw; the Rev. Milton Mann of the host church, and the Rev. Paul Bunn of Bethesda Methodist Church, Orrum.

anyone can DUPLICATE good copies!

we'll show you how

See our line of modern A. B. Dick duplicating equipment and supplies for

Mimeograph
Offset Azograph®
Spirit Photocopy

Phone today for prompt, courteous help with your duplicating needs!

A. B. Dick mimeograph products are for use with all makes of suitable stencil duplicating products.

Gray & Creech, Inc.
RALEIGH
Asheville, Charlotte, Winston-Salem, Greensboro

A·B·DICK.
DUPLICATING / COPYING PRODUCTS

STAINED GLASS
Designers — Manufacturers
Traditional - - Modern
Glass & Steel Frames Complete
LAWS STAINED GLASS STUDIOS
Dial TR 3-8463 Statesville 4, N. C.

Lenoir MYF Members Interview Miss America '67 Via Phone

Miss Jane Jayroe, Miss America 1967, was interviewed by long distance telephone on Sunday evening, Jan. 21, from 6:30 until 7:00 o'clock during the Methodist Youth Fellowship meeting at First Methodist Church in Lenoir. Miss Jayroe, a native of Laverne, Okla., was speaking from her dormitory at Oklahoma City University.

A leaflet written by Miss Jayroe, a Methodist, had been read by the MYF members in Lenoir. The leaflet was issued by "Tidings," one of the Methodist publishing outlets. Entitled, "I Want To Be His Servant," it is a personal religious witness and contains the line, "The greatest thing about being 'Miss America' is the feeling that I can help so many people, and I sincerely hope that my testimony for Christ can bring someone closer to Him."

On the basis of this wish of Miss America, the Lenoir young people appealed to her for this exchange of ideas and convictions about being Christian, and so arrangements for the Sunday night's program were worked out, with the assistance of the pastor at First Church, Rev. Douglas Corriher.

Fred Dula, Carol Hood and Belinda Howard, officers of the MYF were at the telephone. Bob Leazer, manager of the Lenoir branch of Southern Bell, made the technical arrangements and assisted in the conversation.

Young people from the First Baptist Church and the First Presbyterian Church were guests of the Lenoir MYF.

Leon Russell Children Establish Scholarship Fund At Wesleyan

A full tuition scholarship to N. C. Wesleyan College in Rocky Mount, to be known as the Leon and Alta Russell Scholarship, has been established by the Russell children and will be awarded annually by the college.

The Rev. Mr. Russell, currently superintendent of the Goldsboro Methodist District, was pastor of the First Methodist Church in Rocky Mount at the time of the campaign to establish N. C. Wesleyan. He has served on the college's Board of Trustees since its founding in 1956.

He is widely known throughout the N. C. Methodist Conference as a builder, having fostered the construction of several new churches while serving as their pastor. One of these was the $1½ million sanctuary of the First Methodist Church, Rocky Mount, a funds compaign which he spearheaded and saw completed along with the college drive.

The scholarship fund is to be administered by the college without restrictions, but the donors requested that in making awards preference be given children of ministers and students from Rocky Mount, Greenville, Goldsboro or Burlington—cities in which the Russells have served.

For the present, one scholarship will be awarded each year. As funds accumulate, through investment returns and additional gifts from the children and possibly others, the number of annual awards will be increased.



Shown above are some of the Methodist leaders of North Carolina who attended the recent annual meeting of the Board of Missions at Denver, Colo. Upper left, W. Jasper Smith, prominent layman from Rocky Mount; upper right, Mrs. Carl H. King, Charlotte former conference president of the WSCS in the WNC Conference; lower left, Mrs. L. E. Barnhardt, (to left in picture) of Charlotte, and Mrs. Sam A. Dunn (center) of Enfield. Mrs. Barnhardt is president of the Woman's Society of Christian Service of the Western N. C. Conference, and Mrs. Dunn holds the same office in the North Carolina Conference. Pictured at lower right is the Rev. Dr. J. E. Garlington, pastor of First Methodist Church, Clinton. Mrs. King, Smith and Garlington are all members of the Board of Missions. Gordon L. Wilson, who died at Statesville on Dec. 19, 1967, had also been a member of the board.

Subscription Campaign Continues

The subscription campaign for the North Carolina CHRISTIAN ADVOCATE will continue throughout the month of February in the North Carolina Conference. Ministers who have not requested the free brochures on the ADVOCATE to give to members of their congregation are urged to order these leaflets at once.

✧ ✧ ✧

'Strictly speaking, each church is a mission station and every member of the local congregation is a missionary."

—Dr. Harold A. Bosley.

Available

6½% INTEREST

(Yield to Maturity)

REGISTERED
FIRST MORTGAGE
CHURCH BONDS

For Information
Call or Write:

Church Investors

DeKalb-Peachtree Airport
Atlanta, Ga. 30005
Telephone: 451-5431

ST. MARY'S JUNIOR COLLEGE
RALEIGH, N. C.

A small liberal arts college for women. The program is enriched by specialized courses in Art, Expression, and Music. Two years of college preparatory work is also available.

RICHARD G. STONE, President

The Broad Scope

★

MAJORITY OPPOSE MONDAY HOLIDAYS

The proposal to fix major holidays on Mondays is opposed by 64 per cent of Americans, according to a recent Harris Survey. 31 per cent of those polled indicated their preference for making the change.

The question to which they gave the above response was "It has been proposed that certain national holidays, not Christmas Day or New Year's Day, always should be official holidays to fall on Mondays so that people can have a long weekend off. Do you favor or oppose that proposed law?"

A bill is now pending which would affect five holidays. They are Memorial Day, Veteran's Day, Washington's Birthday, Independence Day and Thanksgiving Day.

★

CROP GOES OVER TOP

The hunger-fighting branch of the Christian forces in the United States, CROP, gave a total of $2,349,351 in 1967, and set a goal of $3 million for 1968. Ohio led all states by contributions in food supplies totaling $187,932. Illinois was second with $172,400, while Indiana stood third with donations totaling $158,502. The entire southeast only contributed $19,367.

Contributions to CROP are used to provide high protein foods for refugees or disaster victims and for "food for work" community development projects. Funds received are used to purchase fertilizer, hybrid seed; and to provide well drilling and irrigation equipment as well as farm tools of all sorts.

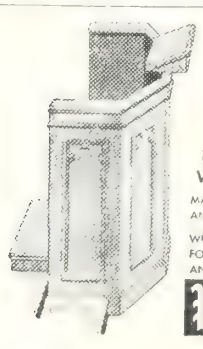
As the spectre of hunger and famine looms ever more threateningly on the world horizon, the work of organizations such as CROP—an arm of Church World Service takes on added importance.

★

ABS GIVES BIBLES TO SUBMARINE CREW

The U.S. Navy Submarine John Adams has aboard it the fifty millionth copy of the Scriptures given to members of the U.S. armed forces by the American Bible Society during the last 150 years. The Society's first gift of Scripture to the military was a grant of 65 Bibles to the crew of the frigate USS John Adams in 1817. The presentation of the fifty millionth copy was made by Chaplain Steve P. Gaskins, Jr., U.S.A., retired, who is now secretary of the American Bible Society in charge of distribution to armed forces personnel. Gaskins, a Methodist, is a member of the Oklahoma Conference.

The special leather-bound inscribed King James Version Bible was received by Commander W. K. Yates, commanding officer of the Polaris-type submarine. In addition, each crew member was offered a copy of the Society's popular paperback "Good News for Modern Man," of which almost nine million copies have been distributed since its publication in September, 1966.



Page

CHURCH FURNITURE THAT COMBINES BEAUTY AND DIGNITY WITH LASTING QUALITY

MADE FROM HIGHEST GRADE DOMESTIC AND IMPORTED HARDWOODS

WRITE FOR CATALOG CONTAINING INFORMATION ON OUR DESIGNS OF PEWS AND CHANCEL FURNITURE

Page CHURCH FURNITURE CO. ALBEMARLE, N. C.



MT. PLEASANT PARSONAGE

Construction of this new parsonage at Mt. Pleasant Methodist Church, Pittsboro, was completed last May and open house was held in November. Valued at $20,000, it contains three bedrooms, one and half baths, living room, study, and kitchen-family room combination. The Rev. Lloyd Edge, a student at Duke Divinity School, is pastor of the church. Building Committee members were: James Norwood, chairman, Bland Moore, Richard Norwood, James Mann and Mr. Edge. Serving as chairman of the Finance Committee is Miss Lina B. Moore.

★

HOMOSEXUALITY PROBLEMS BEING AIRED

The problem of homosexuality is coming in for more open discussion in church circles. Recently two social action magazines, that of the United Church of Christ, and of the United Presbyterian Church devoted considerable space to the topic.

The United Church of Christ publication pointed out that there are 15 to 17 million United States citizens who are homosexual and affirmed that "the church cannot ignore the problems faced by this large minority of our population."

Social Progress, published by the United Presbyterian Church, stated in part, "Homosexuality is not considered a major social problem. But while it need not be, it is a serious social problem. It is a matter of importance for the church, in particular, because hostility toward homosexuals stems from strong convictions about appropriate sexual behavior and from moral indignation arising out of cultural and religious tenets, rather than from severe socially harmful effects."

☆

KODAK TO UNDERWRITE COMMUNITY DEVELOPMENT CORP.

The Eastman Kodak Co. of Rochester, N.Y. has volunteered to take the leadership in organizing and aiding a community development corporation in Rochester. The corporation will promote and assist in the establishment of small, independent business firms in the inner-city area. These firms will be expected to become financially self-sustaining and thus contribute to the economic growth of the inner-city.

Other major goals are to provide jobs to the unemployed, to help them develop "marketable skills" through on-the-job-training, and to discover and train qualified personnel for managerial positions.

In this move, Eastman Kodak Co. is leading the way in a program which could be carried out in many other communities, including some in North Carolina.

★

NEGRO DENOMINATIONS TALK ABOUT UNION

Delegates from three Negro Methodist denominations met recently in Washington to discuss the possible merger of their churches. They are the African Methodist Episcopal, the African Methodist Episcopal, Zion, and the Christian Methodist Episcopal Church.

Several committees for further study and discussion were set up, including those on Structure and Polity; Theological and Doctrinal matters; Liturgy and Worship.

★

HASELDEN SERIOUSLY ILL

The editor of *Christian Century* magazine has undergone brain surgery in Evanston, Ill. and is said to be "seriously ill." His stay in the hospital will probably be protracted. His admission to the hospital came after suffering a physical collapse.

★

CHRISTIANITY TODAY EDITOR RESIGNS

Dr. Carl Henry, editor of *Christianity Today*, has resigned effective July 1 in order to "engage in theological research at the frontiers of the current spiritual crisis." Henry has been its editor since the fortnightly interdenominational journal began publication some 11 years ago.

Sunday School Lesson

FOR FEBRUARY 11, 1968

(International Lesson Series)

Life's Hunger Satisfied

Background Scripture: John 6
Lesson Scripture: John 6:35-44, 48

It is interesting that this unit of study involving the fifteen lessons from January through April 14 are entitled "John — Gospel of Eternal Life." Yet, they all focus upon Jesus Christ. The explanation is clear: eternal life is mediated through Christ. To know Him is to enter into eternal life—to become involved in a way of living, into a quality of life, which is indestructible.

Our lesson material for today portrays Christ as the bread of life who satisfies the deepest hungers of the human heart. John has recounted the story of the feeding of the five thousand on the shore of the Sea of Galilee. Jesus after this event, slips away from the crowd and on the next day He and His disciples are on the other side of the sea. The crowd hunts for Him and finds Him.

Then Jesus frankly confronted them with this: "You seek me, not because you saw signs (miracles), but because you ate your fill of the loaves." He added, "Do not labor for the food which perishes, but for the food which endures to eternal life, which the Son of man will give to you" (verses 26-27). He continued by pointing out that if they wished to do the will of God, they should "believe in him whom he has sent" (vs. 30).

They then asked "what sign do you do, that we may see, and believe you? What work do you perform? Our fathers ate the manna in the wilderness." They seem to be saying "Moses was a great prophet. He fed our forebears during the harsh sojourn in the arid and barren wilderness. He provided them with manna from heaven." If you are comparable to him, as you seem to claim, then why should you not feed us? We received the food yesterday, and we have come for more today—even as our ancestors were fed day by day." They also quoted the scriptures, i.e. "He gave them bread from heaven to eat."

Jesus then took pains to say to them, "It was not Moses who gave you the bread from heaven; my Father gives you the true bread from heaven. For the bread of God is that which comes down from heaven, and gives life to the world." Then they said, "Lord, give us this bread always."

Continuing the sequence of this interesting conversation, Jesus then declared, "I am the bread of life. . . . I have come down from heaven. . ." (verses 35, 38). The Jews then complained and protested about his saying "I am the bread which came down from heaven" (vs. 41).

Jesus drives home the idea He was trying to get across to them by the following assertion: "I am the bread of life. Your fathers ate the manna in the wilderness, and they died. This is the bread which comes down from heaven, that a man may eat of it and not die. I am the living bread which came down from heaven; if any one eats of this bread, he will live for ever; and the bread which I shall give for the life of the world is my flesh" (vss. 48-51).

This really aroused a dispute among His listeners. Even convinced disciples, upon hearing this kind of talk, "drew back and no longer went about with him." (vs. 66). The heart of what Jesus was trying to teach here—and which John is faithfully trying to convey—is that man is basically a spiritual being. If he is sustained, it must be upon spiritual food. Jesus identified this spiritual food with Himself—His mind, His motivation, His attitude and spirit. He was saying "You must so saturate yourself with my views and ways that it is like your eating my flesh and drinking my blood; so that in very flesh and blood the essence of what I am becomes you."

The trouble and division came not while they didn't understand what He was talking about. Rather, when they *did* begin to realize the significance of what He was saying, many turned away, probably thinking "This guy is nuts."

The historical Christ has, with the passing of the centuries, come to be shrouded in myth and mystery. Men have tended to recreate Him in the shape and form which suited their own concept of what a Christ ought to be like. How could this be done? Not with too much difficulty if one carefully chose what scripture passages to consider "authoritative" and which ones as being subject to "interpretation." We are not, however, implying that there have not been interpolations, textual variations, and ambiguities. Scholarship is rightly concerned to study such in the everlasting search for truth and light.

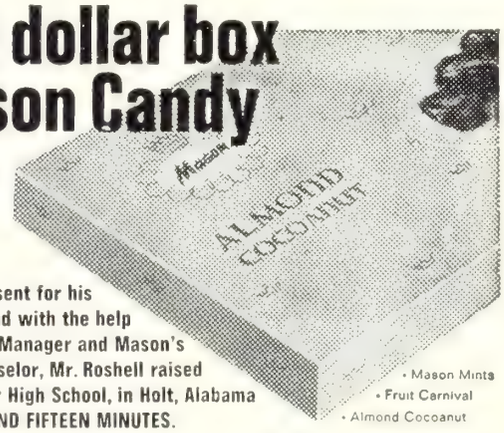
We do, however, point out that many students of the Bible have taken a passage such as this sixth chapter of John and have so mangled and warped its message that Christ is made to take on a shape and form and meaning entirely different from that which the writer had obviously intended.

Many long thoughts can be given profitably to a review of what is said and implied in this chapter. There are those who will use it to suggest that Jesus was not interested in seeing that the hungry are fed. To attribute such an idea to Jesus would be a cruel and outlandish misinterpretation. Such a view flies in the face of so much else which Jesus said and did.

It should be highlighted in the Sunday School class that Jesus offered Himself as the bread of life for all who would come and receive. "This is the will of my Father, that every one who sees the Son and believes in him should have eternal life" (vs. 40). The above statement and others like it imply that an act of will on the part of man is involved in receiving eternal life.

If hope is an important attitude—and it it—this scripture background offers much food. Jesus said "I am the bread"; and this bread "gives life to the world"; and "I will raise him up at the last day." To a world caught in tension between a death-wish and a life-wish, the gospel contained in this chapter offers a bright hope.

A FREE dollar box of Mason Candy worth $1200?



• Mason Mints
• Fruit Carnival
• Almond Cocoanut

Mr. Frank L. Roshell sent for his FREE box of candy and with the help of Mason's Regional Manager and Mason's local Campaign Counselor, Mr. Roshell raised $1200 for the Boteler High School, in Holt, Alabama IN ONLY ONE HOUR AND FIFTEEN MINUTES.

"The candy was given to the students on Friday afternoon at the close of school. By 4:30 PM of the same day, the drive was completed. This method of raising $1200 in less than two hours is undoubtedly the best method I have ever used. Mason's Two-Hour-Plan does not take the student away from any school activities and it eliminates the agony of running a prolonged sale."

Send for a Free box of candy and let our Campaign Counselor explain Mason's Two-Hour-Fund-Raising Plan. Here are some of the highlights: No risk—No investment. Each box of Mason candy has an attractively printed sleeve bearing your organization's name, picture and slogan. We prepay shipping charges. Return what you don't sell. Your group keeps 40¢ on every dollar box sold. Pay only after you have sold the candy. For details and your free dollar box of Mason Candy, fill in and mail the coupon below.

PAT MASON, Dept. 723, Mason, Box 549, Mineola, L.I., N.Y. 11501

Please send me (without obligation) further information and have your Campaign Counselor bring me my Free box of candy and explain Mason's Extra-Profit / Prize Award Program.

NAME_____ AGE (if under 21)_____

ORGANIZATION_____

ADDRESS_____ CITY_____

COUNTY_____ STATE_____ ZIP_____

HOW MANY MEMBERS_____ PHONE_____

Mason Candies, Inc. Mineola, L.I., N.Y. (Offer available only to non-profit groups.)

Woman's Activities

N. C. CONFERENCE

Mrs. H. W. Doub

CHRIST AND THE FAITHS OF MEN

(Notes on a lecture given by Dr. Henry Pitney Van Dusen on "Christ and the Faiths of Men.")

Our discussion of "Christ and the Faiths of Men" is often distorted by several things. One is the tendency to wish for superiority. Another is the tendency toward shoddy romanticization of non-Christian faiths. We ignore the wide spectrum, from good to bad, in all religions.

We can accept the truth in reconception, and learn from each other. Most important, we must remember that the best in Christianity springs from Jesus Christ. It is Him, not theories about Him, to which we would seek to draw men. At one point many of Jesus' diciples drew away from Him. He "said to the twelve, 'Will you also go?' Simon Peter answered Him, 'Lord, to whom shall we go? You have the words of eternal life'."

Recently Dr. Van Dusen visited with a 90-year-old missionary in Southeast Asia, who recalled giving a speech as a young man. He spoke of his desire not to condemn, but to *share* with people who were living without the joy of the Gospel. The speech met with tepid applause. The following speaker was John G. Paton, famous missionary of many years in the New Hebrides. Dr. Paton said, "Brother you must tell those people that they are going to hell. You will never win people to Christ with such a luke-warm Gospel." The applause was thunderous!

In contrast to this, John Macquarrie writes:

"Christians seem to be deluded by the particularly reprehensible superstition that their religion is superior to all others and that the particular revelation of God which they believe to have been vouchsafed to them is the touchstone and norm by which all other revelations whatsoever must be judged. I hope to make abundantly clear that such ideas are not only morally and intellectually objectionable, but that they have no foundation in any reasonable interpretation of the Christian faith as it has come down to us in the Scriptures and in the best traditions of the Church."

What developments have been taking place in our thinking that have led to changes in our attitudes toward missions, as represented in these two positions?

1. We are coming to a wider appreciation of all religions that is leading us to wider interpretations of the value of these religions.
2. We are recognizing our own faith at its *worst* as well as at its best. All faiths must be judged on three levels: at their best, at their worst, and on the basis of the common experiences within the faith.
3. We are feeling sheer incredulity that understanding of God should come only through Jesus Christ. We cannot believe in a God that would shut out all others.

★

W. N. C. CONFERENCE

Mrs. John C. Wright

PRAYER CALENDAR 1968

The new 1968 Prayer Calendar, published by the Board of Missions of The Methodist Church, arrived early in January to begin its annual journey with readers in all parts of the world. The calendar is more precious the more it is used, for it becomes an "itinerary of prayer" for all who follow its suggestions, page by page, day by day.

On one of the first pages, in a "How to Use" section, the author says, "Faithfully followed, this itinerary of prayer will take each person and family using it throughout the year to every near and remote corner of the earth where the Methodist Board of Missions carries on Christian work. It should be used with the Bible in personal and family prayers."

Miss Frances Eshelman, one of the editors of literature on the Joint Commission on Education and Cultivation of the Board of Missions, is the editor of the 1968 Prayer Calendar.

Its content covers every area of the world and lists all of the people actively engaged in mission work in The Methodist Church. Beginning with a Litany for Christian Unity, the Calendar lists Resources for Worship and Missions, then moves into its "calendar" business, listing day by day, special prayer concerns: the missionaries and workers who have birthdays on that date, certain mission projects in the United States and designated projects in other nations of the world.

Important meetings and observances of the Church are listed by date. Vignettes of Mission in Africa, the Inner City, Around the World, in Asia and in Latin America are scattered through the 180-page book. Maps are shown of the rise of Christianity, Where Poverty Is, People Everywhere and the World Time Zone.

Perhaps the most beautiful pages are those dedicated to beautiful prayers by well known Christians. This is a roster of prayer worthy of the careful study of every Christian who wishes to deepen his prayer life and increase his awareness of God's loving mercy toward His children.

The listing of people actively engaged in work with the Board of Missions is divided into five groups: the Board of Managers; Overseas Bishops; the National Division, which includes deaconesses, home missionaries, US-2s, and special-term workers; the World Division, which includes missionaries and special-term workers located in projects outside the United States; and the Staff of the Board of Missions.

The Prayer Calendar opens with a prayer by William Barclay, and closes with another prayer by this great Christian. The closing petition is called "An Opening Prayer for the New Year." It says: "O God, the years make no difference to you, and you have given us the privilege of another year. As we pray to you today,

Tell us what you want us to do with this year,
And give us strength and courage and determination to do it;
Through Jesus Christ our Lord. Amen."

The Prayer Calendar 1968 may be ordered from Service Center, Board of Missions, 7820 Reading Road, Cincinnati, Ohio 45237. $1.00 each; 3 for $2.50.

FIRST METHODIST CHURCH, GASTONIA

The Annual Meeting of the Woman's Society of Christian Service and the Wesleyan Service Guilds of First Methodist Church, Gastonia, was held on Jan. 8, in the fellowship hall of the church.

Miss Marie Sommerville, a member of the faculty in the Department of English at Winthrop College, Rock Hill, S. C., was guest speaker. Miss Sommerville, a native of India and a graduate of Isabella Thoburn College, Lucknow, wore the native dress of her homeland. She spoke on the customs and the religions of India, describing the different kinds of dress worn by the women of her land. To explain the significance of the costume, she dressed two of the women in native Indian attire.

After her talk there was a question and answer period, when interested listeners sought to find out more about this land across the sea.

Miss Sommerville was introduced by Miss Vivian Earline Ledbetter, a former missionary, now on the nursing staff of the Gaston Memorial Hospital in Gastonia.

Mrs. H. K. Herrin, president of the Woman's Society, presided at the meeting and 125 women were present.

Mrs. Charles W. Gunter
Dist. Ch. Public Relations

NEWS FROM MRS. MARGARET PILARSKI

Mrs. Margaret Pilarski, formerly a member of the executive committee of the Waynesville District Woman's Society, writes friends from her mission station in the Valle del Chubut in Argentina.

She describes an evangelistic campaign during the fall months, telling of the work of interpreters in their efforts to translate the message of the American speakers. This is part of her work to acquaint the interpreter with American usage of words.

In a recent letter she tells of her surroundings, "Spring is arriving in the valley.

The weeping willows have been green for some time and a pretty contrast to the leafless yellow-stained poplars. The first trees to flower were the almonds, followed by the plums and apricots, then the peaches and the mandarins, and now the cherries. Lots of flowers are in bloom, such as stock, carnations, calendulars, pansies, iris, daffodils and narcissus (not many of these) and some flowering shrubs."

Many of these flowers are native to Mrs. Pilarski's home not far from Lake Junaluska. Her friends in this region look forward to news of her mission work so far from home.

ON A WIDE CIRCUIT

By W. W. Reid

"Happy the People to Whom Such Blessings Fall"

Tucked away in four brief verses at the end of the 144th Psalm is one of the gems of all Scripture, a gem that—were it presented as a Psalm by itself—would take place with the 23rd and a few other compositions as classic and vision-inspired. These verses have practically no relationship to the earlier part of the Psalm: it is almost as if they fell where they are by mistake. Listen—perhaps again—to this vision and prayer for what the world of men *can* be—if all of us would but follow the will and purpose and hope of the Power that made and governs the universe:

"May our sons in their youth be like plants full grown,
Our daughters like corner-pillars cut for the structure of a palace;
May our garners be full, providing all manner of store;
May our sheep bring forth thousands and ten thousands in our fields;
May our cattle be heavy with young, suffering no mischance or failure in bearing;
May there be no cry of distress in our streets!
Happy the people to whom such blessings fall!
Happy the people whose God is the Lord!"

Here, from centuries before Christ, are the eternal hopes, and longings, and prayers that are in hearts everywhere this day. The Psalmist — like ourselves — sees the possibilities for peace among men, and for a day when there will be neither poverty nor hunger; he sees and longs for the values that come from the true worship of God, the ending of crime and violence in our streets. How up-to-the-minute are these pictures (if we translate the images from the rural to the urban scene), these visions of our heart-felt desires and the means of their realization! Happy, indeed, are the people of any age, of any nation, who so govern their doings that they earn the approval and protection of justice-dealing Jehovah!

We are today living in an era when men's hopes, and longings, and prayers are concerned for the cessation of all war and conflicts—for a world in which men live in peace in their homes and villages; for a world in which men shall share equitably in the vast wealth of food and goods which God has placed at man's disposal, and in the vaster riches of mind and spirit "loose in the universe"; when we value the disciplines of education, and are appalled at the violence that takes place in our streets —violence for fear of which we are often reluctant to leave our homes either by day or night. As a nation we Americans are engaged in anti-war (or pro-peace) efforts; in anti-poverty campaigns in our own cities and across the world; we maintain tremendous budgets to give education to all our youth; we maintain programs to help prevent crime waves. And many of these concerns we extend to nations far removed from us geographically. Even the undeclared war in which we have recently engaged (we are told and generally believe) is designed to help keep us from more widespread and more devastating struggles. We are concerned not only for ourselves but for our brothers everywhere!

Does this mean—you may ask—that the hopes, and fears, and prayers of men through all the years—from David to 1968—have been in vain now that they are still uppermost in our hearts and minds? I think not!

The vision that came to the poet-king in the hard-pressed hills and valleys of Palestine — much the same vision that came centuries later to Jesus, the Christ—is now "loose in the world." What two or three dreamed of (and had difficulty in communicating to others) is now in the hearts, and minds, and prayers of millions of men and women of every continent, in places high and low in governmental and social standing and influence. It has "escaped" from the few and even from confining church and temple walls, and is the common possession of mankind, directing and motivating men of every walk of life, of every faith, and of every race.

The Psalmist's lonely vision has become the international vision, the vision that encompasses all earth. No people anywhere are eager for war: a few "leaders" may mislead them into one. But the angel of peace is everywhere. And men will never rest until this dream—the Psalmist's dream —is translated into the reality of the good life, the better life, the modern—and urban as well as rural—equivalent of David's ideal village and hillside life and activity. One might even venture that with the acceleration of all our modern life, in the U.S.A. and across the world, there will be greater and more rapid acceleration of those acts and attitudes needed to make this vision become a way of life—God's way of life—for all men. Is not this a meaning of the world-wide "revolution" that disturbs our *status quo*?

• CALENDAR OF COMING EVENTS •

Note: If any of the meeting dates or places are in error, please inform the Advocate immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

Feb. 20-22: National Council of Churches General Board, San Diego, Calif.

NORTH CAROLINA CONFERENCE

Feb. 1 : Durham District Conference, Carrboro, 10:00 a.m.
Feb. 2 : Inter-Board Coordinating Council
Feb. 3 : Cabinet Meeting
Feb. 5 : Goldsboro District Lay Rally, St. Paul Church, Goldsboro
Feb. 6 : Raleigh District Lay Rally, Edenton Street Church, Raleigh
Feb. 7 : Fayetteville District Lay Rally, Hay Street Church, Fayetteville
Feb. 8 : Wilmington District Lay Rally, Sunset Park Church, Wilmington
Feb. 12 : Elizabeth City District Lay Rally, First Church, Elizabeth City
Feb. 13 : New Bern District Lay Rally, Centenary Church, New Bern, 7:00 p.m.
Feb. 14 : Durham District Lay Rally, Civic Center, Durham
Feb. 15 : Burlington District Lay Rally, Front Street Church, Burlington
Feb. 19 : Rocky Mount District Lay Rally, First Church, Rocky Mount
Feb. 20 : Sanford District Lay Rally, First Church, Rockingham
Feb. 21 : Greenville District Lay Rally, Queen Street Church, Kinston, 6 p.m.
Feb. 25 : Wilmington District Conference, Trinity Church, Wilmington, 2:30-5 p.m.
Feb. 26 : Sixth Seminar on Legislation, N. C. Council of Churches, Burlington
Feb. 27-28: Methodist Rural Fellowship Retreat, Providence Church, Goldsboro

WESTERN NORTH CAROLINA CONFERENCE

Feb. 4 : Marion District Stewardship Rallies, 2:30 p.m.
Feb. 11-15: Christian Workers School, Charlotte
Feb. 16 : Annual Meeting, Commission on Methodist Information, High Point, Top of the Mart
Feb. 16-17: Christian Vocations Testing and Guidance Clinic, Greensboro College
Feb. 18-22: Christian Workers School, Concord
Feb. 19 : Regional Seminar on Evangelism, Salisbury
Feb. 20 : Regional Seminar on Evangelism, High Point
Feb. 29 : Regional Local Church Public Relations Workshop, Methodist Information





Mrs. Cathrine Vick

Dear Girls and Boys:

In the book of Job we read these words, "He does great things which we cannot comprehend. For to the snow he says, 'Fall on the earth'." When the snow fell a few weeks ago, did you take time to examine the tiny flakes as you were out in the snow? Did you realize that every single little flake is different? Have you noticed its star shape and six points coming out from the center? God in his greatness has made them this way.

I have read about a little boy who was fascinated by a tiny snow-flake that fell on the sleeve of his dark coat one winter day. "How pretty," he said to himself and he ran quickly indoors to draw a picture of it with his crayons. But the snowflake was gone. It had melted. The boy was disappointed and he determined to find a way to get a picture of the beautiful thing he had seen.

In other winters he used his camera and caught hundreds of other snowflakes in his pictures. He marveled at each picture. There were patterns of lacy ferns, of tree branches, tops of castles, and waving arms reaching out. As William Bentley grew older, people who heard about his snow pictures came to see them. Jewelers and lace makers, fabric designers and workers in glass came. They carried the designs of the snow in their minds and put them into gold and silver, on lace and cloth and glass. People who bought the work saw the beauty of the snow. William Bentley made more pictures for he liked to share the snow in this way.

How would you describe a snowflake? Some people have said, "It is a winter butterfly, bits of lace, wheels spun by fairies." No matter what you may say, it is a wonder of God. Again in Job we read, "Stop and consider the wondrous works of God." I hope you will remember to do this each day.

Aunt Cay

THE DAY GOOD DEEDS CAME HOME

Part 2

No sooner had Mrs. Schultz gone when Mr. Benton stopped by. "I'm going to keep you supplied with fresh fruit" he said, placing a basketful on the table near Bob. "It's just to say thanks for all you've been doing for me."

"Gee, Mr. Benton, that's wonderful!" Bob exclaimed. "But I haven't done that much for you."

"Oh, no?" Mr. Benton said with a twinkle in his eye. "What about the help you give me every day when you deliver my evening paper? Why, you have helped me unload more boxes of fruit than you will eat in your whole lifetime."

Just then the phone rang.

"It is Mrs. Milton," Mother told him. "She said to tell you that she and Mr. Milton are sending you a radio for your room. She said it is to show their appreciation for all you have done for them."

Bob frowned. "That's wonderful of them," he said, "but all I ever do is to shovel the snow off their walk every day when I deliver their paper. Any one would do the same for two old folk as nice as they are."

Shortly after dinner, Mrs. Anderson and about half of Bob's Sunday school class stopped in. They brought candy, nuts, and magazines. "We're going to hold all our class meetings and parties right here in your room," Mrs. Anderson told him. "Your mother and I planned it over the phone this morning. As soon as the class heard of your accident, they all wanted to plan some way so you would not miss the Thanksgiving and Christmas parties."

"Gee, Mrs. Anderson, that's wonderful," Bob said, smiling at the group that stood around his bed. "But I don't want to inconvenience anyone."

"I guess the class hasn't inconvenienced you enough," George assured him. "You are always doing so much of the work to make every class project a success that we would not think of having a party without you."

Just before bedtime Mother brought in a scrapbook. "You said you wanted to keep an account of everything that happened while you were home in bed with a broken hip. So, here is a scrapbook. Why don't you begin by writing down all the things that happened today?"

"That's a good idea," Bob said as he reached for a pen. "So many wonderful things have happened to me today. I am going to give each page a title. What do you think I should call the happenings of today?"

"Why don't you call it 'The Day Good Deeds Came Home?" Mother asked with a smile. "And if there is room at the bottom of the page, I should like to write, 'Son, I am very proud of you'."

—*Selected*

AN OLD HYMN

The words of a hymn found in an old English hymn book may not be familiar to many of us today but they are words that can help us as we live each day. Read the words carefully and try to learn them. They will help you think of God and live according to His plan.

Brother John was very unhappy. The king had decreed that the monasteries were to be closed. Brother John felt that God had forsaken them to let such a thing happen. As he walked in the garden at even time, he wondered just where God was. "Where can I find Him?" he thought to himself. "I feel so far away from Him."

That night, as Brother John lay on his cot, he asked, "Where can we find God?" Suddenly the words of a hymn came to him and he began to say them to himself and interpret them.

"God be in my head, and in my understanding;"
(When I bow my head, may Thy spirit enter in; I'll ask not to be understood but to understand.)
"God be in my eyes and in my looking;"
(May my eyes seek not evil, but look for traces of Thy great handiwork in the universe.)
"God be in my mouth, and in my speaking;"
(Guard my lips from falsehood and unkindness.)
"God be in my heart, and in my thinking;"
(May the meditations of my heart be acceptable in Thy sight.)
"God be at my end, and at my departing."
(I shall fear no evil, for Thou art with me.)

A NEW NAME

Below is a list of names of people in the Bible. In the second column is a list of new names by which these same people can be called. Can you match the name in the first column with the correct name in the second column?

SARAH	Friendship
THOMAS	Life
ISAAC	Father of a great multitude
ANDREW	Princess
DAVID	Saved from the water
RUTH	Laughter
ABRAHAM	Twin
PETER	Beloved
MOSES	A stout and strong man
EVE	Rock

ANSWERS FOR LAST WEEK

Snow; Icicles; Skis; Sleds; Toboggan; Mittens; Scarf; Frost; Bird Feeders; Skates.

Why was the tiger confused about the big hunt? It was an Easter egg hunt.

METHODIST NEWS ROUND-UP

WOMEN OF SOUTHEAST TO MEET IN FEBRUARY

The 28th annual meeting of the Woman's Society of Christian Service of the Southeastern Jurisdiction will be held Feb. 21-23 in Birmingham, Ala. Look for further details about this later.

★

SUMMERS TO DIRECT DORCHESTER COUNTY (S.C.) PROJECT

The administrative assistant to Bishop Charles F. Golden, the Rev. Vance Summers, Jr. has been named director of the Dorchester County Project in South Carolina. Summers is a native of Orangeburg, S.C. He is a graduate of Claflin College at Orangeburg and received a bachelor of divinity degree from Interdenominational Theological Center through Gammon Seminary, Atlanta. While associated with Bishop Golden, the Rev. Mr. Summers has also been director of promotion and public relations for the episcopal area.

★

MOHN DIES AT 79

The Rev. Dr. E. Harold Mohn, retired general secretary of the Commission on Promotion and Cultivation of The Methodist Church, died at Mountain View, Calif. on Jan 22 after a heart attack. He was 79 years of age at the time.

In 1948 he was named executive director of the Advance for Christ and His Church, and in 1952 became head of the newly-formed Commission on Promotion and Cultivation, a position he held until retirement in 1961.

Funeral services were held at 2 p.m., Jan. 26 in First Methodist Church, Palo Alto, Calif. He is survived by his wife and two daughters.

★

GAMMON THEOLOGICAL SEMINARY TO HAVE NEW PRESIDENT

The Rev. Dr. Major J. Jones, Chattanooga, Tenn. district superintendent, has been elected president-director of Gammon Theological Seminary, Atlanta, effective March 1. He will succeed the Rev. Dr. M. J. Wynn, who resigned.

A member of the Council on World Service and Finance of The Methodist Church, Dr. Jones served 15 years in the pastorate and was at one time dean of chapel at Fisk University, Nashville. He is a native of Rome, Ga. and received his bachelor's degree at Clark College, Atlanta. Other academic degrees include, bachelor of divinity at Gammon Theological Seminary; master of sacred theology, Oberlin College theological school, and doctor of theology, Boston University School of Theology.

GOWNS
CHOIR-PULPIT
HANGINGS
ALTAR BRASS WARE
Catalog on request

THE C. E. WARD CO.
Box 85 New London, Ohio

OESCHGER TO RETIRE

Dr. Olin E. Oeschger is soon to retire from the general secretaryship of the Board of Hospitals and Homes. The announcement came from Bishop Fred G. Holloway, Charleston, W. Va., president of the board, at its recent meeting in Cleveland, Ohio.

The retirement is to be effective March 31, at which time Dr. Oeschger will assume the honorary title of general secretary-emeritus. A new secretary is expected to be announced about March 1.

OKLAHOMA INDIANS TO INCREASE EVANGELISM EFFORTS

In an historic move the General Board of Evangelism of The Methodist Church brought nine members of the Oklahoma Indian Mission Conference to Nashville for consultation on evangelism among the Indians of Oklahoma. While in Nashville, they also attended the National Conference for Ministers and Directors of Evangelism.

Since returning home from the Jan. 12 meeting, they have been in consultation with Bishop W. Angie Smith, who heads the Oklahoma Indian Mission Conference, and with his cabinet and other conference leaders. They have discussed ways to increase evangelistic work among the Indians.

The Indian Mission Conference has 128 congregations with a membership of about 5,200. It works with 24 out of the 35 tribes located in and near Oklahoma. Among these tribes is the Cherokee, which had strong Methodist connections while in western North Carolina and eastern Tennessee.

★

COERCION CLAIMED IN PUBLISHING HOUSE VOTE

The National Labor Relations Board regional director at Memphis, Tenn. has ordered a second bookbinders union election at The Methodist Publishing House. The first vote taken on Dec. 6, 1967 resulted in 116 votes cast against the labor organization out of 193 valid votes counted. Union leaders listed eight objections to the first ballot. All but two of them were thrown out.

However, two objections were ruled as valid. One of them claimed that the Publishing House "coerced and intimidated" workers by "carrying on a general campaign of interrogation." The other objection alleged that the Publishing House had circulated a letter to employees which "contained statements to which the union did not have an opportunity to respond."

John J. A. Reynolds, Jr., the NLRB regional director, announced his findings and ordered the new election on Jan. 15. The Methodist Publishing House has appealed the ruling to the National Labor Relations Board in Washington.

James P. Pilkington, Nashville, personnel manager of the Publishing House, made the following statement concerning the situation:

"The Methodist Publishing House is aware of the laws of the nation and the provisions of the Discipline of The Methodist Church and consistently strives to operate in accord with both. The Methodist Publishing House is appealing the ruling of the regional director of the National Labor Relations Board in Memphis for consideration by the National Labor Relations Board in Washington. It is our intention always that our employees be informed on any question they are to decide. We feel the issues were properly presented, and they (the employees) gave their decision."

★

HOSPITALS AND HOMES BOARD MEETS, REPORTS

More than 2,400,000 persons were served during 1967 by the 283 institutions related to the Board of Hospitals and Homes of The Methodist Church. The number is about 500,000 more than for last year. Dr. Oeschger declared that the extent of Methodism's concern "is graphically and dramatically demonstrated by these figures."

There are now 283 facilities related to the board, including 76 hospitals, 151 homes for the aging, 54 agencies for children and youth, and two homes for business women. Another 16 facilities are under development or construction.

Total assets of the 283 institutions were reported as $956,678,197, and total full-time personnel numbers 49,598, with 16,040 physicians on the various staffs.

During 1967 the institutions provided almost $27 million in free or part-pay service. Operating costs totaled $362,768,063, and income from Methodist churches and conferences totaled $8,240,554. The board has been in operation for 27 years. In the new United Methodist Church, it will bear the name Board of Health and Welfare Ministries.

KLM's new 15-day Bible Lands/Europe Tour —3 countries, just $90 down!

(Take up to 24 months to pay balance, at about $35 per month. Total tour cost: only $898*.)

KLM's tour includes all the inspiring cities and shrines of Israel, plus the best of Greece and Italy—*in first-class comfort.*

KLM's price covers round-trip jet economy excursion fare from New York, deluxe and first-class hotels (private baths), meals, tips, transfers, sightseeing.

Escorted departures every Monday. (*Mon. and Thurs.* starting Jan. 1, 1968.) Clip coupon. Then see your travel agent.

**Based on 14/21-day, 15-person GIT fare.*

Please send free brochure with details of KLM's 15-day Bible Lands/Europe Tour for $898 complete. I am interested in leaving on or about_____

Name_____

Address_____

City_____ State_____ Zip_____

(My travel agent is)

KLM
Royal Dutch Airlines
Dept. C, 609 Fifth Ave.
New York, N.Y. 10017
JL

KLM
ROYAL DUTCH AIRLINES

THE NORTH CAROLINA CONFERENCE BOARD OF LAY ACTIVITIES

Dedicates

The 15th Annual District Lay Rallies

TO THE HONOR OF

BISHOP PAUL NEFF GARBER

Bishop of the Raleigh Area — 1951-1968

Theme: *The Stewardship of the Laity*

"Shew me thy faith without thy works and
I will shew thee my faith by my works"—
JAMES 2:18—KJV

MONDAY, FEBRUARY 5TH, THROUGH WEDNESDAY, FEBRUARY 21ST, 1968

SCHEDULE

Date	*District*	*Place*	*Speaker*
Feb. 5	GOLDSBORO	Saint Paul Church	Mr. Charles L. McCullers
Feb. 6	RALEIGH	Edenton Street Church	Mr. William R. Henderson
Feb. 7	FAYETTEVILLE	Hay Street Church	Bishop Earl G. Hunt
Feb. 8	WILMINGTON	Sunset Park Church	Mr. Charles L. McCullers
Feb. 12	ELIZABETH CITY	First Church	Dr. A. G. Jefferson
Feb. 13	NEW BERN	Centenary Church	Dr. Carl J. Sanders
Feb. 14	DURHAM	Durham Civic Center	Dr. Carl J. Sanders
Feb. 15	BURLINGTON	Front Street Church	Mr. J. Nelson Gibson, Jr.
Feb. 19	ROCKY MOUNT	First Church	Bishop Walter C. Gum
Feb. 20	SANFORD	Rockingham, First	Dr. James C. Stokes
Feb. 21	GREENVILLE	Kinston, Queen Street	Bishop Walter C. Gum

DUKE UNIVERSITY LIBRARY
FEB 13 1968
DURHAM, N. C.
DUKE UNIV LIBRARY
DEC 8
DUKE STA
DURHAM N C 27706

NORTH CAROLINA
christian c ocate

VOLUME 113 GREENSBORO, N. C., FEBRUARY 8, 1968 NUMBER 6



Next Sunday Is Race Relations Day

This historical marker at Augusta, Ga., tells part of the story of southern Methodism's historical concern for the welfare of Negroes Race Relations Day offerings from the North Carolina Conference will go to Paine College's support.

Carolina Briefs

¶ Dr. Eugene C. Few preached at Centenary Methodist Church, Greensboro, on Sunday morning, Feb. 4. Dr. Few, a retired member of the WNC Conference, resides in Greensboro.

¶ The Rev. James A. Stanford, a missionary to Peru, preached at Davis Street Methodist Church, on Sunday morning, Jan. 28. Mr. Stanford was formerly the assistant pastor at Davis Street in Burlington.

¶ The Rev. C. L. Grant preached at First Methodist Church, Asheboro, on Jan. 28 for both morning services. Mr. Grant is a retired member of the Western North Carolina Conference, now a resident of Asheboro.

¶ Rev. and Mrs. Robert M. Clinard announce the birth of a daughter, Karen Diane, on Jan. 15 in the Iredell Memorial Hospital, Statesville. Mr. Clinard is the minister of the Chapel Hill-Christ Charge near Statesville.

¶ The Men's Glee Club (Southern Singers) of Birmingham-Southern College, Birmingham, Ala., will present a concert in Trinity Methodist Church, Asheville, on Sunday evening, Feb. 11. Birmingham-Southern is a Methodist-related institution.

¶ The Rev. and Mrs. Justin Haruyama announce the birth of a daughter, Amy Liana, on Jan. 2 at the Japan Baptist Hospital in Kyoto. The Haruyamas, missionaries to Japan, have two sons, Andrew and Stephen. Their address is 137 Kami-Arata-Cho, Kagoshima City, Japan.

¶ Dr. James T. Cleland, Dean of the Chapel at Duke University, will give a series of addresses Feb. 11-13 at Seymour Johnson Air Base, near Goldsboro. His schedule also includes a preaching mission in Trinity Methodist Church, Rushton, La., from March 31 through April 5.

¶ Wallace Methodist Church has scheduled its revival from Feb. 18 through Feb. 23. The Rev. Clyde G. McCarver, Wilmington District superintendent, will preach each evening, and the Rev. G. W. Ports, Jr., pastor of the church, will be the song leader. Services will begin each evening at 7:30.

¶ Miss Tharon McConnell, missionary in Vietnam, has undergone minor surgery there, according to a report to her father, Mr. John McConnell of Mooresville. Miss McConnell is a member of one of the Christian Service Teams and serves as a nurse. Her friends who want to write her can do so at one of the following addresses: VNCS, APO 96269, San Francisco, Calif or Box 24 Quan Ngai, Vietnam.

The church is the main highway of religion. It is not a society of the perfect, but of the admittedly imperfect; a fellowship not of saints, but of people who know they are sinners and wish they were not.

—H. C. Meserve

A Spirit of Giving That Leads to God

By Robert G. Tuttle

Owen Moore
Has gone away
Owin' More
Than He Could Pay

This epitaph on a tombstone in Greater Grimsby, England, is not as odd as it seems. It could be my epitaph or yours, for in this lifetime we will never be fully able to pay for everything we have received. I am thinking of my debt to my parents, to my teachers, to my friends, to those who have made civilization possible, to those who have built the Christian Church; I am thinking of my debt to God for my life, my health, my mind, my capacities. I am hopelessly in debt, I owe more than I can pay.

Christ lived life generously. Paul caught this spirit in II Corinthians 8:9, "For we know the generosity of our Lord Jesus Christ that, though He was rich, yet for your sakes He became poor that ye, through His poverty might be rich." This is a relevation of the voluntary poverty of God that He might enrich man in the world; it is a statement of the voluntary poverty of Christ that He might share life with humanity. This says something to us as followers of Christ. It might be put this way as a challenge: We, though we are rich, might become a bit poorer in voluntary sacrifice so that the world through our poverty might become a bit richer in the things of God. This is the challenge of stewardship. This is something we need to think about, to pray about, and discuss with our families in order to determine between ourselves and God whether or not our giving is at the real level of sacrifice and involvement. "Only then can we endure our warmth, and light and food, then only shall we dare to kneel and pray."

Bishop Costen J. Harrell rightly declares in his book, *Stewardship and the Tithe*, "If God is owner, we are not." When we accept this fact, we suddenly begin to realize that we are involved with terrific implications. I am a trustee not only of my possessions, but also of my very life. Even my ability to plan to strive, to push ahead, is a gift for which I can never make full payment. I am a trustee: "good or bad;" "faithful or unfaithful."

Christians have failed at this point. Our rights have been emphasized, our obligations de-emphasized, our wishes have been expanded; God's purposes have been minimized. The sacrifice of a lamb or a bullock left a terrific impression upon the members of an early Hebrew family. God was real. Their obligation to Him was vital, and they did something about it. The average Christian family today does not give enough to feel that anything significant has taken place between them and God.

Not too long ago a young businessman asked me to lunch. I didn't know what he wanted to talk about. Before we had gotten far into the meal, he began "Fifteen years ago we had a small salary. We made a small contribution to the church each week, and we were happy. In the past fifteen years God has blessed me; I have been successful; our income has multiplied many times, but just last Sunday we realized that we were not giving any more to the work of God in the world now that we were on that small salary fifteen years ago. We don't feel right; we don't believe this is right, and, yet, we have never had any more to spare to give to God. The more we made, the more we spent. My wife and I have been talking about this, and we have got to do something about it. We see it straight now. We should have included an increase in our support of the work of God all along to keep it in proportion to the increase of our income. We didn't have to build the new house at exactly the time we did. We didn't have to buy the second car just when we did. We didn't have to get the boat just when we did. All of these things should have been adjusted to the whole of life, to our giving as well as to our receiving."

For hundreds of years the tenth, or the tithe, has been a challenging standard of giving. It is a "bond between a man and God," it is a sacred covenant; it leaves its spiritual imprint on the next generation. A friend of mine, the treasurer of his church during the depression, told me recently that it had disturbed him to see those struggling families bring the tithe to the church when their personal needs were not fully met. The depression was thirty years ago. So I asked him, "What about the children of those families now?" In amazement he answered, "They are our deacons, our Sunday School teachers, our choir members, our spiritual leaders—they are the backbone of our church." Giving "what we have to spare" seems not sufficient to establish that deep tie with God, that certain realization of working with God.

Giving a tenth of one's income to God's multiplied causes brings also a sense of dedication in the wise use of the other nine tenths. A salesman makes a sale; he remembers, a tenth of this will be used by God. A business man signs a contract realizing, a tenth will be at God's disposal. A man who is tithing makes a trade; he realizes that since God is in this trade, it must be completely fair. A laborer receives his paycheck; he realizes that a tenth of the time he has been working directly for God and with God, and humdrum life takes on radiant significance. We dedicate a tenth of our income not because we have to, but because we want to—knowing that even then we cannot repay God for His goodness.

Admit it or not, I am a trustee of all that I have and am. I owe more than I can pay. The One on a Cross beckons me to arise to the creative fellowship of sacrifice.

The Rev. Dr. Tuttle is pastor of Myers Park Methodist Church in Charlotte.

▸ *Issues and Opinions* ◂

A Note Concerning Stewardship

When we pay about one-third of our tithes to the Lord's work, it is easy to see that we are coming up two-thirds short. A person that fails to tithe is a person that that lives a life that does not please God. Many church members and some ministers are proving by their actions that they do not fully trust God.

The discipline of our church teaches (page 461), "Christian experience demonstrates that the acknowledgment of God's ownership and man's stewardship should result in systematic, proportionate, and abundant giving." It seems that any Christian would want to at least tithe, and when possible make an offering.

Christian stewardship lived by our people will bring to the cause of Christ more than a tithe. Following an individual's experience of being "born again" there should be a "full surrender" to God that would bring one to "sanctification by the baptism with the Holy Ghost." This experience is the beginning of "abundant living" which brings "abundant giving."

REV. JOHN S. OAKLEY
Statesville

★

Local Option on Liquor By The Drink To Be Pushed In 1969

More than likely the state of Virgina will legalize local option on "liquor by the drink." This being so, you can look out when the 1969 North Carolina Legislature meets. Advocates of open bars in North Carolina are going to have a field day.

There will be legislators and politicians clamoring for local option in North Carolina under the label of self-determination. It would be interesting to know what their attitude would be if a community was made up largely of drug addicts. Would they be in favor of local option on the legalization of heroin or other dope? Of course they would be against it.

Well, the same principle applies to open bars. I think you should use the collective good in the State of North Carolina to negate the vote of any community that has been brainwashed into believing that "liquor by the drink" would be the answer to the liquor problem.

The mobility of people today prevents the county line from being any physical or cultural delineation. The way liquor is sold in, say, Mecklenburg County is bound to affect people in Gaston or other counties.

If "liquor by the drink" local county option passes in North Carolina, you will see the same pattern as we have seen in the placement of liquor stores over the state. If the county votes it down, people in the municipalities will have their legislator introduce a bill to let each individual town in the county vote on open bars, thus you are disfranchising the people in the county. I venture to say in five or six years after the State of North Carolina passes a local option "liquor by the drink" bill you will have open bars saturating the state. This will have come true not by a state-wide vote of the people, but by fragmentizing the votes resulting in rendering ineffective the collective vote of people against open bars.

However, to me the biggest indictment in this issue is that more than likely these laws that would legalize bars will more than likely be passed by a legislature made up chiefly of Baptists and Methodists. And yet so many of them could put on a very pious religious front during election time.

SAM B. STRICKLAND
Clayton

NORTH CAROLINA
CHRISTIAN ADVOCATE
Official Organ of the North Carolina and Western North Carolina Conferences of The Methodist Church
ESTABLISHED 1855
James C. Stokes—Editor and Manager
Address all correspondence to P. O. Box 508, Greensboro, N. C. 27402

Second-class postage paid at Greensboro, N. C. Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., 429 W. Friendly Avenue, Greensboro, N. C. 27401

Single subscriptions, $3.00 a year; every family plan each subscription, $2.50 a year. All subscriptions payable in advance. Obituaries and resolutions, $2.00 for the first 100 words; $2.50 per hundred for next 200 words; 3 cents per word for all over 300 words

The Methodist Board of Publication

O. Kelly Ingram, Durham, President, H. G. Allen, Statesville; N. E. Edgerton, Raleigh; T. C. Hoyle, Jr., Greensboro; Charles E. Jordan, Durham; L. W. Routh, Greensboro; Wilson O. Weldon, Nashville, Tenn.; Carl C. Wooten, Kinston.

Two N. C. Ministers' Daughters Receive Honor



MRS. CHARLES GILBERT



MRS. DONALD C. CLAPP

Two North Carolina Methodist ministers' daughters have been selected to be included in the 1967 edition of *Outstanding Young Women of America*. They are Mrs. Charles (Mary Belle) Gilbert of Greensboro, daughter of the Rev. and Mrs. Doane Stott, and Mrs. Donald C. (Ramona) Clapp of Charlotte, daughter of the Rev. and Mrs. Vernon A. Morton. The Rev. Mr. Stott, a former missionary to Japan and a retired member of the North Carolina Conference, and Mrs. Stott now reside in Greensboro. The Rev. Mr. Morton is pastor of the Hill's Chapel Memorial Methodist Church in the WNC Conference. He and Mrs. Morton are residents of Stanley.

Mrs. Gilbert, born in Kobe, Japan, is a graduate of Duke University and taught social studies in the public schools for several years prior to coming to Greensboro. She is an active member of West Market Street Methodist Church, where she is in her second year as lead teacher for a five-year-old group of West Market's week-day kindergarten.

Mrs. Clapp is a graduate of Greensboro College and received her Master's degree in Christian Education from Scarritt College. She is director of Christian Education at Hawthorne Lane Methodist Church in Charlotte. Prior to joining the staff at Hawthorne Lane in 1965, she served as Christian education director at First Methodist Church, Hickory; Broad Street, Statesville, and Hickory Grove in Charlotte.

Selected by a board of editors representing the noted women's groups in America, the young women included in the volume are chosen for courage during a personal crisis, contributions to civic and church work, achievements in their professional fields or a combination thereof.

EDITORIALS

★

A BASIC QUESTION

We have been reading with interest various evaluations of the 1967 Congress. These range all the way from approbation to condemnation depending upon the political philosophy of the individual or organization making the judgment. Those with a liberal point of view have tended to "view with alarm" the "foot dragging" which went on, especially in the House. One comment is typical of many: "In 1967 Congress sat longer and did less than at any session in recent years."

A Republican-Southern Democratic coalition is blamed for the conservative atmosphere which prevailed. *The Congressional Quarterly* reports that this coalition won more roll calls in this session than in any previous year—37 out of 50 in which the coalition operated.

As we have looked over these evaluations—both those which praised the Congress and those which deplored its lack of progressiveness—we have noticed one glaring omission. This has to do with whether or not the 1967 Congress faithfully reflected the opinions and desires of the American people. Nobody seems to care about this. Nobody seems to consider that in a democracy, the various elective bodies should represent, at least in a general way, the thinking and wishes of the electorate. All that some of these vitally concerned persons and organizations—some on the right and some on the left—seem to care about is ramming their positions through. Whether the majority of our citizens want it or not would seem to be irrelevant to them.

This is especially alarming when we observe that many of those who would run roughshod over the electorate ought to know better. They are often graduates of ranking colleges and universities, some of them with advanced degrees.

It seems to us that allegiance to the principle of rule by popular majority vote should have a prior claim upon all of us. In political matters, if the majority of one's fellow citizens do not agree with him, he is doing a disservice to castigate public officials for trying faithfully to represent their constituency. This misguided policy may win us a few battles, but it is a good way to lose the war against various forms of dictatorship.

We seem to be moving in the direction of rule by volume of sound rather than by number of voices; by count of marching feet rather than by number of voting citizens. Some who give energetic support to the prinicple of "one man, one vote" in theory are denying it in practice. They are so deeply concerned that the political views which they hold shall prevail that they have lost sight of that which is more important: that the democratic structures of a free society should be maintained at all cost.

This does not mean that a man or an organization should not fight for his political convictions in the open arena of public opinion; that he should not use every fair means at his disposal to change the opinions of people on various issues. But it does mean that criticism of duly elected public officials—from the President on down—should be held within the bounds of respect for the office if not for the man. An elected official, as a person, cannot be separated from the office he holds. Undue vilification of that person therefore becomes a damaging attack upon the office and upon the democratic institution upon which it is established.

All of us would do well, in this day of high tensions and sharp disagreements, to examine anew the degree of our dedication to our Constitution and our Bill of Rights; to our democratic institutions and processes. The alternative may be that these will be stolen away while we were looking the other way.

POINTING TOWARD DALLAS

Information we have received indicates that a number of annual conferences are setting up briefing sessions or information seminars concerning the General Conference scheduled to meet at Dallas beginning April 21. In announcing a series of such meetings in the Southern California-Arizona Conference, the following explanation was given: "The sessions are being held to inform ministers and laymen of the annual conference on the nature and issues of the up-coming Dallas meeting. By being informed on the issues of the General Conference, Methodists can participate fully in the conference—sending memorials through the regular channels."

In further explanation, the point is made that "the sessions are not intended to serve as a means for General Conference delegates to sound out the opinions of members in local churches. They are being scheduled far enough in advance of the national meeting to allow local pastors and laymen to send memorials in the prescribed manner."

We believe that the holding of such a series of meetings in North Carolina would be wise and helpful. If the Methodists of other sections of the country are being informed about General Conference business and being encouraged to send in petitions and memorials expressing their opinions on issues, the same should be true of us.

The time for planning such meetings is late, but perhaps not too late as yet. While the calendars of both conferences are quite full, the value of special sessions of this nature are certainly obvious. The time to study issues and problems is before action is taken upon them. Moreover, it is better to express opinions through duly constituted procedures beforehand than to register objections after decisions have been made.

The deadline for filing petitions to the General Conference is March 21. We have printed elsewhere in this issue (page 6) full information regarding the sending of petitions to the General Conference and the Uniting Conference.

RACE RELATIONS DAY POINTS TO CHALLENGE AND OPPORTUNITY

As Race Relations Sunday (Feb. 11) rolls around, there is a general feeling that here in North Carolina we are steadily moving toward better relations between the races. To begin with, we have had over the years a large reservoir of good will between Negroes and whites.

In the main, Negroes have not been confined to segregated housing areas, but have lived within the same neighborhoods as whites. Moreover, they have by the hundreds of thousands been working side by side with their white neighbors on farms, in the trades, and in a wide variety of other work situations. Within these contexts, the relations between whites and blacks have usually been cordial, with real friendship existing. Often, the relationship across racial lines has led to the acceptance of one another as persons.

Such friendly relationships have, it must be admitted, been strictly ruled out of the area of social life. Here strict segregration has been the pattern, with no mixing of the races in formal social life, including that within the context of school and church. This has been a limiting factor and is increasingly galling to Negroes. Nevertheless, this limitation does not make untrue our assertion that over the years a large reservoir of good will has existed and still does between Negroes and whites in North Carolina.

We must steadily build upon this reservoir if harmony and good will are to continue and increase in our state. Perhaps the point of greatest tension right now has to do with segregated housing. With the burgeoning of our towns into small cities, ghetto-like living conditions for Negroes are more

and more coming into existence. If we would avoid the troubles experienced by cities like New York, Chicago, Detroit and others where Negroes have been "locked" into the ghettos, then we must face up to and solve the housing problem. As Negroes in Charlotte, Greensboro, Winston-Salem and many other towns raise their economic, educational and cultural level, they seek to move out of crowded and unwholesome sections into neighborhoods where their families will enjoy better living conditions. In this, they are doing only what everybody else is doing. They cannot be faulted if they wish to offer their children a better environment and more advantages.

We believe that these problems can be solved in fairness to all if all parties concerned in our local communities—including the citizenry in general—will be reasonable and fair. As we look at the issues involved in this area, all of us need to wear bifocal glasses if not trifocals in order to see the picture from the other person's viewpoint as well as our own. A great deal depends upon whether or not we approach the problem in a conciliatory and cooperative frame of mind or with a truculent and overbearing attitude.

In the area of church relations, The Methodist Church has taken a significant forward step in the elimination of the Negro jurisdiction. This structure stood for one thing, as a symbol of our separateness. Its elimination will help create good will between Negroes and whites within the United Methodist Church.

In North Carolina, we are in process of doing away with the segregated annual conference, so that Negro Methodist churches within this state will be a part of the North Carolina Conference or the Western North Carolina Conference. This step will be completed when our annual conferences meet in June. It will not have any direct bearing upon the situation in our local churches.

The leaders of The Methodist Church in North Carolina have for many months been working upon adjustments and problems which need to be dealt with, in connection with this merger. We would strongly urge upon all of our people that they not make this an occasion for heated and divisive argument. This step has the overwhelming endorsement of The Methodist Church and its elected representatives. Some of our people may be alarmed and fearful. We urge that they be patient and prayerful as well. If this step which we are taking is of God—as seems evident to the vast majority—then we must not fight God. If it is not of God, then in due course this will become evident. In the meantime, let us all be guided by our faith in a God who loves us and will not forsake us, rather than by our fear of a future which may seem threatening and uncertain.

Annual Conference Schedules Set

The 1968 schedule of annual conferences of The United Methodist Church was released for publication by the Council of Bishops of The Methodist Church and the Board of Bishops of The Evangelical United Brethren Church, following a joint meeting recently in Miami Beach, Fla.

The majority of the 121 annual conferences of the five U.S. jurisdictions will be holding their meetings during the months of May and June.

The Schedule for the Southeastern Jurisdiction is as follows:

SOUTHEASTERN JURISDICTION

Conference	*Date*	*Place*	*Bishop*
Alabama-W. Florida	May 28-31	Montgomery, Ala.: Huntingdon College.	Goodson
Central Alabama	May 30-June 2	Birmingham, Ala.: St. Paul Church	Allen
Cuba	Time and Place Referred		Henley
Florida (EUB)	Feb. 27-29	St. Petersburg, Fla.: First Church	Howard
Florida	June 5-8	Lakeland, Fla.: Branscomb Mem. Auditorium Florida Southern College	Henley
Florida	June 13-16	Daytona Beach, Fla.: Bethune-Cookman Col.	Allen
Georgia	June 6-9	Warren, Ga.: Warren Church	Golden
Holston	May 30-June 2	Lake Junaluska: George R. Stuart Auditorium	Finger
Kentucky (EUB)	May 14-16	Beverly, Ky.	Herrick
Kentucky	June 5-9	Morehead, Ky.: Morehead State University	Short
Louisville	May 22-26	Louisville, Ky.: Buechel Church	Short
Memphis	June 11-14	Jackson, Tenn.: Lambuth College	Finger
Mississippi	June 10-14	Jackson, Miss.: Galloway Memorial	Pendergrass
Mississippi	June 6-9	Waveland, Miss.: Gulfside Assembly	Allen
North Alabama	June 9-13	Birmingham, Ala.: Birmingham-Southern Col.	Goodson
North Carolina	June 4-7	Fayetteville: Methodist College & Hay St. Ch.	Garber
N. Carolina-Virginia	March 27-28	Greensboro: Bennett College	Allen
North Georgia	June 17-21	Atlanta, Ga.: Glenn Memorial Church and Emory University	J. O. Smith
North Mississippi	June 3-7	Jackson, Miss.: Millsaps College	Pendergrass
South Carolina	June 11-15	Spartanburg, S. C.: Wofford College	Hardin
South Carolina	May 30-June 2	Florence, S.C.: Cumberland Church	Golden
South Georgia	June 3-7	Macon, Ga.: Mulberry Street Church	J. O. Smith
Tennessee (EUB)	July 8-10	Knoxville, Tenn.	Herrick
Tennessee	June 25-28	Nashville, Tenn.: Calvary Church	Finger
Tennessee-Kentucky	May 16-19	Memphis, Tenn.: Centenary Church	Golden
Upper Mississippi	May 16-19	Greenwood, Miss.: Wesley Church	Allen
Virginia (EUB)	June 12-14	Winchester, Va.	Howard
Virginia	June 10-13	Richmond, Va.: Richmond Mosque	Gum
W. North Carolina	June 5-9	Lake Junaluska: George R. Stuart Auditorium	Hunt

Baucoms Arrive In South Africa

Mr. and Mrs. Kenneth Baucom have now arrived in South Africa, according to information received from Dr. Horace McSwain, executive secretary of the WNC Conference Board of Missions. They left for Togo, Africa on Dec. 18, planning to stay there until their visa arrived for South Africa. This came very soon after they arrived in Togo, and they were immediately sent by the Board to South Africa.

Mr. Baucom, a specialist in linguistics, is there to enter into a program of literacy under Lit-Lit, of the National Council of Churches of Christ, which will be for all of West Africa. His time in South Africa will be that of orientation and study in preparation for going to Togo some months from now to become involved in this literacy program. This is one of the greatest needs of Africa in that from 60 per cent to 95 per cent of the people of Africa are illiterate.

The Board of Missions considers the Baucoms "a rare find" in this important service and ministry. They are from Central Methodist Church, Monroe, and they are supported by West Market Street Methodist Church, Greensboro. Their friends can write to them as follows:

c/o Rev. Theodore P. McKnight, 17 Patrick Road, Kenmare, Krugersdorp, Union of South Africa.

WHEN READY TO INVEST

GET THE FACTS

ON REGISTERED OWNER BONDS, COUPON OR NEW DEFERRED INCOME

FIRST MORTGAGE CHURCH BONDS

8% current yield on coupon or registered bonds
10% at maturity on deferred bonds
Send for descriptive literature and investigate without obligation

COASTAL SECURITIES
INCORPORATED
7721 Park Place Blvd • MI 4-5545
HOUSTON, TEXAS 77017

This advertisement is neither an offer to buy or sell any security. In states where this dealer is not qualified to act as a dealer, sales literature will be deleted from descriptive brochures.

Evangelism

Is Love in Action

By Alison Simonton, Jr.

The term "evangelism" is almost a misnomer. The "ism" is where the fault lies Have you ever noticed how "isms" categorize any subject? For instance, when we speak of Buddhism, or Mohammedanism, or Shintoism we call attention to the separateness, or set-apart-ness of these religions as opposed to our own. However good this practice may be when referring to different religions, it is altogether out-of-place to refer to evangelism as a category of Christianity, or as a category of Christian work.

Everything a Christian does, if he or she is true to his or her New Testament beginnings, is evangelism if by being Christian we mean loving one another.

Everything that is truly Christian is a love act of some kind, and every love act is evangelism. So, our whole Christian experience from beginning to end, from church school education in the local church to agricultural missions in Southern Rhodesia is evangelism. And, this is just the message that Dr. Kermit Long, our new secretary for the national board of evangelism, is trying to get across. Sometimes, he points out, we seek "cure-all" approaches even as we deny that this is what we are doing. He believes we do not need any new approaches, or any new programs. If I interpret correctly his memos and messages, which I receive as a district secretary of evangelism, he believes we need the courage to be Christ-like, agape, lovers of all mankind.

We have a highly organized church. We have commissions and committees. We have the Woman's Society of Christian Service and Methodist Men. We have fishermen's clubs and prayer study groups. We have a good organization. What we need is the courage to love as Jesus loved.

First, we need to understand what we mean by evangelism and then we need the courage to be evangelists. The contents page of the Greek New Testament has the word euaggelion, meaning Good News from which comes our word "evangelism," as the title of the books that follow. Underneath this word, euaggelion, is listed kata Matthion, kata Marxon, kata Louxan, kata Ioannan: according to Matthew, according to Mark, according to Luke and according to John. The point is that the whole story of the mission and message of Jesus is called simply evangelism. It is the good news of God's love in Christ for all mankind. Four different men have written about the one central theme: the good news of God's love.

To be effective evangelists, or even to be Christians at all, then, means to have God's love for all mankind in our hearts, in our words, in our actions, in our thoughts, in our considerations, in our plans, in short, a love carried through to its ultimate conclusion in the market place, in politics, in social gatherings . . . in all of life.

We do not need new movements to be interested in. We need new love one for another; a deeper more abiding love for members of our families, for members of our own neighborhoods, for neighbors once-removed by race, creed or color; for everyone in a local community, for all mankind —equal love to all.

Perhaps we might say, "I have this love, but I don't know what to do with it. I need some bright new evangelistic ideas," we might add. Not really. If we truly have this love which Christ had, and even now imparts to those who believe in him, we know full well what to do with it. We lack courage. That's what we lack to be effective evangelists. It takes courage to knock on the door of a stranger; to inconvenience oneself and take neighbor children to church school; to take a stand on the controversial social issues of the day; to go to the ward meetings of the political party of one's choice . . . it takes courage to take Christ into everyday life.

Then, we may rightly ask, "Whence cometh this courage???" From Christ and Christ alone. He has promised that he would not leave us comfortless (John 14). The Holy Spirit of love is with us through the grace of God by faith in Christ. The Holy Spirit imparts to those who are seekers the ever-living spirit of the all-loving Father God which was and is in Christ. Jesus said, "Seek and ye shall find." We do not need new movements. We need new courage to put into practice the love we already claim to have. Everything we do in love is evangelism. We need the courage to love Christ more.

The Rev. Mr. Simonton, minister of Christ Methodist Church in Fayetteville, is district secretary of evangelism for the Fayetteville District.



NAMED CLERGYMAN OF THE YEAR

Rev. A. P. Hill, Jr., center, pastor of Mebane Methodist Church, was named "Clergyman of the Year for Alamance County" by the Burlington Civitan Club in its annual observance of Civitan International Clergy Week. The award was presented by Civitan Harvey C. Mitchell, left, a prominent Methodist layman, at a regular meeting of the Civitan Club held at McEwen Dining Hall, Elon College, on Jan. 23. Dr. E. B. Fisher, right, superintendent of the Burlington District, was present as were approximately 25 area ministers who attended the meeting as guests of the club.

Petition Instructions For Uniting Conference Given

The Uniting Conference of The Methodist Church and the Evangelical United Brethren Church will be in session at Dallas, Texas, from April 21 through May 4. Petition instructions have been released by Dr. J. Wesley Hole, secretary of the Methodist General Conference, and the Rev. Dr. Paul V. Church of Dayton, Ohio, executive secretary of the EUB Council on Administration. These instructions are as follows:

All petitions must be filed by a certain deadline. In the case of Methodists, it is March 21, 1968, thirty days prior to the opening of the Uniting Conference. The only exceptions allowed to this deadline are petitions from organizations and members overseas and from annual conferences meeting within 30 days before the General Conference.

Three copies of each petition shall be furnished on 8½ by 11-inch paper.

Each petition shall deal with only one subject.

If the petition is one of a series, each petition shall be written on a separate sheet.

Petitions shall be addressed "To the Membership of the Uniting Conference."

All petitions must be signed for identification.

Methodists should direct their petitions to: Dr. J. Wesley Hole, Secretary of the General Conference, 5250 Santa Monica Blvd., Los Angeles, Calif. 90029.

For COLDS take 666

W N C Building Teams Leave This Month For Virgin Islands

Two teams of workers from the Western North Carolina Conference will go to St. Croix in the Virgin Islands during February to erect a building for a new Methodist church whose pastor is the Rev. John Stroud.

The Rev. Mr. Stroud is serving in St. Croix under the direction of the National Division of the Board of Missions, who shares sponsorship of this project along with the conference Board of Missions and the local congregation. He is a former missionary to Cuba, who left with other refugees in the early 1960s. After working with the Cuban refugees in Miami, Fla., Mr. Stroud served at the Cherokee Methodist center in the Western North Carolina Conference, before going to the Virgin Islands.

This first unit of the St. Croix church, to be known as Community Methodist Church, will contain a fellowship hall, kitchen, rest rooms and two classrooms It will be of reinforced concrete block construction, with concrete floors, laminated beams and wood deck with built-up roof. The architect is Luis Clemente of San Juan, Puerto Rico

The first team of 15 persons left from the Charlotte airport on Eastern flight 291Y at 1:09 p.m. Feb. 3. After a short stop in New York the group proceeded to St. Croix, arriving there on Saturday evening. After joining the local Methodists in worship services on Sunday, the building team began with the masonry work on Monday. The footings and concrete floors were already in place with the work having been done by the local congregation. Most of the team's energies during the first two weeks will be devoted to the erection of the walls and the placement of the aluminum windows. In addition to construction work the team will have opportunities for witness in personal contacts with local persons and community organizations, under the direction of Mr. Stroud.

This first team will be led by the Rev. Ed Cochran of Claremont and Tom Little of Wadesboro. Other team members in addition to these are:

Jack York, China Grove; Buren Sain, Vale; Richard Smith, Winston-Salem; B. A. Chester, Greensboro; W. A. Kirk, Cooleemee; Rev. Wayne Hoyle, Hildebran; G. A. Berrier, Winston-Salem; Mr. and Mrs. J. H. Barber, Franklin; Wyatt Seigler, Wadesboro; Mrs. Tom Little, Wadesboro; Mrs. Nancy Snuggs, Wadesboro, Cov Craven, Winston-Salem.

Clyde Sprinkle of Thomasville and Fred Bustle of Statesville will join this group on Feb. 10 and remain to help the second group. Group number one is scheduled to return to Charlotte on Feb. 17 with arrival at the airport listed for 7:10 p.m.

Taking up where the first team leaves off, a second team of 18 will leave Charlotte on Feb. 17. This group will be under the leadership of the Rev. Don Haynes and Wiley J. Clark of Franklin. The group, consisting mainly of carpenters, electricians, plumbers and helpers, hopes to substantially complete the rest of the building by March 2.

Members of this second team in addition to its leaders are:

Mr. and Mrs. Thurman Haynes, Jamestown; Rev. George W. Dalton, Hayesville; A. G. Campbell, Statesville; Victor McIntyre, Statesville; W. S. Smith, Lake Junaluska; Frank Martin, Franklin; Edwin Nolen, Franklin; Paul White, Fayetteville; Rev. Sylvester Higgins, Eden; Clyde Adkins, Eden; Rev. Joel Key, Winston-Salem; Mrs. Charles Gidney, Waynesville; Miss Freda Siler, Franklin; Mr. and Mrs. Clete Norton, Hendersonville.

In addition, Mr. and Mrs. J. H. Barber and W. A. Kirk from the first team will stay over to assist the second group. Members of the second group will return to Charlotte on March 2.

Housing for team members will be arranged in a Moravian Youth camp about five miles from the job site. They will be transported to work in a 35-passenger bus owned by local Methodists. This bus has also doubled as a Sunday School classroom while awaiting the completion of a church building.

A highlight for the second group is the scheduled first service in the new building on Feb. 25. Rev. Mr. Stroud states that although the building will not be fully completed at that time, its congregation is looking forward with keen anticipation to joining with the building team in the first service which will be conducted both in Spanish and English.

Rev. Harley Dickson, chairman of the missions building projects committee of the WNC Conference, will go to St. Croix on Feb. 10 to help coordinate the work of the two teams.

The Community Methodist Church will be built at Christiansted, which is on the eastern central part of the island. The local congregation, during a stewardship crusade, has pledged $27,000 to the building fund. The ministry of the church will be to both the Spanish and English speaking peoples on St. Croix.

Facts For Race Relations Day

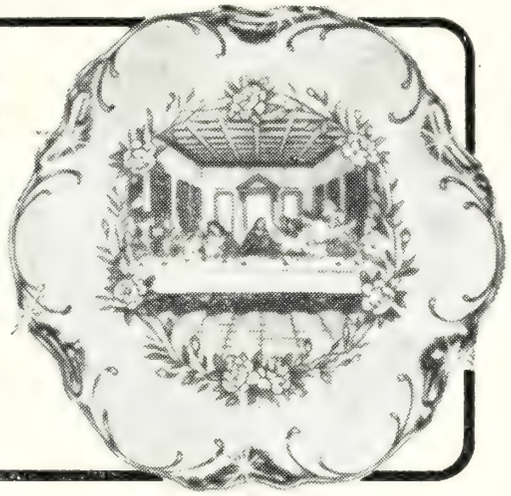
A part of the observance of Race Relations Day, Feb. 11, in The Methodist Church involves the taking of a free-will offering in support of 12 Methodist-related colleges which minister primarily to Negroes.

These colleges are Bennett College, Greensboro; Bethune-Cookman College, Daytona Beach, Fla.; Claflin College, Orangeburg, S.C.; Clark College, Atlanta, Ga.; Dillard University, New Orleans, La.; Huston-Tillotson College, Austin, Tex.; Meharry Medical College, Nashville, Tenn.; Morristown College, Morristown, Tenn.; Paine College, Augusta, Ga.; Philander Smith College, Little Rock, Ark.; Rust College, Holly Springs, Miss.; and Wiley College, Marshall, Tex. Morgan Christian Center, Baltimore, Md. also receives funds.

Offerings from the North Carolina Conference are due to go to Paine College, Augusta, Ga., while those from the Western North Carolina Conference are designated for Bennett College, located at Greensboro,

(Continued on page 11)

RAISE $40.00 CASH OR MORE FOR YOUR CHURCH OR GROUP



Easily, quickly, at no risk with this beautiful Last Supper Picture Plate

RAISE $40 . . . $100 . . . even $300 for your Treasury with inspiring and beautifully designed wall or mantlepiece plates, depicting the beautiful scene of Our Lord's Last Supper. Friends, neighbors, relatives will want these artistically crafted plates to grace and beautify their homes!

YOU NEVER SPEND 1¢ OF YOUR OWN MONEY! Here are the highlights of my famous money-raising Plan. I ship you 100 of my Last Supper Plates ON CREDIT! Simply have 10 members each sell 10 plates at $1 each and send me $60 of the proceeds. You keep $40 for your treasury. Take up to 60 days! Mail coupon now.

FREE DETAILS—MAIL COUPON TODAY!

ANNA WADE, Dept. 382GB Lynchburg, Va.

ANNA WADE, Dept. 382GB
Lynchburg, Va. 24505

Please rush complete details FREE—no obligation—of your Plan for our group to raise $40 and more without spending 1¢—with your Last Supper Picture Plate.

Name_____

Address_____

City_____ State_____ Zip____

Name of Organization_____

Visiting Speaker Has Great Impact on Pfeiffer Campus

By Bill Reasonover

Misenheimer, N. C.—An internationally known Italian noblewoman, now an American citizen, last week during a three-day visit to the Pfeiffer College campus inspired and motivated Pfeiffer students to think carefully about their American heritage and their individual responsibility.

Miss Lisa Sergio, Washington, D. C., a world affairs expert who appeared as a Danforth Visiting Lecturer at the college under Student Government sponsorship, provoked campus wide discussions and conversation to an extraordinary degree. She proclaimed faith in the power of the democratic ideal and belief in God as keystones to survival of the democratic system.

Citing her own experiences as an Italian teenager in 1922 when she joined Mussolini's march on Rome, she suggested the great power for good or bad which American youths have.

She noted the fact that commercial interests realize that about one-half of the population in America is under 25 years of age but that few governmental agencies do. "Commercialists realize the profit that is in this market. It is a shame that we now have no heroes to spark American youth into a realization of the power of the idea of freedom over communism," she declared.

During her visit, she lectured and led discussion in many classes and at seminars. Her remarks, which often provoked flash reaction from attentive students, apparently led students down paths of thinking unfamiliar to them.

The college newspaper, *The Pfeiffer News*, reported on her address as follows:

The Pfeiffer student body had a massive injection of inspirational vitamins Monday and Tuesday by Miss Lisa Sergio, one of Washington's leading observers on world affairs. The most powerful injection, carrying with it the dynamic of the style of the late President John F. Kennedy, came at the 10 a.m. Tuesday S.G.A. Convocation addressed by Miss Sergio when she spoke on the theme "Today's Youth Is Tomorrow's Power."

Drawing from her wide international experiences but more especially from her personal participation in the 1922 youth march on Rome under Mussolini and her deep insight into the way in which Hitler captured the minds of German youth, Miss Sergio challenged Pfeiffer students to claim sound dreams and present them in a living form to youthful college students from emerging nations who are watching America today.

"It will not matter what we may say we believe in, if our streets are unsafe to walk on at night, if people steal, if the lie is common and if you at Pfeiffer cheat on exams. Our actions present ourselves to the world in a way which makes a lie out of our beliefs.

"We must never forget that the idea which triumphs is the one to which persons give their total dedication to but . . . a dream must be present . . . you as youth must dream . . . the great things done in the world are done by minorities . . . by One Man of long ago . . . who had but twelve. . . .

"And you at Pfeiffer can capture the democratic concept . . . can light a match . . . can bring to the front again the concept of love and concern for people . . . this has been the pattern behind our Western Civilizations and this flavor was imparted by Christ. . . ." Miss Sergio forcefully told her audience.

In random interviews with campus students and leaders, these comments were made on her appearance at Pfeiffer:

". . . I found her comment on the idea that the commercial world is aware of the surge and power of youth while our government and political parties seem hardly interested to be something to ponder."

"I never realized the three characteristics of youth, physical energy, idealism, and ignorance (in the sense of not knowing) were the keys to power used by Hitler in dealing with German youth."

Other comments, which were not printed in the school newspaper because of space limitations, also were highly laudatory:

"The SGA did the campus a favor by sponsoring Miss Sergio. What do we have to do to get her back? Her statement of faith in God was wonderful."

"I hope that I can have the guts to live up to the ideal of putting our country first and my own personal interest last. In a society where money rules, this is most difficult."

"Sure we should have dreams . . . but, who are our heroes to point the way? Miss Sergio was right when she said the late President Kennedy was the last person to give youth in America a common dream. It sure isn't a Bobby Baker."

"Could we get some foreign students to visit at Pfeiffer? Perhaps campus leaders should talk about this and work this into the college's new AIM program . . . and in this way we could share our concept of Americans with them."

". . . You could not help but believe in what she said . . . she spoke from her heart, without a script and she really excited me."

"I had the feeling of being with a person who reads a great deal, knew the people who mattered in Washington, possessed a keen mind, and then knew how to say what she thought. It was wonderful to be around a person so deeply committed to responsible freedom and who is doing something about it."

In 1932, when Mussolini's regime was still regarded as an asset for Italy, Miss Sergio entered the field of broadcasting and became Europe's first woman commentator and the official English interpreter for the Fascist dictator. By 1936, when the regime invaded Ethiopia and in other ways revealed its aggressive purposes and despotic objectives, she became one of its most daring opponents. In 1937, threatened with arrest, she was able to escape and reach the United States.

She entered the broadcasting field in the United States and has won many awards. Under State Department auspices she has lectured in India and Pakistan and in 1967 visited several Latin American countries.

As a platform and classroom lecturer, she is regarded as one of the best informed and most effective analysts of international affairs both here and abroad.

✧ ✧ ✧

Boards of Ministerial Training Make Plans For Upcoming Merger

On Jan. 4, in Gastonia five members of the Board of Ministerial Training and Qualifications of the North Carolina-Virginia Annual Conference met with the Executive Committee of the Board of Ministerial Training of the Western N. C. Conference to discuss and plan for their joint responsibilities as the two conferences move toward merger. Rev. James D. Jones of Asheville, chairman of the N. C.-Virginia Board, led the opening devotional service; Dr. C. C. Herbert, Jr., of Gastonia, chairman of the WNC Board, presided.

The meeting was quite harmonious and productive. It soon became evident that both boards had been operating on the same basic policy and shared the same type of problems. It has been the basic policy of both boards to follow strictly the requirements of the Methodist *Discipline*. The most serious problem faced by both boards is the recruitment of able and well-trained candidates for the ministry.

The decision of the group was that the best way for the two boards to co-operate would be for the members of the N. C.-Virginia Board to work with the various standing committees of the WNC Board. Chairman Jones made the following assignments: Rev. Avery E. Robinson of Winston-Salem, Registrar of the N. C.-Virginia Board, to work with Rev. John A. Lowder of Cherryville, Registrar of the WNC Board, and also with the On Trial Committee, Dr. R. G. Tuttle of Charlotte, chairman; Rev. James E. McCallum of Charlotte to work with the Seminary Committee, Rev. N. C. Williams, Jr., of Lincolnton, chairman; Rev. David Deberry of Charlotte to work with the Course of Study Committee, Rev. George Culbreth of Asheville, chairman; Rev. Harry Smith of Winston-Salem to work the Approved Supply Committee, Rev. A. L. Maxwell of Elkin, chairman; and Rev. James D. Jones of Asheville to work with the Recruitment Committee, Rev. Sid Head of Charlotte, chairman.

On April 2 and 3 in Statesville the members of the former N. C.-Virginia Board in the bounds of the WNC Conference will meet with the WNC Board as one united Board.

Tennessee-Kentucky Annual Conference Calls Special Session

Bishop Charles F. Golden, head of the Central Jurisdiction's Nashville-Carolina area, has announced that the Tennessee-Kentucky Conference will hold a special session at Nashville on April 4.

This conference voted last May against a resolution approving dissolution of the Central Jurisdiction and the merger of itself with other conferences of the Southeastern Jurisdiction. It is anticipated that this matter will again be brought up at the April 4 meeting with the probability that the conference will act favorably.

The Central Jurisdiction will cease to exist anyway with the consummation of union with the Evangelical United Brethren Church in Dallas next April. Therefore, the question facing the Tennessee-Kentucky Conference will be whether it will come to the Southeastern Jurisdiction as a segregated Negro conference, or agree to merge with the Southeastern Jurisdiction annual conferences within its geographical area of Tennessee and Kentucky. It has heretofore balked at taking this step until a definite time schedule was set up for entrance of all the Negro conferences into their counterpart white conferences.

However, the Judicial Council of The Methodist Church has cleared the way for a conference such as the Tennessee-Kentucky to vote approval of its own merger without commitment on the other portions of the "omnibus resolution."

The two jurisdictions, and all of the annual conferences involved, with the exception of the Tennessee-Kentucky, have already voted approval of the merger. The Southeastern Jurisdiction conferences which will be involved in the step are the Louisville, the Kentucky, the Memphis, the Tennessee, and the Holston.

It will be recalled that the North Carolina-Virginia Conference (Central Jurisdiction) is already well on its way to merger with the three Southeastern Jurisdiction conferences in North Carolina and Virginia. The Tennessee-Kentucky would represent the second such merger on the conference level in the southeast.

This would leave the following as all-Negro annual conferences in the Southeastern Jurisdiction: the South Carolina, the Georgia, the Florida, the Central Alabama, the Mississippi and the Upper Mississippi. All attempts so far to set a definite, final date for the merger of all conferences on a geographical basis, have failed—although 1972 has been approved as a "target date" for completion of these mergers.

The North Carolina-Virginia Conference has scheduled a final session to take place at Bennett College, Greensboro, N. C., March 27-28.

WRITERS

N. Y. publisher wants books on all subjects, fiction, nonfiction. No fee for professional opinion. FREE: Brochures that show how your book can be published, publicized, sold; tips and article reprints on writing, publishing, contracts. Write Dept. 31-B

EXPOSITION 386 PARK AVE. S., N. Y. 16



Shown above with Dr. Edgar B. Fisher (center), superintendent of the Burlington District, are the host pastor for the district conference, Rev. Christian White (left), and Rev. Wade Goldston (right) of Louisburg College, who delivered a sermon on "The Church Big Enough for God."

Church Unity Called For At Burlington District Conference

The Burlington District Conference of The Methodist Church met in the lovely new sanctuary of the First Methodist Church of Graham, Jan. 28, with Dr. E. B. Fisher, district superintendent, presiding. The Rev. Gayle T. Alexander, pastor of Trinity Methodist Church, Burlington, was elected secretary of the Conference. Over 350 delegates were in attendance.

The host pastor, Rev. Christian White, and the church choir provided in word and song a wonderful climate for the conference. The Rev. Wade Goldston of Louisburg College brought the sermon on the subject, "The Church Big Enough for God." He stated that the Church big enough for God is one that functions with the consciousness that the people are the Temple of God and they will have a sense of the presence of God in their hearts. This Church must see that a fellowship of love comes ahead of liturgy, institutionalism and organization. He said the Church needed to rediscover and implement a contemporary form to produce the results the Wesley Class Meeting did in its day. The Church to be big enough must live with a conscious awareness that it is the Body of Christ. The speaker urged us to seek a unity in which we will allow and accept a diversity of function and outlook. He stated that unity is imperiled in The Methodist Church today because of a minor and a major issue. The minor issue is glossolalia or "speaking in tongues." Rev. Mr. Goldston pleaded for the person who had the gift of tongues to guard against feeling holier than others and to remember that we have no record that Jesus spoke in tongues, on the other hand he asked those who did not have the gift of tongues to remember that Paul said that he did speak in tongues. The speaker urged the conference to accept a church big enough for both Jesus and Paul. The major issue that is divisive is race relations. He cited that the New Testament taught that the Church was to be an inclusive Church and many people had this awareness. On the other hand he drew attention to how gradually and slowly that Peter was able to accept the idea of the inclusiveness of the Church. The speaker appealed to those who believe in the inclusiveness of the Church to be patient with those in our Church who do not as yet accept the idea of the inclusive Church.

The Rev. James Stanford, missionary to Peru, made a brief statement pointing up the changing role of the missionary from one of being the leader to one of being in the servant role to support the native leadership.

Reports from the following were made: Report and adoption of the District Committee on Ministerial Qualifications, Rev Chester Brown; District Lay Leader's Report, J. W. Holmes; Report of District Director of Evangelism, Rev. A. P. Hill, Jr.; Report of District Director of General Church School Work, Rev. Christian White; Report of District Director of Christian Social Concerns, Rev. Charles Bryant; Report of District Director of Christian Vocations, Rev. Worth Pearce; Christian Higher Education, Rev. K. R. Wheeler and Rev. J. A. Auman; Camping, Mr. Kent Pate and Rev. Randall Baker; Report on Quarterly Conference Records, Rev. Kermit Wheeler; Report of District Director of Missions, Rev. Jesse Bone; The Methodist Retirement Home, Rev. J. F. Coble; The Methodist Home for Children, Rev. J. W. Lineberger; Hospitals and Homes, Rev. H. L. Rogers; Town and Country Work, Rev. George Johnson; The Woman's Society of Christian Service, Mrs. W. B. Gibbs; The Wesleyan Service Guild, Mrs. E. F. Byrd, Gifts and Wills, Rev. Randall Baker; Methodist Information, Rev. S. J. Starnes; N. C. Christian Advocate, Rev. Francis Bradshaw and Dr. James Stokes; and President District Board of Missions, Mr. Robert Pate.

The reports indicate that the Burlington District, under the leadership of Dr. Fisher, is leading the North Carolina Conference of The Methodist Church in many ways.

GAYLE T. ALEXANDER

✧ ✧ ✧

Life, without Christ, is not worth the time it takes to live it.

Sidney Boone

Quality Church Windows since 1906

HIGH POINT GLASS & DECORATIVE CO.
A. W. Klemme, Pres. & Mgr.
Box 101 **High Point, N. C.**

The Broad Scope

★

CHURCH WOMEN UNITED APPOINTS COMMUNICATIONS DIRECTOR

Miss R. Elizabeth Johns has been appointed to a newly created post of director of communications for Church Women United. Since 1961, she has been director of publications and training for the Council of Christian Social Action of the United Church of Christ. In this position she edited "Social Action," and had been active in numerous ecumenical projects in the area of social and community development.

A Phi Beta Kappa graduate of Goucher College, Miss Johns has a master's degree from Mt. Holyoke, where she majored in economics and sociology. She later studied at Yale Divinity School and Union Theological Seminary.

★

"GOD AND CO." SUED

An electrician at Lake Worth, Fla. who was allegedly injured four years ago has filed a suit against a group of defendants designated as "God and Co." The injury is alleged to have occurred when a rain-soaked sidewalk collapsed.

The city was sued for damages, but a jury ruled in its favor on the grounds that the condition causing the accident was "an act of God." Co-defendants, along with the deity, are 32 local churches and synagogues, and copies of the allegations have been delivered to each of the major religious bodies. But court officials report that they have not been able to deliver a copy to the principal defendant.

★

LUTHERAN-ROMAN CATHOLIC AFFINITY STRESSED

Dr. Franklin Clark Fry, president of the Lutheran Church in America, has predicted that relations between Lutherans and Roman Catholics should improve rapidly. He pointed out that both have "a natural affinity for each other" because of certain common doctrinal roots.

★

FRIENDS CHALLENGE N. VIETNAM LAW

The Friends Meeting of Washington, D. C. has instituted suit in Federal District Court to knock down provisions of the Trading With the Enemy Act. The Quaker Meeting contends that enforcement of the act, which prohibits their sending relief and medical supplies to North Vietnam violates their freedom of religion.

They base the contention on their well-established policy of helping all sides in times of disaster, including war. Additional suits are being prepared for filing in other courts by the Society of Friends.

★

CLERGY INVOLVEMENT IN POLITICS DEFENDED

A Lutheran columnist recently drew a parallel between the Old Testament prophets and modern clergymen who speak out on social-political issues. Dr. Lambert Brose, associate director of the News Bureau of the Lutheran Council in the U.S.A. took sharp issue with those who assert that ministers know little about politics and should refrain from commenting on political issues.

"The main task of the preacher today," Brose declared, "as it has always been, is to apply God's Word to man. . . . To think that a preacher today can discuss a person's daily living intelligently, without taking into consideration the political influences which make that existence so complicated, is sheerest naivete." He drew the line, however, at the preacher using the pulpit to preach partisan politics.

★

YALE CHAPLAIN AND OTHERS

The Rev. William Sloane Coffin, Jr. and four other men have been indicted at Boston on charges of conspiring to counsel military draft violators. The other four are Dr. Benjamin Spock, the pediatrician; Marcus G. Raskin, former White House aide; Harvard University graduate student Michael Feber; and Mitchell Goodman, author, of Temple, Maine.

The charges grew out of anti-war demonstrations in Boston on Oct. 16 and in Washington D.C. on Oct. 20. The five have been indicted under Title 50, Section 462 (A) of the United States Code Appendix, which is a part of the Universal Military Training and Service Act. This section states that a person is in violation if he "knowingly counsels, aids or abets another to refuse or evade registration or service in the armed forces."

Last October, Coffin and the others announced formation of RESIST, a loosely organized movement constituting "A Call to Resist Illegitimate Authority" with special application to the Vietnam war and the Selective Service System.

In commenting on the upcoming trial, Coffin asserted, "We hope to make a good case against the war. I continue to believe that the war is illegal and immoral and when the trial comes we will really be able to prove it." Conviction could carry a maximum penalty of five years imprisonment and a fine of $10,000.

★

BAR IN CHURCH EVOKES STORM

An Anglican church in London has announced plans to set up a bar in the crypt to sell alcoholic drinks to young people. Located in the southeast section of London, the church is St. Mary's at Woolwich.

The Rev. Edward Rogers, general secretary of the Methodist Christian Citizenship Department, expressed the reaction of a large number of critics: "In view of the socially dangerous increase in alcoholism and drug addition, I am fully convinced that the granting of a license to this particular club is a bad error of judgment."



RIVERVIEW METHODIST MEN HOLD CHARTER NIGHT

The Riverview Methodist Men's Club had its charter night on Jan. 24. Among those present at the meeting were: left to right, seated, T. R. Wilson, special events director; Robert S. Harvey, treasurer; Vernon Davis, president; Clyde M. Boggs, church lay leader; left to right, standing, Rev. Enoch G. Ball, Jr., pastor; Everett Pike, projects chairman; W. M. McMurray, guest speaker; Robert Gibbs, publicity chairman; Horace Hayes, spiritual life chaplain; Elbert Pike, program chairman, and R. B. McIntyre. The first project of the group is to paint and panel the interior of the sanctuary. Present membership in the club is 18. Riverview Church is in the Asheville District.

Sunday School Lesson

FOR FEBRUARY 18, 1968

(International Lesson Series)

The Light of Life

Background Scripture: John 7 through 9
Lesson Scripture: John 9:1-7, 35-41

We have in this story about the healing of the man born blind an interesting study in contrasts. One man who had never seen the light of day received not merely his sight but his enlightenment. On the other hand, a group of Pharisees who had good eyes and who were quite knowledgeable, remained in spiritual blindness.

This young man who had been afflicted with blindness since birth had no doubt been the subject of much debate in the community. There were those who said that his blindness was God's punishment for the sins of his parents.

So, his disciples asked of Jesus the shop-worn question about who had sinned (John 9:2). Jesus asserted that it was not for sin, but "that the works of God might be made manifest in him." This and the subsequent verses tell us much about God and how He looks upon sickness and even death. These verses stand in harmony with many other statements of Scripture in presenting a God who is a healer of ills, a restorer of health, a lifter of the fallen. We can therefore confidently affirm that a part of the work of God in the world is the mending of the broken, the healing of the sick, the bringing of light where darkness was, and the opening of the doors of death.

In his story about Jesus, John time and again records that after Christ made some great and sweeping statement, he followed it up with action which verified the declaration. So, here Jesus declared himself to be the light of the world, and he then proceeded to restore sight to the blind young man.

The Gospel of Christ is made puny today, not so much that our words are weak or inaudible, but that so often they are not accompanied with the appropriate deeds. One deed, illustrative of a great truth, can be worth a thousand descriptive words about it.

But note the reaction of some of the Pharisees to this wonderful deed. Rather than being happy about it, they were hostile and resentful. The circumstances under which the deed was done was vastly more important to them than the deed itself. The form, the ceremony, the mode, the fitness of the time, the accustomed religious procedure—these were uppermost in their minds. The fact of release from blindness to sight was of lesser importance in their view.

So Jesus aptly summed up the situation by commenting, "For judgment I came into this world, that those who do not see may see, and that those who see may become blind." It could never occur to Jesus that forms and fashions, in any aspect of our style of life, could be more important than what happened to people. Many of the Pharisees were so bound up in traditions and laws and customs that they were not free to see and follow truth wherever it might appear. The word which describes their condition is "prejudice." They pre-judged all things on the basis of already established and immutable convictions. What about us? Is there a tendency for all people to do likewise?

The young man who received his sight gained also insight. He moved from one stage of perception to another. In the face of the Pharisees' condemnatory remarks, in which they branded Jesus as a sinner for healing on the Sabbath day, he declared, "Whether he is a sinner, I do not know; one thing I know, that though I was blind, now I see."

When the Pharisee continued to revile Jesus and brand him as a sinner, the man stated further, "We know that God does not listen to sinners, but if any one is a worshiper of God and does his will, God listens to him. Never since the world began has it been heard that any one opened the eyes of a man born blind. If this man were not from God, he could do nothing."

At this, they focused their animosity upon this man and cast him out of the synagogue. He then had a second encounter with his healer. Jesus asked of him, "Do you believe in the Son of man?" Jesus had then but to identify himself, and the man affirmed, "Lord, I believe," and worshipped him.

It was a great thing when the man born blind had his sight given to him. But it was just as great an experience when he found who Christ was and worshipped him.

One cannot, however, leave this lesson without brooding over the fate of the Pharisees. What a pity that they could be so confident of having the light and at the same time be so utterly blind. It makes one wonder! What about you and me?



As the Stewardship Witness and Renewal Action Group Meetings continue across the Western North Carolina Conference, the quartet above will be participating and observing their results with keen interest. They are, (l. to r.) Rev. Rollin P. Gibbs, Statesville; Robert M. Smith, Mt. Airy; Zeb Barnhardt, Winston-Salem; and W. Bryan Moore, Wadesboro. Moore is chairman of the conference coordinating committee, which projected this special emphasis on "Christian Stewardship responsibilty for possessions in our witnessing." Smith, as acting conference lay leader, is giving close-up leadership to the program, since it is sponsored by the Board of Lay Activities. Barnhardt, who is business manager of Centenary Methodist Church, Winston-Salem, is the coordinator of the group meetings, in which approximately one hundred laymen and ministers of the conference are acting as speakers and resource leaders. Gibbs, as executive secretary of the section on Stewardship in the conference organization, has over-all leadership responsibility.

Facts For Race Relations Day

(Continued from page 7)

N. C. These are both excellent institutions, which have been rendering an indispensable service in the training of Negro church leaders and teachers over the years. They are worthy of our generous support.

Last year, the Race Relations Day contribution was $513,841, slightly more than half of the goal. Of this amount, approximately $15,000 came from the North Carolina and the Western North Carolina Conference.

LEAKING WALLS?

Contact Us, We Are Specialists in:
WATERPROOFING - TUCKPOINTING - CAULKING - STEAM CLEANING
SAND BLASTING - BUILDING CLEANING AND RESTORATION
All Projects Fully Insured — Workmanship & Materials Guaranteed

Southeastern Waterproofing Co., Inc.

Phone (704) 377-6501 P. O. Box 17606
CHARLOTTE, NORTH CAROLINA 28211

Woman's Activities

W. N. C. CONFERENCE

Mrs. John C. Wright

PRESIDENT SPEAKS AT BOARD MEET

Mrs. Leslie Barnhardt of Charlotte, president of the Woman's Society of Christian Service of the Western North Carolina Conference, spoke on the highlights of the work of the society at the meeting of the Conference Board of Missions held at Wesley Memorial Methodist Church, High Point, on Jan. 22.

She told of the accomplishments of the organization, the new things tried during the year and plans projected for the future.

The projects mentioned were the Spiritual Life Workshop at Lake Junaluska when 400 members of the Woman's Society and the Wesleyan Service Guild of the WNC Conference and the North Carolina-Virginia Conference gathered for a retreat; the changed time for executive meetings in October and March and the in-service training for district presidents and vice-presidents; the World Understanding Workshop—Emphasis Africa in Winston-Salem.

A training day in March to plan district meetings; 132 mission studies planned jointly, with 6,590 people participating in local churches; the cooperation of the women of the local churches with the Commission on Missions in planning study; interim policies planned as a conference to facilitate the coming merger; assistance with the history of the Southeastern Jurisdiction history; the love offering given in honor of the work of Mrs. Ralph Ward in Taiwan and Hong Kong; and the increased giving on the mission pledge.

Mrs. Barnhardt also presented the report of the Subcommittee on Mission Studies at the Board meeting. She told of the success of the Fall Coaching Conference, saying in part, "The program this year hit its stride and they are received with enthusiasm and creative participation. Best of all, results back in the local church are significantly improved, according to reports coming in. . . . There were 2,066 in attendance at the sixteen district or subdistrict Fall Coaching Conferences for teachers of Mission Studies. Of these about one-third were men and two-thirds women in attendance, including leaders of children and youth. We were third of all conferences of Methodism in attendance at these conferences."

Mrs. Barnhardt gave details of programs at the Fall Coaching Conferences, told of the School of Christian Mission, the values in the study of ecumenism, and the trend in church unity.

Eight recommendations were presented and adopted to be carried out in the future in the cooperative planning for Schools of Mission. She told of the studies for the coming year planned on a unified theme, "New Forms of Mission," and "Asia, Its Peril and Promise."



Miss Vera Falls

MISS VERA FALLS IN LAWNDALE

Miss Vera Falls, formerly Church and Community Worker at Cherokee, has returned to the WNC Conference and is busy in the same type of work in Cleveland County.

The Methodist churches in upper Cleveland County organized a Group Ministry in the spring of 1966. The council includes the eight ministers, two laymen and one youth from each church. It meets once a month to plan cooperative projects including Schools of Christian Mission, Day Camping and Youth Activities.

Miss Falls joined the group as Church and Community Worker in the early fall. She is a native of Kings Mountain and is a graduate of Greensboro College and of Scarritt College in Nashville, Tenn. She took short-term training at Garrett Biblical Institute and at the American University. Last year she spent a sabbatical leave in postgraduate study at Scarritt College.

She is a deaconess in The Methodist Church and has served as Church and Community Worker in West Virginia, at the Scarritt Rural Center in Tennessee, at National College in Kansas City, Mo. and on the Cherokee Indian Reservation.

The pastors and their churches included in the Upper Cleveland Group Ministry are: Rev. Newell C. Bush, Bellwood Charge of Kadesh, Knob Creek and St. Peter's churches; Rev. Mark Rose, Jr., Casar Charge of Kistler's Union, Casar and Pleasant Hill churches; Rev. John Gantt, Cleveland Charge of Lee's Chapel, Mt. Harmony, Mt. Moriah, Mt. Pleasant and New Home churches; Rev. Lee Ellis, Clover Hill and Oak Grove churches; Rev. Byron Nifong, Friendship Church, Fallston; Rev. Grady Burgin, Lawndale-Double Shoals churches; Rev. Merrill Perkins, Palm Tree Church; and Rev. T. A. Swofford, Polkville.

CHARLOTTE DISTRICT EXECUTIVE MEETING

The Charlotte District Executive Committee met on Sunday afternoon, Jan. 21, at Hawthorne Lane Methodist Church, Charlotte, to make plans for three district meetings scheduled for the coming weeks.

The District World Understanding Workshop will be held on March 9 at Dilworth Methodist Church, Charlotte. Registration will begin at 9:30 a.m. and lunch will be served after the morning session.

The District Day Apart service will be held on April 3 from 9:30 a.m. until noon at the Methodist Home in Charlotte, with Mrs. P. H. Gillespie in charge.

May 1 was selected as the date for the Annual District meeting to be held at Hawthorne Lane Methodist Church. Program plans will be completed at a later date, Mrs. John Ramsey, district president, announced.

Dist. Chm. Pub. Relations
Mrs. W. F. Miller

★

N. C. CONFERENCE

Mrs. H. W. Doub

Editor's Note: *Mrs. H. W. Doub, contributing editor to "Woman's Activities" for the North Carolina Conference, was injured in an automobile accident on Tuesday, Jan. 23. Since then she has been a patient in the Moore Memorial Hospital, Pinehurst. In a telephone conversation on Jan. 31, she said she was recovering satisfactorily and hoped to go home from the hospital in a few days. We on the Advocate staff greatly appreciate Mrs. Doub's fine and loyal service to the WSCS and to our paper through her column each week. We join her many friends in wishing for her a rapid recovery.*

BROWN: MISSION IS CALLING OF EVERY CHRISTIAN

Smashing some of the "outmoded images of mission and missionaries" by concentrating on the new "content of mission" is one of the primary tasks of the Methodist Board of Missions, it chief executive declared.

Mrs. Porter Brown, New York, general secretary, on Jan. 12 told the opening meeting of the board's annual session in Denver, Colo., that:

—"the time is past when we can work in isolation as Methodists";

—"I can see a day coming . . . when

the World Division will start no new denominational work";

—"mission has to do with the cruelty systems of our time wherever they are found";

—"mission is the calling of every Christian in all walks of life."

The new concept "has caused consternation as well as loyal support from Methodist churchmen over the country," said Mrs. Brown, a former Denverite, but the church's benevolence funds have increased each year despite the turmoil.

The board does not claim that "all it has done in new areas of missionary witness has been the wisest and best that could have been done," Mrs. Brown averred, but "it has made, is making, and will continue to make what it believes to be the only relevant witness Christians can make today in this torn and needy world." She asserted that the church needs to act responsibly, courageously and trustingly, remembering that "it was for just this kind of mission the church was established."

In reviewing the past year's work and the projection of the board's broad program, Mrs. Brown also reported these major developments:

—"The Woman's Division is making clear that the question is not whether Christians should be involved in these issues (race, human rights, election issues, world understanding, Vietnam) but how Christians should be involved."

—"As much ecumenical participation as possible" by the World Division, including grants to several special projects and several "partnership-in-mission dialogues" across the world.

—The hope for funds to meet urgent requests from Southeast Asia-South Pacific, especially for New Guinea, with "one of the fastest-growing churches in the world." "It may be worse than nothing to baptize hundreds of new Christians and then be unable to furnish leadership to help them from their animism to a firm and adequate Christian faith."

—As to the War on Poverty, "prosperous people need to gain skills in relating to the needs of others. We must learn to work with people without paternalizing or maternalizing them."

—Faced with the dilemma that funds at low interest rates are needed "to stabilize the social scene satisfactorily" but that investment at high rates has yielded income for other mission projects, the board has a policy "of investing a share of capital funds in low-yield investments" managed by the people "entrapped in ghetto circumstances" as a supplement to "get them to act in terms of motivation other than anger, irritation, frustration and violent antagonism."

—"While some countries are asking for more missionaries, in others missionaries are having increasing difficulty" in staying due to government pressures and nationalism. "The urgency to enlist personnel in the church's mission has never been greater, but it is at a different level," especially in the demand for "very specialized skills" in medicine, community development, welfare and social work, education.

NORTH CAROLINA CHRISTIAN ADVOCATE
$3.00 per year. Subscribe now.

• CALENDAR OF COMING EVENTS •

NOTE: If any of the meeting dates or places are in error, please inform the ADVOCATE immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

Feb. 12-16: General Board Meeting, Board of Christian Social Concerns, St. Anthony Hotel, San Antonio, Texas
Feb. 20-22: National Council of Churches General Board, San Diego, Calif.
Mar. 4- 5: Workshop on Evangelism, N. C. Council of Churches, Friends Meetinghouse, Asheboro
Mar. 6- 7: Semi-Annual Meeting, Commission on Chaplains, Washington, D.C.
Mar. 14-21: General Executive and Executive Committees of the Divisions, Board of Missions, and Joint Commission, New York, N.Y.
Mar. 25-30: Annual Meeting, Dept. of Education for Mission, NCC, Philadelphia, Pa.

NORTH CAROLINA CONFERENCE

Feb. 12 : Elizabeth City District Lay Rally, First Church, Elizabeth City
Feb. 13 : New Bern District Lay Rally, Centenary Church, New Bern, 7:00 p.m.
Feb. 14 : Durham District Lay Rally, Civic Center, Durham
Feb. 15 : Burlington District Lay Rally, Front Street Church, Burlington
Feb. 19 : Rocky Mount District Lay Rally, First Church, Rocky Mount
Feb. 20 : Sanford District Lay Rally, First Church, Rockingham
Feb. 21 : Greenville District Lay Rally, Queen Street Church, Kinston, 6 p.m.
Feb. 25 : Wilmington District Conference, Trinity Church, Wilmington, 2:30-5 p.m.
Feb. 26 : Sixth Seminar on Legislation, N. C. Council of Churches, Burlington
Feb. 27-28: Methodist Rural Fellowship Retreat, Providence Church, Goldsboro
Mar. 3 : Sanford District Conference, Page Mem. Church, Aberdeen, 2:30 p.m.
Mar. 5 : Commission on Promotion and Cultivation, Meth. Bldg., Raleigh, 10:30 am
Mar. 9 : Cabinet Meeting
Mar. 9 : Deaconess Board

WESTERN NORTH CAROLINA CONFERENCE

Feb. 11-15: Christian Workers School, Charlotte
Feb. 16 : Annual Meeting, Commission on Methodist Information, High Point, Top of the Mart
Feb. 16-17: Christian Vocations Testing and Guidance Clinic, Greensboro College
Feb. 18-22: Christian Workers School, Concord
Feb. 19 : Regional Seminar on Evangelism, Salisbury
Feb. 20 : Regional Seminar on Evangelism, High Point
Feb. 29 : Regional Local Church Public Relations Workshop, Methodist Information

Stewardship Witness And Renewal Action Group Meetings For The Western North Carolina Conference

District	*Date*	*Time*	*Place*
High Point	Feb. 8	7:30	First, Asheboro
High Point	Feb. 8	7:30	First, High Point
Asheville	Feb. 11	3:00	Central, Asheville
Asheville	Feb. 11	3:00	Higgins Memorial, Burnsville
Asheville	Feb. 11	3:00	First, Hendersonville
North Wilkesboro	Feb. 11	3:00	Boone Methodist Church
Salisbury	Feb. 11	7:30	Milford Hills, Salisbury
Statesville	Feb. 11	7:30	First, Hickory
Thomasville	Feb. 11	7:30	Central, Denton
Waynesville	Feb. 11	3:00	First, Franklin
Albemarle	Feb. 13	7:30	Friendship, Albemarle
Charlotte	Feb. 18	3:00	First, Mt. Holly
North Wilkesboro	Feb. 18	3:00	First, North Wilkesboro
Statesville	Feb. 18	7:30	Broad Street, Statesville
Thomasville	Feb. 18	7:30	First, Lexington
Winston-Salem	Feb. 18	3:00	Central, Mount Airy
Charlotte	Feb. 25	3:00	Belmont Park, Charlotte
North Wilkesboro	Feb. 25	3:00	West Jefferson Meth. Church
Salisbury	Feb. 25	7:30	Epworth, Concord
Statesville	Feb. 25	7:30	First, Lenoir
Thomasville	Feb. 25	7:30	Memorial, Thomasville
Winston-Salem	Feb. 25	3:00	Centenary, Winston-Salem
Gastonia	Feb. 29	7:30	First, Lincolnton
Thomasville	Mar. 3	7:30	First, Mocksville
Waynesville	Mar. 3	3:00	First, Murphy
Gastonia	Mar. 3	2:30	Aldersgate, Shelby
Gastonia	Mar. 7	7:30	Bradley Memorial, Gastonia



MRS. CATHRINE VICK

Dear Girls and Boys:

February is a short month but there are a number of special days in it. On two of them we think about two men who meant much to our country. They helped our nation to become free so that every man could have a better way of life. Jesus came to show us the way God had planned for men and he told us that God is love and that we should show love to each other.

Another special day that we celebrate is coming next week. We call it Valentine's Day. It is a day when we try to show love to people whom we love very much. We make or buy cards to send; we do loving things for people; we plan surprises. It is important that we find many ways to express our love for each other. But we must remember that we ought to do this every day and not just on special days that are set apart. Jesus taught that love is the most important thing in the world and He commanded us to love one another. He also said that we are His friends when we do what He told us to do.

Have you ever thought about what love really is? Perhaps, the best definition can be found in the Bible. It is part of the 13th chapter of I Corinthians. The New English Bible translates it this way:

"Love is patient; love is kind and envies no one. Love is never boastful, nor conceited, nor rude; never selfish, nor quick to take offense. Love keeps no score of wrongs; does not gloat over other men's sins, but delights in the truth. There is nothing love cannot face; there is no limit to its faith, its hope, and its endurance. Love will never come to an end."

I hope you will read these words often. Put them some place in your room where you will see them every day. If you do not understand what some of the words mean, talk about them with your parents or your minister. These words can make a great difference in the kind of a life you live and they can make this a better world in which to live.

AUNT CAY

KITTY GRAY'S VALENTINES

This was Valentine's Day. But for the first time since Eleanor could remember she had not wanted Valentine's Day to come. In the first place, Eleanor was sick in bed, and in the second place, there could be no valentines.

When they were left alone with only each other for company, Eleanor sighed, "Just think, Kitty Gray, no valentines today! It is hard enough to be sick in bed—and then not to have any valentines! But we mustn't let anyone know we feel badly about it, for with the doctor bills and extra things I have to have to get well again, there just isn't anything left for valentines." Eleanor tried to smile, as she retied the little blue bow on Kitty Gray's neck. Then she lay back against the pillow to rest.

Kitty Gray curled up beside her and sang a little purring song, until she was sure that Eleanor was asleep. Then very softly she got up and jumped from the bed. Down the stairs she ran, and out through the door, which mother had just opened.

"Meow!" cried Kitty Gray.

"What's the matter?" neighed Black Prince.

"I'm looking for a valentine," said Kitty Gray; "tomorrow is Valentine's Day, and I must find a valentine for Eleanor."

"Oh, dear!" said Black Prince; "I wish I could help you. I'd like to send my love to Eleanor, too; for she is always kind to me, and I miss her. But, what could I do?"

"Let me have a few of the nice long hairs from your tail," said Kitty Gray; "I'll take them to her for your valentine."

So Black Prince pulled out the two longest and blackest hairs from his tail and gave them to Kitty Gray.

Just outside the barn, Kitty Gray met old Waddles, Eleanor's pet duck.

"Where are you going?" quacked old Waddles, when he saw Kitty Gray with the two long hairs in her mouth.

"I'm looking for valentines," said Kitty Gray. "Tomorrow is Valentine's Day, and I must find a valentine for Eleanor."

"Quack! Quack!" replied old Waddles; "I'd like to send my love to Eleanor, too; for she is always kind to me, and I miss her. But what could I do?"

"Let me have two white feathers from your wing," said Kitty Gray. "I'll take them to her for your valentine."

So old Waddles pulled from his wing the two largest and whitest feathers he had and gave them to Kitty Gray.

Under the big oak tree Kitty Gray met Frisky, the squirrel.

"Where are you going?" asked Frisky when he saw Kitty Gray with the two long hairs and the two white feathers in her mouth.

"I'm looking for valentines," said Kitty Gray; "tomorrow is Valentine's Day, and I must find a valentine for Eleanor."

Frisky frisked his tail this way and that, as he replied, "Oh, dear! I'd like to send my love to Eleanor, too; for she is kind to me, and I miss her. But what could I do?"

"Let me have one of those fine acorns from your nest," said Kitty Gray; "I'll take it to her for your valentine."

So up the tree scurried Frisky and returned with the roundest acorn in his nest.

On the way back to the house, Kitty Gray met Teddy, the little neighbor boy.

"Where are you going, Kitty Gray?" asked Teddy, when he saw Kitty Gray with the two long hairs, the two white feathers, and the fat round acorn in her mouth.

"I'm taking these valentines to Eleanor," replied Kitty Gray; "they are from her friends."

"Ho! Ho!" laughed Teddy; "you're just the one I'm looking for," and he pulled a clean white envelope from his pocket. "I have a valentine for Eleanor. She's my friend, too. Will you please take mine?" So he untied the little blue ribbon on Kitty Gray's neck, and ran it through a hole in the corner of his envelope. Then he tied the bow again so that the valentine was safe.

When Kitty Gray reached Eleanor's room again, she was just waking from her nap.

"Why, Kitty Gray!" she exclaimed when she saw the two black hairs, the two white feathers, the fat round acorn and the clean white envelope. "Why, I do believe you are bringing me valentines from all my friends. Yes, it is Black Prince, old Waddles, Frisky, and even Teddy. What a lot of valentines!" And Eleanor hugged Kitty Gray so tight she could hardly purr.

Mary Odell

RIDDLES

What is it that is always coming but never arrives? Tomorrow. When it arrives, it is today.

Why can hens lay eggs only during the day? Because after dark they are roosters.

What goes all the way from New York to San Francisco without moving an inch? The road.

ANSWERS FOR LAST WEEK

Princess; Twin; Laughter; A stout, strong man; Beloved; Friendship; Father of great multitude; Rock; Saved from the water; Life.

Five Scouts Receive God And Country Award In Mt. Airy

On Sunday morning, Jan. 21, at the 11 o'clock worship service at Central Methodist Church, Mount Airy, five Boy Scouts received the coveted God and Country Award. They are Brian Crutchfield, son of Mr. and Mrs. Charles Crutchfield; Kelly Graves, son of Mr. and Mrs. Ben Graves; Jimmy Griffin, son of Mr. and Mrs. James Griffin; Bill Miller, son of Mr. and Mrs. W. J Miller, Jr. and grandson of Dr. and Mrs. Walter J. Miller, former pastor of Central Church; and David Rives, son of Mr. and Mrs. George Rives.

The God and Country Award is one of the highest awards a scout can receive and it is the highest award the church can bestow upon a scout. To attain this award means the fulfillment of a most significant program of achievement in the major areas of Christian Faith, Christian Witness, Christian World Outreach, Christian Citizenship, and Christian Fellowship. The program takes about a year to complete.

Some of the requirements the boys passed off were to give evidence of regular Bible reading and prayer; a number of Bible passages were committed to memory; each scout led the devotional period of the class sessions; maps were made locating the mission stations of The Methodist Church abroad and various church-related institutions in the United States; papers were written about such subjects as the National Council of Churches of Christ, The World Council of Churches, the United Christian Youth Movement and others; various businessmen in the community were interviewed as to how they carried out their personal convictions and Christian witness in their day-by-day business affairs; a serious study was made concerning the sacraments of Baptism and Holy Communion as well as a number of Christian symbols and their meanings; a study was made as to how The Methodist Church began and also about the beginnings and growth of Methodism in the Mount Airy area (Miss Ruth Minick, local church historian conducted this part of the program); Mr. Ralph Cooke, head of the Surry Community Action Program, was interviewed as to what programs were being carried on in and around Mount Airy with regard to assistance to the less fortunate; and a study was made of the full-time positions open to young men in various fields of church work. Aside from these, several other requirements were fulfilled including a large number of individual and group service projects. Also, each recipient had to have at least 75% attendance at church school, church services, and youth fellowship meetings. It was stated at the presentation service that each of these boys had better than 90% attendance before beginning the God and Country program, during the program, and that each is still maintaining this record.

Mr. Charles S. Vaughn, director of Christian Education at Central, was instructor for the God and Country class. Richard Vaughn, Scoutmaster, and Mickey Watson and Dan Pendleton, the Assistant Scoutmasters, were also recognized for their faithful and commendable leadership. D. Edwin Bailey is the pastor.



Left to right: Charles S. Vaughn, instructor of the God and Country Class; Kelly Graves Star Scout; Jimmy Griffin, Star Scout; Bill Miller, Star Scout; David Rives, Star Scout, and Brian Crutchfield, Eagle Scout.

Nine Fayetteville Scouts Honored

Scout Sunday was observed on Feb. 4 at the Saint Matthew's Methodist Church, Fayetteville, with nine scouts receiving special honor. Three Eagle and six God and Country candidates were guests of the Methodist Men's Club for breakfast at 7:30 a.m., and received their awards at the eleven o'clock worship service.

The three scouts receiving the Eagle rank were Mike Dupree, Bruce Brown, and John Olynick.

The six scouts receiving the God and Country Award were Andy Hewitt, Randy Perry, Shawn Schultz, Chris Simpson, Dennis Swan, and Floyd Thomas. These boys have worked with Rev. S. D. McMillan, Jr., pastor, for a year in the areas of Christian Faith, Christian Outreach, Christian Witness, Christian Fellowship, and Christian Citizenship. They received a letter of congratulations from Bishop Paul N. Garber in presentation ceremonies at the eleven o'clock worship service.

NORTH CAROLINA CHRISTIAN ADVOCATE
$3.00 per year. Subscribe now.

Available

6½% INTEREST

(Yield to Maturity)

REGISTERED
FIRST MORTGAGE
CHURCH BONDS

For Information
Call or Write:

Church Investors

DeKalb-Peachtree Airport
Atlanta, Ga. 30005
Telephone: 451-5431

HIGH POINT COLLEGE

SENIOR METHODIST COEDUCATIONAL

FULLY ACCREDITED

BACHELOR OF ARTS			BACHELOR OF SCIENCE	BACHELOR OF ARTS IN TEACHING
Art	Music	Social Studies	Biology	Art Education
English	Sociology	Political Science and History	Business	Business Education
Economics	Philosophy		Chemistry	Elementary Education
Languages	Psychology		General Science	Music Education
History	Religion		Mathematics	Physical Education

Write: Admissions, Dept. C., High Point College, High Point, N. C.

Scholarship Given at Brevard in Memory of Rev. J.L.A. Bumgarner

An annual tuition scholarship has been established at Brevard College in memory of the late Rev. J. L. A. Bumgarner, a minister in the Western North Carolina Annual Conference from 1916 until his death Oct. 2, 1967.

The scholarship, announced this week by President E. K. McLarty, Jr., is being given by his son, Dr. John R. Bumgarner of Greensboro.

A native of Wilkes County, the Rev. Mr. Bumgarner was among the first to leave that county for college. While a student at Athens and Chattanooga University, he recruited students during some of the summers. He headed Fairview College at Traphill, N. C., one of the numerous church academies for some years.

In the pastorate he always seemed to sense prospective college students and helped a number of them to secure scholarships. He was a member of a family of eleven children and knew what it meant to secure an education under seemingly impossible circumstances. He instilled a desire for overcoming difficulties in order to reach a goal in life.

When he was 47 years of age, he took his family and moved to Wilkes County to fulfill a vow to return to his home county and invest his life there in service to his own people.

Although this meant that his own children would grow up under less desirable circumstances, he lived to see all of them receive the equivalent of a college degree and four of them obtain graduate degrees. One of the five, the Rev. G. W. Bumgarner, is pastor of Lebanon Methodist Church in High Point.

In accepting the scholarship, President McLarty stated, "Brevard College is delighted to accept a scholarship in memory of one whose devotion to the excellence of education was so evident throughout his ministry." Dr. McLarty indicated that the tuition grant would be used to help worthy students of limited resources.

Something To Think About

Atending the Belmont Subdistrict MYF Watchnight Service at Park Street Methodist Church, I had a unique experience as I received Holy Communion. The thought came, "You can begin again at the place of your first beginning." The lovely sanctuary of Park Street rests on the approximate location of the old parsonage, where I was born when my father served this church.

As I remembered Jesus' words, "Ye must be born again," a new sense of fulfillment and joy came into my life. New life can come particularly in significant surroundings, but it is not dependent on them. It depends on our response to the God who was in Christ. Do you "intend to lead a new life?"

J. C. Grose, Jr., Pastor
Stanley Methodist Church

✧ ✧ ✧

Covetousness has for its mother unlawful desire, for its daughter injustice, for its companion violence.—*Arabic.*

Methodist News Round-up

The offices of the Methodist Building at Jackson, Miss. were burglarized on a recent Saturday night. An approximate amount of $500 was taken from various petty cash deposits, as the intruders systematically riffled file cabinets and drawers. Total take from the offices of the *Mississippi Methodist Advocate* was 65 cents. When the thieves entered the office of the conference treasurer, they found the cupboard bare, since no checks or cash were ever left overnight.

★

FLORIDA CHAIN IN FULL SWING

The Florida Chain of Missions began its swing around the state on Jan. 14. The visit of missions teams to 19 cities of Florida will be concluded on Feb. 27. An annual event sponsored jointly by the churches of all major denominations, it has been in operation for 38 years.

This year seven Methodist missionaries are among the group of speakers and resource persons making the tour. Last year over 200,000 persons heard the speakers, who came from 11 countries.

★

INDIAN BISHOP DIES

Bishop P. C. Benjamin Balaram, 59, head of the Lucknow Area of the Methodist Church in Southern Asia (India), died of a heart attack on Jan. 17 in Lucknow.

Elected a bishop by the India Methodist Central Conference in 1965, Bishop Balaram was the episcopal leader of 20,836 Methodists in the Bengal and Lucknow Conferences, which comprise the Lucknow Area. He was one of four Methodist bishops in India.

Bishop Balaram was a leader in both Methodist and ecumenical circles in India. He was president of India Methodism's Board of Lay Activities and chairman of its Council on Literature and Publications. In December he had chaired a Protestant-Roman Catholic dialogue in India. He was a member of the executive committee of the National Christian Council of India and of the Commission on the Structure of Methodism Overseas (COSMOS).

★

THRIFT TO BE HONORED

A special feature of Founders' Week at Florida Southern College will be the honoring of Dr. Charles T. Thrift, Jr. on the tenth anniversary of his presidency of the college. Principal speakers for the Feb. 14 recognition meeting at Lakeland will be Senator George Smathers and former Governor Farris Bryant.

Dr. Thrift is a native of North Carolina and the product of a Methodist parsonage. His father, Rev. Charles T. Thrift, now deceased, was a member of the North Carolina Conference, and he himself is a graduate of Duke University and the Duke Divinity School. Thrift has been at Florida Southern, either in a teaching role or in an administrative capacity for 28 years.

★

AUSTRALIAN METHODISTS VOLUNTEER

A group of 184 Methodist volunteers have left Sydney, Australia to do construction work at missions on the islands of New Guinea and New Ireland, northeast of the island continent. Mostly in their early 20s they include carpenters, mechanics, electricians, secretaries, nurses and teachers. Included in the work projects are construction of new high schools and other buildings.

All have paid their own fares for the mission undertaking, and some will be gone for as long as a full year.



FAYETTEVILLE LAYMAN HONORED

William Carl Johnson, left, was elected Methodist Man of the Year at Johnson Memorial Methodist Church, Fayetteville, recently. Shown presenting him a gold watch from the Methodist Men's Club is the Rev. James Lancaster, Jr., pastor. Mr. Johnson, long active in the church has a twenty-year perfect attendance record. He was for 16 years church school superintendent, has served for 18 years on the Official Board, is now head usher, assistant church school superintendent, and an active member of the Methodist Men's Club.

MARS HILL COLLEGE

Mars Hill, North Carolina



Classroom — Administration Building

Fully accredited liberal arts senior college . . . B.S., B.A., B.M., B.M.E. degrees; majors in art, biology, business, chemistry, classical languages, drama & speech, education, English, French, German, Spanish, home economics, mathematics, history & political science, physical education, music, religion & philosophy . . . Beautiful campus, 1324 students . . . For catalog write Director of Admissions.

NORTH CAROLINA
Christian Advocate

VOLUME 113 GREENSBORO, N. C., FEBRUARY 15, 1968 NUMBER 7



United in Service

Assembled during one of the high moments of the simultaneous annual meetings of the Methodist and Evangelical United Brethren Boards of Missions are these participants in a service of recognition and commission for new missionaries and deaconesses. The service was Sunday evening, January 14, at Trinity Methodist Church in Denver, Colo.

It was a joint Methodist-EUB service and was symbolic of the coming together later this year of the two boards to form a single Board of Missions of the new United Methodist Church. The group includes the 12 new EUB and Methodist missionaries and leaders of the two boards who took part in the service. The new mission workers will serve in the U.S. and five overseas countries.

The group includes: *First row* (left to right)—Miss Norma Jean Kehrberg, EUB missionary going to India; Mrs. Robert M. Terhune, Methodist missionary going to Japan; Mrs. Lindsay B. Smith, Methodist missionary going to Bolivia; Mrs. Roger E. Miller, Methodist missionary going to Korea; Mrs. John E. Francis, Methodist missionary going to Japan; Miss Sandra Lynn Crater, Methodist deaconess, and Miss Carol Ann Browning, Methodist deaconess.

Second row (left to right)—Mrs. A. B. Pfeiffer, vice-president of the Woman's Division, Methodist Board; Mr. Terhune; Bishop W. Ralph Ward, president of the National Division, Methodist Board; Dr. Smith, Bishop Roy H. Short, president of the Methodist Board; the Rev. James T. Reuteler, Methodist missionary going to Malaysia; Bishop Dwight E. Loder of the Methodist Board, preacher for the service; Mr. Miller; the Rev. Dr. John F. Schaefer, general secretary of the EUB Board; Mr. Francis, and Bishop R. Heininger, president of the EUB Board.

Carolina Briefs

¶ Rev. and Mrs. R. Marsden Kitley of Trinity announce the birth of a son, Ralph Marsden Kitley II, on Dec. 24 at High Point Memorial Hospital. Mr. Kitley is pastor of Mt. Vernon Methodist Charge.

¶ The Rev. and Mrs. John E. Davis, Jr., announce the birth of their first child, Michael Todd, born on Feb. 1. Mr. Davis is the minister of Salem Methodist Church in Morganton.

¶ The Rev. Charles A. Jackson, Jr., a member of the South Georgia Annual Conference who is on the faculty of Emory University, preached at Central Methodist Church, Kings Mountain, on Feb. 11 for the morning worship service.

¶ The Western N. C. Conference Asbury Alumni Club will meet Tuesday, Feb. 27, 6:30 at Morris Chapel Methodist Church, Walkertown. Reservations for the meal are to be mailed to the Rev. Jim Ingram at Walkertown by Feb. 24.

¶ Walter F. Anderson of Raleigh, a prominent Methodist layman, will preach for the Lay Revival at West End Methodist Church, West End, Feb. 18-21. He will speak at the 11:00 a.m. service on Sunday and then Sunday through Wednesday nights at 7:30. The pastor of the host church, the Rev. J. D. Aycock, and the West End congregation cordially invite the members from churches in the area to these services.

¶ Mrs. W. Kenneth Brown was chosen "Junior Clubwoman of the Year" in Albemarle and presented an award at the annual banquet of the Junior Woman's Club on Feb. 2. Her husband is minister of education at Central Methodist Church in Albemarle, and she is employed part-time at Main Street Methodist Church. She has been a member of the Junior Woman's Club for the past two years, and is currently serving as chairman of the Ways and Means Committee.

✧ ✧ ✧

HOLLOWAY RESIGNS FROM HOSPITALS AND HOMES BOARD

Bishop Fred G. Holloway has announced his resignation as chairman of The Methodist Church's Board of Hospitals and Homes, effective April 1. In explaining his action, Bishop Holloway stated: "In view of the fact that a new man is coming in as general secretary on that date, continuing as chairman would mean a great deal of time and attention that my other responsibilities do not permit me to provide."

Dr. Olin E. Oeschger, general secretary, had requested retirement from the Board of Hospitals and Homes during its annual meeting last month. Bishop Hollaway has served as chairman of the board since 1960, and his term normally would have ended this summer with his retirement.

A new chairman will be chosen later this year by the comparable board in the new United Methodist Church which will come into existence in April.

Steadying the Ark

By Melton E. Harbin

"And when they came to the threshing floor of Nacon, Uzzah put out his hand to the ark of God and took hold of it, for the oxen stumbled. And the anger of the Lord was kindled against Uzzah; and God smote him there because he put forth his hand to the ark; and he died there beside the ark of God." II Samuel 6:6-7.

I wonder if we do not see in this incident out of scripture a word for our times. Surely, as regards the Church — if we equate it with the ark—the oxen have stumbled again and it appears in danger of toppling. At least, so say the critics of our time.

That the Church is in trouble we can have no doubt. Many have undertaken to diagnose its illness. The symptoms are recited over and over again: irrelevant; divided and divisive; lost its prophetic voice (decline of preaching); its end product is all too often a pious do-gooder who does not see the relation between holy habits and holiness of life; it is stifled and muted by its own institutionalism (here we are told we should not spend large sums of money on building new church buildings, but spend it rather on programs of service to the needy at home and abroad); lost its sense of mission, etc., etc.

How they are multiplied today who put out their hand to steady the ark! No one has been struck dead for attempting this, as far as I know, (come to think of it, perhaps, that is why some of the boys are saying, "God is dead") but the rash of books, articles, speeches and sermons analyzing, criticizing and telling us what's wrong with the Church is, I am beginning to believe, more the hand of Uzzah than the Word of God.

To be sure we need to criticize the Church as an institution—to scrape the barnacles off the hull occasionally—but I wonder if we are not presently caught up in an excessive self-criticism which has gone beyond the healthy stage and become a sort of neurotic self-concern.

Ministers today are often characterized by: a loss of nerve; confused theology; of suffering a loss of image; loss of public confidence.

It behooves us to be concerned about the church, our ministry, and our witness as lay people, but not, I think to the point of losing sight of something fundamental in our message and witness: *God is sovereign and the Church is indestructible.* The time has come, in the words of a popular song twenty years ago:

> . . . to accentuate the positive
> Eliminate the negative!
> Latch on to the affirmative,
> Don't mess with mister in-between!

Listen to this:

"Dearly beloved, the Church is of God, and will be preserved to the end of time, for the conduct of worship and the due administration of His Word and sacraments, the maintenance of Christian fellowship and discipline, the edification of believers, and the *conversion of the world.* All, of every age and station, stand in need of the means of grace which it *alone* supplies." There is no equivocation here!

Let us not forget the word of Jesus when he said," . . . I will build my church and the gates of hell shall not prevail against it!" I still believe that.

Paul Scherer in his book, "The Word That God Sent" (p. 50) recalls Thomas Carlyle's story about the boy from the country who was one of the guests at a formal dinner and got a large piece of hot potato in his mouth. Much to the embarrassment of everybody he took it out in the palm of hand and laid it on his plate. As they all cleared their throats and refused to meet his eyes, he looked calmly around and said, "You know some fools would have swallowed that!"

We ought to be careful lest we swallow the idea that the Church is through, that its glorious days are past, and that there is nothing for us to do but be brave and go down with the ship.

It's time again, I say, for us to sound a positive note. "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" (I Cor. 14:8.)

God is alive and in His world, the winds of His spirit are blowing afresh across the world. "Listen to the wind, Nicodemus," said Jesus. "Put up your sails, the wind is blowing," he says to us now.

The Bible is still the word of God relevant for this time and for all time as he illumines our minds to understand.

The Church while needing renewal is yet being renewed. The Ecumenical Movement, the new indigenous churches around the world, the breakdown of segregation, the revival of the small group in quest of spiritual reality, etc., are all signs of its renewal.

The Gospel is still a joyful sound and there are those who are hungering and thirsting to hear it. As Bishop Ensley reminded us, sin, suffering and death are still the points where the human spirit cries out for some answer to his existence. To many in our time the Word of God may be an offending Word, but it is still a saving Word.

When Jesus commissioned the seventy and sent them forth we read that they "returned with joy, saying 'Lord, even the demons are subject to us in your name'." I believe the same joy can be ours again in the Church and we can see the demons of our present time exorcised if we are faithful to our mission. Upon hearing their reports Jesus in a movement of ecstatic vision cried: "I saw Satan fall like lightning from heaven."

Dear friends, the battle is *not* over, but the outcome has already been decided. It was decided at Calvary. The Resurrection was its seal. The kingdom of God is at hand. Let us tell the world this good news!

The Rev. Mr. Harbin, minister of Central Methodist Church in Monroe, gave this devotional at the meeting of the Western North Carolina Board of Missions on Jan. 22 in High Point.

Lay Groups Propose Changes

The General Board of Lay Activities met in joint session with members of two boards or "departments" of the EUB Church on Jan. 25-27 in Evanston, Ill. and proposed that the new United Methodist Church do something about low salaries of Methodist ministers. Using data gathered in a Philadelphia Annual Conference project, the group recommended that the stewardship staff of the proposed General Board of the Laity "develop a means by which the local congregations become aware of the need to raise ministers' salaries."

It was pointed out that ordained ministers have an average salary below that of other professions with similar training, and that the rate of increase in ministers' salaries during the 1960-65 period was below that of other wages and salaries in the United States. The report also pointed out that the salaries of both Methodist and EUB ministers are below the average of ministers as a whole.

The two EUB groups meeting with the Methodist board were the Department of Christian Stewardship and the Department of Men's Work.

A new field service program was proposed which would provide for more realistic training of local leadership on the basis of local needs. The plan calls for dividing the nation into 20 regions with the Board of Laity having staff personnel at work in each of them.

Continuance of the "Lay Witness Mission" program begun in the Southeastern Jurisdiction was also recommended.

A place and date for the first national men's conference of the new United Methodist Church was tentatively set for Purdue University, Lafayette, Ind., July 11-13, 1969. The theme selected for the conference is "United in Christ—Obedient in Service." About 5,000 men from all over the country are expected to participate.

Among those who brought addresses was the Rev. Dr. Nordan C. Murphy of New York. He told the 100 or more church leaders, "To the cry in our culture that 'we've never had it so good,' we must respond that never has such a heavy burden been put on the Christian conscience." The EUB clergyman also expressed concern for our stewardship of natural resources. "One of our most serious concerns as stewards is to become concerned with the atmosphere and with minerals." He warned that even when we solve the problems of war and civil rights we will be in danger of having "no place to call home" because "we have raped the land and polluted the atmosphere."

An important position paper, prepared by a group of laymen, theologians, pastors and bishops was presented with reference to the role of the layman in the future United Methodist Church. Worked out over the past three years, it will be sent to the Uniting Conference in Dallas.

"The Christian layman has difficulty understanding the Church's mission, its relevance to current ferment, his place within the congregation, his assignment in the world, whether there is hope in the future, and how God is involved in it all," the statement notes in a preface. "The time has come for the United Methodist Church to state more clearly how the laity is to be understood and how its task is to be conceived."

The nine-page statement includes such areas as the laity's "response to the call of God," work within the congregation, the institution of the church in mission, and involvement in humanity.

"The concept of the 'laity' implies a conscious recognition and response to the call of God," the statements notes. "He calls every man. Only those who are sensitive to the call and respond in faithful obedience, enter this relationship. These are the servant people of God who are chosen for special service, not for special privilege."

"Distinctions between 'layman' and 'clergy' . . . are functional and serve to clarify the division of labor which is necessary to carry out the assignment given to the (people of God)."

The paper says that "the congregation functions as one of the agencies through which people are commissioned by God for service," some entering full-time service in the church and others being "sent into secular society to be servant-witnesses."

Concerning the institution of the church in mission, the statement asserts that "the Christian layman acknowledges the importance of uniting his efforts with those of all Christians in achieving together what cannot be accomplished personally." "Such cooperative effort," it continues, "includes and reaches beyond the local congregation (and) results in denominational and ecumenical commitment (which) necessitates an institution (and) a structure."

Discussing involvement of the Christian layman, the paper notes that he "is sent from the inspiration of the sanctuary into the ferment of society as a witness with a message of hope, to work quietly for reconciliation and reclamation, and sometimes to suffer redemptively" and adds that "he called to be the conductor of creative power and purpose to . . . centers of society."

"The laity exists to serve secular man in secular society. This is the arena in which the people of God are to work. The secular world, made by God with unlimited possibilities for good or evil, has to be redeemed . . . alienated from its true ends by refusing the will of God, (it) has to be converted to the right course.

"The vocation of a Christian is to recognize, identify with, and extend the action of Christ into the world. The laity can penetrate the world of work and of leisure time with the influence of God and demonstrate how humanity can be enriched through the arts, loving service to meet human needs, dialogue to create broader understanding, and travel which fills life with new experiences and insights."

Legislation Seminar Planned This Month in Burlington

A statewide Churchmen's National Legislation Seminar is planned for Monday, Feb. 26, at the First Presbyterian Church in Burlington. It will be sponsored by the Committee on Legislation and Public Morals of the Commission on Christian Social Action of the N. C. Council of Churches. The Rev. Jack Crum of Raleigh is director of Christian Social Action for the Council, and the Rev. Ralph Fleming of Raleigh is chairman of the sponsoring committee.

Registration will begin at 9 o'clock. Mr Fleming, minister of Westover Methodist Church, will give an opening statement on why the church should get involved. A discussion period will follow on what U.S. domestic policy should be in regard to poverty, civil rights and the riots. The leader will be Dr. Charles S. Spivey, Jr., executive director of the Department of Social Justice of the National Council of Churches. Discussants will include the Rev. Robert McClernon, minister at Watts Street Baptist Church in Durham, and the Rev. J. T. McMillan, minister of St. James AME Church in Winston-Salem.

Dr. Vance Barron, minister of the University Presbyterian Church in Chapel Hill, will lead the worship period at 12:15.

Following lunch at the church, the afternoon session will begin at 2 p.m. Topic for discussion will be what U.S. foreign policy should be in the context of the east-west confrontation, the conflicts in Vietnam and the Middle East, the Korean situation, and the world struggle for development.

Leader of this session will be Dr. Robert S. Bilheimer, executive director of the National Council's Department for International Affairs. Discussants will be the Rev. H. Claude Young, minister of Maple Springs Methodist Church in Winston-Salem, and the Rev. Albert L. Hockaday, minister of Mt. Pisgah United Presbyterian Church in Rocky Mount. A closing statement will be given by the Rev. Mr. Crum.

Registration blanks should be mailed to Mr. Crum by Feb. 17.

NORTH CAROLINA

CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western North Carolina Conferences of The Methodist Church

ESTABLISHED 1855

James C. Stokes—Editor and Manager

Address all correspondence to P. O. Box 508, Greensboro, N. C. 27402

Second-class postage paid at Greensboro, N. C. Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., 429 W. Friendly Avenue, Greensboro, N. C. 27401

Single subscriptions, $3.00 a year; every family plan: each subscription, $2.50 a year. All subscriptions payable in advance. Obituaries and resolutions, $2.00 for the first 100 words; $2.50 per hundred for next 200 words; 3 cents per word for all over 300 words.

The Methodist Board of Publication

O. Kelly Ingram, Durham, President, H. G. Allen, Statesville; N. E. Edgerton, Raleigh; T. C. Hoyle, Jr., Greensboro; Charles E. Jordan, Durham; L. W. Routh, Greensboro; Wilson O. Weldon, Nashville, Tenn.; Carl C. Wooten, Kinston.

EDITORIALS

★

LET'S STRESS ATTENDANCE MORE

The other Sunday I shook hands with a man coming out of church who wore on the lapel of his coat a long string of perfect attendance pins. He must have had pins for fifteen or eighteen years

This very experience brings out the fact that you can still find attendance award pins, and the Methodist Publishing House does still sell them. But they are about as scarce as hen's teeth. Why? For one thing, The Methodist Church has for years been discouraging the giving of recognition for perfect attendance at Sunday school. The position is that people ought not to go to Sunday school just to get an award; that the recognition of perfect attendance over a period of time is an encouragement of a wrong motivation.

The longer we think about this point of view the less we think of it. Not being a specialist in Christian Education, we admit that our view may not be in line with the thinking of the experts.

This we do know: that average attendance in our church schools is dropping off. We realize that the reasons for this are many—not just one. But one reason may well be our de-emphasis upon the importance of regular attendance.

We contend that if a boy or girl or an adult has attended church school for 52 consecutive Sundays it is an achievement worth recognition. We further contend that The Methodist Church is losing a wonderful opportunity to impress its members with the importance of regular attendance by not highlighting attendance achievements. We feel that this is an instance where the practical realities should bear greater weight than whatever pedagogical principles may be involved.

It stands to reason that if people are properly recognized for good attendance, others will be impelled to follow their example. Moreover, in the recognition ceremonies, the importance of stewardship of time, of developing regular habits of worship and study, of fulfillment of church vows, can all be brought out in an effective way.

Not only so, but all of us—including Christian education specialists — ought to face up to this fact: no educational process goes on where the bodies are not present. To be sure, the presence of the body in the classroom does not insure that the mind will be there also. But it is certain that the mind cannot be there if the body is absent.

In other words, let us not disdain methods and practices which are calculated to get more people to Sunday school and church. We see no moral reason why every boy and girl should not be challenged to try for a perfect attendance record. Maybe in some cases, he will start it up only for the pin. But who knows? Perhaps he will keep it up because he likes the experience. And in any case, he will be better off in church school on Sunday morning than any place we know of.

We don't know whether all this makes sense or not but you may bet your buffalo nickel it would make increased attendance.

OURS IS A GOSPEL OF HOPE

In his classic chapter on love (I Cor. 13), the apostle Paul concludes with these words: "So faith, hope, love abide, these three; but the greatest of these is love."

The early church laid great emphasis upon love or charity. And the Reformation brought faith into sharp focus. But what about hope? While this element of the Christian perspective has not been entirely lacking, it has often been relegated to an insignificant corner, if not branded as irrelevant—especially to an action-conscious age.

A German theologian who is now teaching at the Duke Divinity School has made a significant contribution toward bringing the Christian hope into the position which it should properly occupy. This is Dr. Jurgen Moltmann, who is teaching this year on a visiting professorship. His book, *Theology of Hope*, which recently came out in an English language version, is in its sixth printing in Europe and has been termed an important "step beyond the social-action Christianity of today."

Moltmann has offered to the Christian world an extremely important corrective. He states that all Christian belief is founded on the truth of Christ's resurrection, and that in this God-event lies the hope for a better world. "The hope of resurrection," Moltmann declares, "must result in a new understanding of the world—a world of immense possibilities and a world in which we can serve the future."

"Ours is an age standing within the horizon of a new future. To disclose to it the horizon of the future of the crucified Christ is the task of the Christian church." In his work, Moltmann calls on historians who would ignore the Resurrection to "view it as a history-making event in the light of which all other history is illumined, called into question, and transformed. The Resurrection has set in motion an eschatologically-determined process of history whose goal is the annihilation of death . . . and a new totality of being."

We need constantly to be brought back to a realization that ours is not a gospel of self-salvation; that it is through the grace and power of God that the world is being redeemed. When we preach and live as though the redemption of the world depends mainly upon us, we grow fainthearted at the immensity of the problems which we face. Soon we begin to see that humanly speaking, there are no solutions to our difficulty.

On this basis, we cannot offer any hope for the world, and the preaching of the gospel trails off into a whimper, or ends with a call for desperate action, or seems to suggest bitter resignation to the fates that be. This is not the gospel of Jesus Christ, the gospel given to us in the books of the New Testament.

As Dean Robert E. Cushman has put it, "At the center of Moltmann's restatement is his claim that the Christian hope of final redemption is in fact a present imperative for restructuring the orders of human life now. Hope is thus not merely the assurance of the believing Christian, but a pressing vocation—one which 'comfortable Christianity' has often both ignored and shunned."

If the redemption of the world—of individual people, and of its various social entities—can be believed in and preached within the context of the Christian hope, a new note could be sounded in our churches, and we would enter into the task of remaking our world after the will of God with fresh vigor and a new spirit of optimism.

1972 GENERAL CONFERENCE SHOULD BE IN SOUTHEAST

We are happy to note that one of the three cities now being considered as the site for the 1972 General Conference of the United Methodist Church is Memphis, Tenn. The other two are Baltimore, Md. and New York City. While we have no doubt that Baltimore and New York would be handsome and hospitable hosts to the quadrennial meeting, we feel that there is strong justification for giving the nod to Memphis.

The fact that Memphis is more centrally located may not be a crucial consideration. However, of greater significance, it seems to us, is the fact that never yet since the unification of 1939 has the General Conference been held within the geographical boundaries of the Southeastern Jurisdiction. This cannot be said of any other existing jurisdiction.

Perhaps there were justifiable reasons for this, in the past. If this was the case, it certainly is not the case now. We hope the Commission on Entertainment and Program will accept the invitation of Memphis.

Minister Attends Fiftieth Wedding Anniversary of Couple He Married

The Rev. J. E. B. Houser of Weaverville, retired Methodist minister, had a very unusual experience recently. He was a guest of honor at a fiftieth wedding anniversary of a couple whose marriage he had performed fifty years prior to that time.

Mr. and Mrs. James L. Maness of Hickory were observing their golden anniversary in Hickory, and they came to Weaverville to take the Rev. Mr. Houser and his wife to Hickory for the happy occasion on January 31, when relatives and friends from far and near gathered to wish them joy.

In 1918 when Mr. Houser was a young minister, he was sent to Badin in Stanly County for his first pastorate. At that time, he said, the Methodists were meeting in the schoolhouse. A young couple came to him to be married and the ceremony was held at the parsonage. Mr. and Mrs. J. L. Maness began their married lives.

Years passed—a half century of them—and the Manesses had children and grandchildren, who wanted to plan a big observance of the golden anniversary. They thought of the red-headed young preacher who performed the wedding ceremony—someone found his name in the Conference Journal, and he was invited to the dinner party and the open house.

Mr. Houser says that this is probably the most unusual experience for him in all his 42 years as a Methodist minister. He retired from the active ministry in 1960.

Rev. William B. Penny Dies

The Rev. William Burbanks Penny, 67, of Highlands died on Feb. 10 at Highlands Hospital after a brief illness. He was minister of the Highlands Methodist Church in the Waynesville District.

He is survived by his wife, the former Agnes Jones; a daughter, Mrs. Paul W. Yount, Jr., of Stony Point, N.Y.; two sons, W. E. Penny of Hendersonville and Robert L. Penny of Tuscaloosa, Ala.

A native of Wilmington, the Rev. Mr. Penny joined the North Carolina Conference of The Methodist Church in 1938, transferring to the Western North Carolina Conference in 1943. During his thirty years in the Methodist ministry, he served charges in Belhaven, Raleigh, Cramerton, Archdale, Murphy, Charlotte, Gibsonville, High Point, Salisbury, Concord and Candler. His most recent appointments were Long Street-Yadkin in Salisbury, Westford in Concord and Acton in Candler.

He received his A.B. and L.L.B. degrees from the University of North Carolina, B.D. degree from Union Theological Seminary in Richmond, Va., and studied at Duke University and Emory University.

Funeral services were held on Feb. 12 at Brunson Memorial Chapel in Hendersonville.

✧ ✧ ✧

The church which preaches salvation from God in Christ is the most pertinent, most needed, and relevant thing in the world today.

Sidney Boone

Editorial Potpourri

•

WHAT CAME OF THE UNICEF DAY—

Remember national UNICEF Day? That was last Oct. 31, and lots of you boys and girls made your "trick or treat" rounds for pennies, nickels and dimes for needy children around the world. When the coins were all stacked together they made a total of $2,712,000. Then, when they were spread out, they went all over the world in the form of vitamin capsules, vaccine against TB, powdered milk and a hundred other medicines, foods and services.

If all the UNICEF greeting cards which were sold were pasted end to end, they would make a streamer reaching all the way around the globe—and that's exactly what they did!

•

MORAL ISSUES IN HEART TRANSPLANT?

In the wake of the several recent heart transplant operations, there is mounting discussion of moral implications. Anglican Bishop Knapp Fisher of Pretoria, South Africa, has expressed doubts about the moral validity of this surgical procedure. He stated that in his view Christians would find it difficult, if not impossible, to approve all aspects of these operations. "They could," he said, "involve surgical and psychological techniques which could so alter the structure of man's brain and mental processes that he could cease to be, in any true sense, the same person as before."

It seems to us that Bishop Fisher has skirted the main question, which ought to be this: "Will this operation improve the person in some important way?" Since when has Christianity been afraid of changing people—if the change is for the better? Perhaps improved blood circulation and other factors might work changes in the mental processes; but if the change is for the better, we are for it.

•

MAKING CHURCH MEMBERSHIP MEANINGFUL

We were glancing at a copy of "The Church Voice," weekly bulletin of the Leaksville Methodist Church, and came across the pastor's scheduled meetings with his membership classes. After indicating the time of meeting of each, the notice went on to say, "This plan calls for three years of study under the pastor's guidance and one year's supervision in the Confirmation Class before any girl or boy takes the vows for church membership."

That is putting the requirements quite high and making the vows of church membership mean much. Some may think that the Rev. George W. Rudisill is over-doing it. We don't. To be sure, that is a great deal of time for the pastor and his co-workers to be spending with junior-aged children, but who needs him more and where could he find a more promising field?

We know of other pastors who have adopted a three-year program of definite preparation for membership in the church. Perhaps if this had been the practice a generation ago we would have a larger proportion of our people in church on Sunday and at work for Christ during the week.

✧ ✧ ✧

Meditation on Interpreter's House — Searching

By W. C. Clark

I cry out,
And I am not heard.
I look out,
But I do not see.

I reach out,
But I do not find.
I step out,
But I do not move.

Where am I?
I do not know.
Who am I?
I cannot find out.

Is there reality?
Am I in it?
Is there a God?
Where is He?

I looked,
But I could not find.
I came,
But I was afraid.

An interpreter came,
From the midst,
Now I see,
Thank you God.

Editor's Note: The Rev. Mr. Clark recently participated in the continuing education program being conducted at Interpreter's House, Lake Junaluska. This poem expresses his reaction to the experience.

✧ ✧ ✧

Duke Endowment Lists Recipients

The Duke Endowment allocated $17,110,749 from income in 1967 to various educational, health, religious, and child care institutions and programs in the Carolinas.

Actual payments to beneficiaries from income during the year 1967 amounted to $16,900,395, as follows: Duke University, $7,440,064; Davidson College, $745,214; Furman University, $776,252; Johnson C. Smith University, $598,340; hospitals, $5,747,751; child care institutions, $630,356; rural Methodist churches, $732,741; and retired ministers and their families, $229,677.

The market value of the assets of The Endowment at the end of 1967 amounted to approximately $614.6 million and consisted primarily of Duke Power Company common stock which currently provides almost 80 per cent of The Endowment's income. The Endowment was established in 1924 by James B. Duke.

Mission Symposium Begins Feb. 18

Principal speaker for the annual Mission Symposium at Duke Divinity School will be Dr. Jose Miguez Bonino, president of Union Theological Seminary in Buenos Aires, Argentina. Dr. Bonino, one of the "permanent" Methodist observers at the Vatican Council, will preach in Duke Chapel on Sunday, Feb. 18, and will lecture at 11 o'clock on Monday, Feb. 19, at the Divinity School on "The Impact of Vatican II on Protestant-Catholic Relations in Latin America." One of the outstanding Protestant theologians in South America, he is currently visiting professor at Union Theological Seminary in New York.

The remainder of the week will feature a variety of mission emphases within the Divinity School, all of them open to the public. Dr. M. O. Williams, Jr., secretary for Missionary Personnel in the Methodist Board of Missions, will be on the campus to interview candidates and provide information regarding various types of church-related service. He will speak in the Chapel service at 10:10 on Tuesday, Feb. 20. On Wednesday the Fine Arts Committee of the Divinity School will present a choral reading; on Thursday the student speaker will be Mr. Donald Seely of Richmond, Va., who spent nearly four years as a short-term worker in Japan. Friday's liturgical service, led by Dean Robert E. Cushman and Mr. Elmer Hall, another former short-term missionary in Malaysia, will honor graduates of the Divinity School and other branches of the University currently serving in world or national missions. There are presently about forty Divinity School alumni engaged in missionary service.

On Thursday evening, in the Men's Graduate Center at 6 o'clock, Mr. Charles Crutchfield will show slides and describe his experiences in a summer project in Bolivia. Concurrently with the Mission Symposium, but quite independently, Roshi Zenkei Shibayama, Abbot of Nanzenji Monastery in Kyoto, Japan, will lecture on Tuesday and Friday, Feb. 20 and 23, on "Training in Zen" and "The Ideal Man in Zen." Abbot Shibayama has spent several weeks on the Duke campus in 1965, but this year will stay less than one week. His lectures will be given in Room 130 of the Sociology-Psychology building at 4 o'clock.

Something To Think About

Who are the tithers in The Methodist Church? Those with large incomes, or those nearer the poverty line?

Figures show that one-half the tithers in The Methodist Church earn under $200 per month.

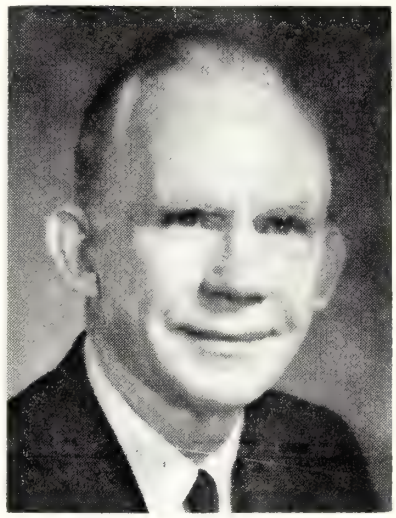
Those earning under $5,000 annual income give an average of 3.4 per cent, while those earning between $5,000 and $10,000 gave only 1.9 per cent of their income. There was a further drop among those earning between $10,000 and $20,000; their giving was only 1.4 per cent.

Another interesting fact is that the percentage of giving to and through the church has steadily declined. In 1935 the giving amounted to 3.4 per cent of the gross national product, but in 1966 it had dropped to less than 1 per cent.

Duke University Trustees Elected

Six persons have been elected to the Duke University Board of Trustees to replace five who retired from the Board on Dec. 31, and one who died earlier in 1967.

Elected to the Board were: Dr. Wilson O. Weldon of Nashville, Tenn., editor of *The Upper Room;* Mrs. Earl W. Brian, a Raleigh civic leader; Dr. William R. Pitts,



Dr. Wilson O. Weldon



Mrs. Earl W. Brian

a Charlotte neurosurgeon; Dr. Walter E. Hoadley, a San Francisco banker and economist; Raymond D. Nasher, a Dallas, Tex. real estate developer;; and Dr. K. Brantley Watson, a former Duke faculty member who now is a corporation executive in Baltimore, Md.

All are Duke alumni except Hoadley, who has close ties with Duke through two of his children. Their election brings the Duke Board of Trustees to its full complement of 36 members.

Dr. Weldon was elected to succeed the late Rev. Robert W. Bradshaw, whose term would have expired on Dec. 31, 1969. Others were elected to serve six-year terms expiring on Dec. 31, 1973.

Dr. Weldon, a member of the Western North Carolina Conference, has held pastorates in Greensboro, Charlotte, Gastonia, Thomasville, High Point and China Grove. A member of the Board of Publication of the North Carolina Christian Advocate, he was chairman of the Board from 1960-67. He also is a trustee of Greensboro College and Scarritt College, Nashville, Tenn.

Mrs. Brian is a member of the N. C. State Commission on Higher Education Facilities. A trustee of Methodist College in Fayetteville, she is a former vice-chairman of that board. She is a member of Edenton Street Methodist Church, Raleigh, where she serves as chairman of the Board of Education.

Dr. Pitts is chief of the Department of Neurosurgery at the Charlotte Memorial Hospital. He has been a practicing neurosurgeon since 1940. Dr. Pitts received the B.A. degree from Duke in 1929, and was president of the General Alumni Association of Duke in 1962-63.

A former psychology teacher at Duke, Dr. Watson is vice president human relations, and a member of the Corporate Board of Directors of McCormick & Co., Inc., which manufactures and sells a variety of grocery products. He is a Methodist and has served as chairman of the board of stewards of his church.

Dr. Hoadley is senior vice president and chief economist for the Bank of America in San Francisco, Calif. A Methodist, he is a member of the Board of Governors of Wesley Theological Seminary in Washington. He has served on the Methodist Commission on World Service and Finance, and as chairman of the church's investment committee.

As president of the Nasher Company in Dallas, Mr. Nasher has created shopping centers, new towns, platform inner cities, industrial parks, and housing projects throughout the country.

The five retiring trustees are: B. F. Few of Southport, Conn., and New York City; C. B. Houck of Roanoke, Va.; Edwin L. Jones, Sr., of Charlotte; J. Raymond Smith of Mt. Airy; and Mrs. Marshall T. Spears of Durham.

Milford Hills Dedicates Buildings

The congregation of Milford Hills Methodist Church, Salisbury, dedicated two educational units and a parish hall on Sunday morning, Feb. 4. Dr. Charles Shannon, Salisbury District superintendent, preached at the morning worship service and led the service of dedication.

Milford Hills, organized in 1955, has grown from 93 members to its present membership of 451. The congregation began meeting in the Franklin Community Center and used this as its meeting place until the parish hall and first educational unit were constructed. Construction of the second educational unit was completed in 1964. Now all three buildings are debt-free.

The Rev. Russell N. Burson, present minister, came to Milford Hills in June, 1967. Rev. Worth Sweet served as the first minister. Mr. Sweet was followed by Rev. Everett Freeman who served the congregation until 1962, when Rev. George Robinson was appointed as minister.

The next phase of the building program is to be the construction of a sanctuary, tentatively scheduled to begin in the spring of 1969.

Death Claims Mary Jane Hefner

Miss Mary Jane Hefner, 26, of Winston-Salem, died on Feb. 6 at Baptist Hospital in Winston-Salem. She had been in declining health for the past eighteen months and a patient in Baptist Hospital since Sept. 4.

She was the daughter of the Rev. and Mrs. Cecil G. Hefner of Statesville. Mr.



MARY JANE HEFNER

Hefner is district superintendent of the Statesville District in the Western North Carolina Conference.

In addition to her parents, she is survived by a sister, Mrs. Calvin Gross of Orange, Calif.; two brothers, Cecil G. Hefner, Jr., of Phoenix, Ariz., and Joe W. Hefner of New York City; and a step grandmother, Mrs. Wiley Hefner of Wingate.

Miss Hefner taught at the Prince Ibraham School in Winston-Salem for two and one-half years before ill health intervened. She graduated from Asheboro High School, Asheboro; Converse College, Spartanburg, S. C., and the University of South Carolina. She had begun work on her Master's degree in child guidance at the University of North Carolina in Greensboro but discontinued her studies in January of last year due to the condition of her health.

She was a member of Broad Street Methodist Church, Statesville, where funeral services were held on Feb. 8, conducted by Dr. Frank Jordan, Bishop Earl G. Hunt, Jr., and Rev. Roland Gibbs. Burial was in Iredell Memorial Park.

In memory of Miss Hefner, the Mary Jane Hefner Memorial Library Book Fund has been established at Brevard College.

Mrs. E. M. Snipes Dies

Mrs. Daisy Lee Randall Snipes of Durham died in North Carolina Memorial Hospital, Chapel Hill, on Feb. 1. She was the widow of the late Rev. Eugene M. Snipes, who served churches in the North Carolina Conference for many years.

Funeral services were held held on Feb. 3 with the Rev. W. B. Petteway, pastor of Duke Memorial Methodist Church, officiating. Burial was in Maplewood Cemetery.

Survivors are Misses Janet and Randall Smith and a nephew, Albert Smith, all of Durham.

Giant Rehabilitation Program Envisaged for Vietnam by MCOR

Initial announcement of a possible $3,000,000 Methodist churchwide offering for Vietnam relief when the fighting ends, appropriations of $105,000 for relief in Vietnam and the Middle East, and announcement of plans to recruit 12-14 volunteers for Vietnam relief-refugee service marked a national Methodist meeting in High Point Jan. 22-23.

The 25-member Methodist Committee for Overseas Relief (MCOR) also approved other appropriations and took actions looking toward the 1968-72 quadrennium. MCOR is the national relief, rehabilitation and refugee resettlement agency of The Methodist Church.

In relation to Vietnam, announcement was made of the possibility of a Methodist churchwide appeal for Vietnam relief and rehabilitation when there is a ceasefire or other cessation of hostilities. It was announced that Bishop Ralph T. Alton of the Wisconsin Methodist Area, MCOR president, had presented a request for such an offering—with a goal of up to $3,000,000—to the Methodist Council of Bishops at its meeting in November. The Council has the request under consideration.

It was stated at the MCOR meeting that such a Methodist offering would presumably be a part of a wider ecumenical relief effort for Vietnam.

At its meeting, MCOR appropriated $50,000 for Vietnam Christian Service, an ecumenical relief agency already at work in that country. The grant brings to $220,000 the amount MCOR has given Vietnam Christian Service since 1966.

Gerhard Hennes, New York, MCOR treasurer, said the relief work MCOR is doing in Vietnam has been made possible in large part through the giving of Methodist individuals, groups and local churches to Advance Specials. He said such special gifts totaled $116,240 for the 15 months ending December 31.

That MCOR is responding to Vietnam needs with personnel as well as funds was reported by the Rev. Dr. J. Harry Haines, New York, MCOR general secretary. He said the agency is recruiting 12 to 14 workers for Vietnam Christian Service—of a total of 39 sought in 1968—and hopes to find them by July. MCOR now has seven persons working with Vietnam Christian Service.

Turning to another world trouble area, the Middle East, MCOR granted a total of $55,000 to relief, rehabilitation and refugee work. Of that amount, $50,000 was allocated to the World Council of Churches' Emergency Aid to Middle East Refugees. MCOR has accepted a commitment of $250,000 for this program on behalf of The Methodist Church, and has now paid $75,000. It was announced at the meeting that the World Division of the Methodist Board of Missions has granted $100,000 to the program, meaning that of the $250,000 pledged by Methodism, $175,000 has been paid.

A grant of $5,000 under the Middle East category was made by MCOR to an ecumenical community development team working in Cyprus under the Church of the Brethren Service Commission, an American agency, and the Church of Cyprus.

MCOR had a first-hand report on the Middle East, and particularly on the refugee situation, from a recent visitor there. The Rev. Dr. Kenneth Anthony, New York, associate general secretary of the Board of World Ministries of the United Church of Christ, said there are an estimated 1,559,000 refugees in the Middle East, including 250,000 new refugees as a result of the 1967 war. Most are Arabs, he said.

The churches are sending a "steady stream of material aid to the refugees," Dr. Anthony said, adding: "We are engaged in emergency relief in the Middle East, but it is an emergency that will last for a long time, and our help will be needed for the forseeable future. In addition to direct relief, Christians will need to engage in long-term rehabilitation work such as job training, social service and agricultural work."

In other actions, MCOR granted a total of $22,800 to projects in the Congo, Nigeria, Uganda and Zambia under the World Council of Churches' Ecumenical Program for Emergency Action in Africa, and $4,000 to the Hwalien agricultural training program for tribal youth in Taiwan.

Dr. Haines said in his annual report that in 1967 MCOR had provided emergency aid to victims of natural and man-made disasters in 26 countries. Aid was concentrated in Vietnam, the Middle East and India, he said, because they were "the big three on the world's agenda concerned with hungry, destitute people. Twenty-six countries faced emergency situations calling for food, clothing, medicines and technicians, and all of these were responded to, either by Methodism as a denomination or ecumenically. But with 4,000,000 refugees and a continuing trail of suffering, the end of need for our work is not in sight."

Available

$6\frac{1}{2}\%$ INTEREST

(Yield to Maturity)

REGISTERED
FIRST MORTGAGE
CHURCH BONDS

For Information
Call or Write:

Church Investors

DeKalb-Peachtree Airport
Atlanta, Ga. 30005
Telephone: 451-5431

The Broad Scope

★

DR. D. A. POLING DIES

Dr. Daniel A. Poling, influential Protestant clergyman for 60 years and a prolific author and novelist, died on Feb. 7 from pneumonia at the age of 83.

At the time of his death, Dr. Poling was chairman of the board and publisher of the *Christian Herald*, a Protestant magazine of which he he had been editor for many years

Funeral services were conducted by Dr. Norman V. Peale at Marble Collegiate Church.

★

AMERICANS UNITED REPORTS BEST YEAR

In its annual report, just out, Americans United for Separation of Church and State has expressed gratification that the organization "has experienced by far its greatest year in 1967." It has set a goal of 60,000 new members for 1968, an expanded educational program, an extension of legal assistance efforts, and a continued appeal to churches to refuse all tax funds for the support of their programs.

The organization expects to erect a suitable headquarters building in Washington, D.C. sometime in 1969.

★

BOY SCOUTS APPOINT NEW EXECUTIVE

On Feb. 1, C. F. Messinger became the director of Protestant Relationships of the Boy Scouts of America. He has been related to the Presbyterian Church for the past 20 years, serving as a director of recreation or of Christian education in a number of positions. Before entering church work, he was a Field Scout Executive in Jackson and in Nashville, Tenn., and also was employed in the personnel department of the Philco Corporation. He is native of Pennsylvania, a graduate of Gettysburg College, and holds a master's degree from Western Reserve University.

★

NAVY CHAPLAIN SPEAKS VIETNAM G.I.'S ATTITUDE

After returning from a tour of South Vietnam, James W. Kelly, Chief of Chaplains of the U.S. Navy, was asked to interpret the attitude of the American G.I. in Vietnam toward the war and toward peace demonstrations. He pointed out that "all the sophisticated arguments in the world will not alter the truth of the situation" in Vietnam as the American serviceman sees it.

Kelly gave as his opinion that the military man "does not always speak kindly of the demonstrators. But, because he considers them to be utterly misinformed, neither their actions nor their arguments do more than arouse a passing expression of contempt." He added that there is a feeling that dissenters give comfort and aid to the enemy.

The chief of chaplains further held that the average G.I. does not see the war as "honoring our international commitments or containing militant communism." Instead, he sees his job as a "defense of an otherwise helpless people from the horrors of Vietcong terrorism. He sees his involvement and that of his government as essential and honorable and moral. Any course which would lead to abandonment of a desperate people in their hour of need seems to him to be unthinkable and un-American."



SEMINAR SPEAKER

Dr. Thor Hall, assistant professor of preaching and theology at Duke Divinity School, will conduct two regional seminars on evangelism next week. The seminar for the Charlotte, Salisbury, Albemarle and Thomasville districts will be at First Methodist Church, Salisbury, on Monday, Feb. 19, from 2 to 9 p.m. The seminar for the High Point, Greensboro and Winston-Salem districts will be on Tuesday, Feb. 20, at Wesley Memorial Methodist Church in High Point, from 10 to 4:30. The seminars are sponsored by the WNC Conference Board of Evangelism.

★

PORNOGRAPHY TO GET STUDY

President Johnson has named an 18-member commission to study the factors of obscenity and pornography in our society. Three clergymen were included on the membership.

The commission was authorized by Congress last year and is to present a report not later than Jan. 31, 1970. In authorizing the study, Congress hopes to gain information which will enable it to come up with laws which at once protect the constitutional guarantees of freedom and at the same time provide protection against practices and materials which will seriously undermine the public morality.

The three clergymen on the commission are Father Morton A. Hill, S.J., executive secretary of Operation Yorkville, Inc., of New York City; Rabbi Irving Lehrman of Temple Emanu-el in Miami Beach, Fla.; and the Rev. W. C. Link, executive director of the Four-Fold Challenge Campaign in Nashville. Another member of the commission is Dr. G. William Jones, assistant professor of broadcast film art at Southern Methodist University. William B. Lockhart, dean of the University of Minnesota Law School, is to serve as chairman.

SE Jurisdictional Council Approves Help For Retarded

The Southeastern Jurisdictional Council of The Methodist Church met at Augusta, Ga. Jan. 29-31, and proposed several forward-looking steps. Among these are the following:

- A full-time ministry to retarded children.
- A program of field education, utilizing mobile communications vans.
- Additional financial support for ministerial education.
- A 12-year tenure limit of membership on the jurisdictional council.

The meeting was made historic by the fact that for the first time in any southern state, bishops of the Southeastern Jurisdiction, the Central Jurisdiction, and of the Evangelical United Brethren Church were present and participated in a convocation. This was for the consecration of Gilbert-Lambuth Chapel at Paine College. All of the conferences of the SE Jurisdiction contributed funds for the erection of this chapel.

In the area of aid for the mentally retarded, the council agreed to establish a full-time program with headquarters in Atlanta. It would operate under the name "Southeastern Methodist Agency for the Retarded" (SEMAR). An annual budget of $36,000 was provided for the next four years, to allow the employment of an executive in the mental health field.

Another new thrust proposed is in the area of field education. This program is subject to the approval of the jurisdictional conference scheduled to meet at Lake Junaluska in July. According to Dr. James W. Sells, Atlanta, executive secretary of the council, the new educational program would serve on the conference, district and local church level, and would utilize mobile communications vans. It is hoped that two of these can be provided in the next four years.

The vans would be equipped with extensive videotape and audio recording equipment, and would cost approximately $25,000 each.

In reporting on other matters, Dr. Sells pointed out that while financial giving is increasing, spiritual dedication seems to be decreasing. Total giving in the SE Jurisdiction, he said moved to $189,767,578 in 1967, which is an increase of $8,717,490 over the previous year.

Another executive secretary of the council, Dr. D. Trigg James, cited gains made in the ecumenical field, and outlined some of the anticipated effects of the pending Methodist-EUB merger. James brought out the fact that while church membership within the jurisdiction showed some gain, church school membership and attendance had both declined.

The council agreed that it will seek ad-

PEACE COLLEGE
Raleigh, North Carolina 27602
- A SMALL JUNIOR COLLEGE FOR WOMEN
- HIGHLY COMPETENT, CONSCIENTIOUS FACULTY
- AFFILIATED WITH THE PRESBYTERIAN CHURCH
- EXCELLENT LIBERAL ARTS PROGRAM

Write: James R. Stewart, Jr.
Assistant to the President

ditional financial support for ministerial education. Funds would go into individual tuitional scholarships and to theology schools at Emory University in Atlanta and Duke University at Durham.

Reports were heard covering every phase of the church program. These are to be the basis of presentations to the Southeastern Jurisdictional Conference. The executive committee of the council had met on Jan. 29, also in Augusta. Some 125 bishops, other ministers, and laymen attended the council sessions.

Texts From Asbury's Journal

By Homer Keever

(Seventh in a series)

Sunday, January 23, 1785. By evening we reached Brother Hill's on the Yadkin Circuit. Thus far the Lord has led me on; and I still hope to get along according to appointment. Friday, 28. My horse being unfit to travel, I borrowed another and went on seventeen miles to Fisher's River, where I met a few poor people.

Journal of Francis Asbury.

The most interesting part of this text from the *Journal of Francis Asbury* is its hiatus. That is the gap of four days — Monday, Tuesday, Wednesday and Thursday—from the time he arrived at John Hill's, outpost of the Yadkin Circuit, until he started up the river toward Mulberry Fields.

His journal is full of just such gaps. Just how they got there is uncertain. He may not have written anything for those days; what he wrote may have been lost in the process of editing and re-editing. A hiatus in Asbury's journal, whenever it occurs, becomes something like the hole in the doughnut. There is nothing in the hole, but without it it would not be a doughnut. We have Asbury's journal with big gaps in it, but without those gaps, it would not be Asbury's journal, and we would not have the fun of guessing.

The first, and maybe the most likely guess, is that he stayed on at John Hill's, trying to get his lame horse into shape for moving on. His hope to meet other appointments on time indicates that he was traveling on time or ahead of time. He did stay for that long at the home of a friend, studying and reading, more than once. But so often when he did that, he noted in his journal what he read. Here he did not.

More interesting a guess is that he spent those four days visiting societies in the eastern end of the circuit—maybe on both sides of the Yadkin, in what is now western Forsyth and eastern Yadkin and Davie counties. There are churches there that have traditions back to the earliest days of Andrew Yeargan's work; and two years later the Moravian preachers were complaining that their work across the river on Deep Creek had been practically brought to an end by the work of the Methodists and Baptists. Asbury himself does not tell of visiting most of those churches until 1799, nearly fifteen years later. He could have visited some of them in those four days left out of his 1785 journal.

As interesting as that guess is, too much must not be read into it. Two well-known societies often attributed to Yeargan's work —McKnight's and Doub's—come from later dates and are the work of other hands. Their stories can be told later. McKnight's had already been organized some two years earlier, but Asbury indicates that his first visit there was two years later, in 1787. He expressed pleasure in finding there "a living people." Those two churches and their story should warn the historian about putting too much into the "hiatus," or allowing the imagination to run wild.

On the other hand, he should be warned against turning aside too lightly traditions of very early societies along the Yadkin and in the Forks of the Yadkin country. The four days gap in his journal allows time for visits there, to say nothing of that trip to the Yadkin two years earlier, when he tells of only one day—the day he had got across the Dan before it rose and passed through Salem for the first time and lodged with Mr. Thomson. There was a whole two-weeks hiatus there, time a-plenty to have visited many a society in that section.

The gaps in *Asbury's Journal*, and there are many of them tell us nothing—nothing but that there is a space into which we can fit many a tradition.



PARSONAGE DEDICATED

A dedication service for the new parsonage of Cedar Grove Methodist Church was held on Jan. 21 and was followed by a mortgage burning ceremony. Dr. E. B. Fisher, Burlington District superintendent, was the prinicpal speaker for the occasion. Pictured above are Dr. Fisher, at left, and Harris Pope, chairman of the parsonage building committee, as he puts the match to the important paper. On the back row from left are Rev. Carson O. Wiggins, pastor of the church, Everette Kennedy, church lay leader and Rev. Francis Bradshaw, former pastor of the church. Valued at $25,000, the parsonage has three bedrooms, den, living-dining room, kitchen-breakfast area, two baths, study office and storage room. Miss Mildred Finley, a church member, donated the two-acre lot on which the house is built.

Methodist College Elected to AAC

Methodist College, Fayetteville, has been elected a member of the Association of American Colleges, an organization which promotes the interest and welfare of private colleges in this country.

Formal confirmation of this action was received by Dr. L. Stacy Weaver, president of the college, in a letter from Dr. Richard H. Sullivan, president of the association. The action was taken during a recent meeting of the association in Minneapolis.

This recognition comes as further indication of the academic achievements of this young institution.

Membership in the association is contingent upon regional accreditation. Methodist College received the regional accreditation by the Southern Association of Colleges and Schools in November of 1966 after which formal application was made for membership in the Association of American Colleges. President Weaver was notified last spring that the executive committtee had approved the application but that full membership must await election by the entire association in annual session and this action was taken on Jan. 16, 1968.

Other recognitions received by Methodist College during its first eight years of academic work include full accreditation by the University Senate of The Methodist Church, membership in the American Council on Education, membership in the North Carolina Association of Colleges and Universities, approval by the North Carolina Department of Public Instruction and State Board of Education for the in-service training of public school teachers by meeting fully all the standards and guidelines.

OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

SIX ROOM HOUSE—In Drexel, N. C., near 64-70, duct heat, could be two apartments, financed, would consider trade-in. Contact Mrs. Helen T. Branch, 605-D Daniels Street, Raleigh, N. C. 27605.

Among Our Colleges

N. C. WESLEYAN PROFESSOR HAS BOOK PUBLISHED

"The Concrete God" is the name of a 236-page book published by Bobbs-Merrill Publishing Co. under the authorship of Dr. Ralph E. James, of the N. C. Wesleyan College faculty. Based upon the theological thought patterns of the prominent contemporary philosopher Charles Hartshorne, Dr. James has proposed an interesting alternative to the "God is dead" school of thought. James was honored with an autograph party on Wednesday, Feb. 7 at Pickwick's in Rocky Mount.

✧

HIGH POINT FURNISHES TEACHERS FOR CITY SCHOOLS

Some 22 per cent of the professional workers in the High Point City School system—teaching and administrative staff — are graduates of High Point College.

Already representatives from school systems from Florida to Maine are converging on the campus to recruit teachers for their schools. Thus far there are 24 school systems scheduled to recruit on the High Point campus during February. However, the High Point city school system probably will be the main beneficiary of the teacher education department of the college, which will have 82 graduates this spring.

✧

DR. PETRY ON LEAVE

Dr. Ray C. Petry, professor of church history at Duke Divinity School, will do research at Oxford University this spring in preparation for a new book he is writing. Author of a number of books, Dr. Petry will work on his new volume, "The Critical Temper and Practice of Tradition in Christian History," during his stay in England. He will return to Duke for the 1968 fall semester.

✧

STUDENTS NEEDED FOR MISSION PROJECTS

The Boards of Missions of the Methodist and EUB churches are seeking college students for from six to eight weeks' service in home mission projects during the summer months. All will serve under the National Divisions of the two boards.

Seventy-four college students served as "summer missionaries" of the Methodist National Division in 1967. This year, as last, the skills needed for summer service include community organization, crafts, carpentry, club work, tutoring, recreation leadership, Christian education, music, nursing, ability to work with the handicapped or retarded, worship and leadership development. They will serve in children's homes, hospitals, homes for the aged, the inner city, camps, community centers, and town-and-country areas.

The deadline for applications is March 1. Applications may be sent to Miss Mary Lou Dean at: Office of Missionary Personnel, Room 1373, Methodist Board of Missions, 475 Riverside Drive, New York, N.Y 10027.

PFEIFFER RECEIVES GRANT

Pfeiffer College has received a capital grant of $5,000 from Gulf Oil Corporation as part of the company's educational assistance program. The gift will be used in Pfeiffer's Library Development Program.

✧

GRANTS GIVEN TO WESLEYAN

Two unrestricted grants of $1,000 each for education advancement have recently been awarded to N. C. Wesleyan College, Rocky Mount. The grants came from City Service Foundation and from the P. Lorillard Co. Foundation, both of New York.

The college also has received a $5,000 grant from The Presser Foundation of Philadelphia toward the cost of a pipe organ being used by the college's Department of Music. The organ is installed in Garber Chapel.

For the second time N. C. Wesleyan will participate in the program of Shell Assists through a $1,500 grant from Shell Companies Foundation. The grant seeks to encourage increased faculty participation in scholarly professional activities.

✧

HIGH POINT GIVEN HEW GRANT

Some 45 students at High Point College will be aided by the recently announced grant to the college of $11,748 from the Department of Health, Education and Welfare.

Under this program students are given on-campus jobs in various departments at the college, with the money from the newly-awarded grant paying 80 per cent of their salary and the college paying the remaining 20 per cent.

✧

GC STUDENTS IN WHO'S WHO

Eleven members of the 1968 senior class of Greensboro College have been selected for "Who's Who in American Colleges and Universities."

The North Carolina students selected are: Patricia Cundiff, Asheboro; Barbara Moye, Yanceyville; Annie Henry, Morven; Shaaron Keggereis, Raleigh; Judith Ann Baker, Greensboro; Anna Brunnemer, Gastonia; Martha Elizabeth Fox, Henderson; Craig H. Falor, Greensboro and Jeannette Gardner, Ayden.

✧

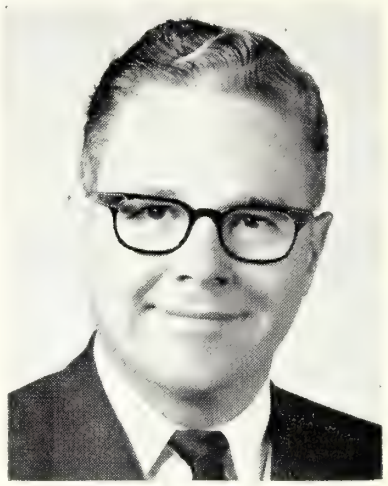
REV. MALCOLM BOYD VISITS DUKE

The Rev. Malcolm Boyd, whose controversial sermons in night clubs and beer joints have received widespread attention, spoke at Duke University Monday.

The Episcopalian priest abandoned a Hollywood movie and television career to enter the clergy. He has participated in activist demonstrations during recent years and is author of two books, "Are You Running With Me, Jesus?" and "Free to Live, Free to Die."

Cherokee Pastor Is Versatile

The Rev. Royal Marty, Sr., of Cherokee, N. C., will be one of 75 persons attending the National Consultation on Indian Work in Farmington, New Mexico, this week. Mr. Marty, the first missionary under the National Division of the Board of Missions to serve Cherokee, has been pastor of the



ROYAL MARTY, SR.

Cherokee Methodist Church and Big Cove Methodist Church, since Annual Conference last year.

Mr. Marty and his family came to the Cherokee mission work directly from a mission assignment in Hawaii last June, where they had served for five years.

A native of Wisconsin, Mr. Marty finished high school in Madison, Wisconsin. He served three years in the Air Force during World War II. After his discharge, he moved to South Dakota where he got his Bachelor of Arts degree at Huron College, Huron, S. D. He furthered his education by attending Iliff School of Theology in Denver, Colo. and North American Baptist Seminary in Sioux Falls, S. D. He is a member of the South Dakota Annual Conference.

Prior to his missionary service in Hawaii, he served as pastor in five different churches in South Dakota, and during that time was a member of the Conference Board of Missions. He served as District Missionary Secretary for one year and as Conference Missionary Secretary for three years.

In 1962, he and his wife, Ruth, were accepted by the Board of Missions of the Methodist Church under the Division of National Missions.

At that time they were assigned to a newly organized church in Waimanalo, Hawaii. From 1964 until he left Hawaii in June 1967, Mr. Marty served as Conference Missionary Secretary for the Hawaii Mission under the leadership of Bishop Gerald Kennedy, the presiding Bishop of the Hawaii Mission. He was the dean of the first Hawaii Conference on Missions in 1965. This was the first such ecumenical conference ever held outside of the continental United States.

In May of 1965 he was assigned to organize and establish a new church on the Island of Maui, Hawaii. The Martys moved to Maui in July and the first services

were conducted in November. Charter Sunday for the new Ala Lani Methodist Church in Kahului, Hawaii was Dec. 5, 1965. There were 27 charter members, 11 of whom had to be baptised. At the end of the first year, the membership doubled.

At Cherokee Mr. Marty has already found a place for many of his talents including officiating at basketball games. He was chosen as an official for the Hawaii State Basketball Tournament in 1967. He was also active in the Chamber of Commerce, the Lions Club, and he served as chairman of the Maui Methodist Council. He had a weekly radio program, *The Word —and Music.*

The Martys are parents of three sons, Robert, 17; Roger, 16; and Royal, Jr., 11.

Bethel Parsonage Dedication Set

The parsonage of the Bethel Methodist Church, Thomasville, will be dedicated on Sunday afternoon, Feb. 25. Of ranch style construction, the house and furnishings are valued at approximately $30,000.

Bishop Earl G. Hunt, Jr., will preach at 2 p.m. in the church sanctuary. Following the bishop's sermon, a service of dedication will conclude the program at the church. Dr. Charles G. Beaman, Jr., superintendent of the Thomasville District, will take part in the service, as will the minister of the church, the Rev. G. N. Dulin.

Open house will follow at the parsonage from three to five p.m. All former pastors and their families, former members, and other interested persons are invited to attend the worship service and the open house.

In recent years Bethel has constructed and completed payment for a new church and educational plant, a fellowship hall, a paved parking lot and, most recently, the parsonage. Nearly $9,000 is now in hand for completing the front of the church building in colonial style and adding a steeple.

Credit Union Stockholders Meet

Stockholders in the WNC Conference Methodist Ministers Credit Union heard reports, adopted a budget and elected officers at their annual meeting in Statesville on Jan. 23.

The reports showed $411,762.04 in shares, which is invested in various interest earning projects. The dividend rate was 3 per cent in 1966, 3¼ per cent for 1967 and is expected to continue to rise in 1968.

A budget of $10,630.67 was adopted for the coming year. The total membership is 663, and there are 225 loan accounts.

W. A. Sweet of Hudson was elected president, W. H. Dyar of Greensboro as vice-president, and B. A. Haire of Guilford College, secretary and treasurer.

Directors elected were: terms to expire in 1969, W. H. Dyar, C. G. Hefner, J. S. Jordan; terms to expire in 1970, D. R. Beard, J. A. Lindsey, B. A. Haire, and W. A. Sweet.

Committee members elected were: credit committee, W. B. A. Culp, G. R. Stafford, L. A. Scott; supervisory committee, J. E. Carroll, W. R. Brantley and E. H. Lowman. Their terms will expire in 1969.

Sunday School Lesson

FOR FEBRUARY 25, 1968

(International Lesson Series)

One Flock, One Shepherd

Background Scripture: John 10
Lesson Scripture: John 10:7-18

In interpreting who Christ was and what he means to men, the writer in this 10th chapter gives us two figures, that of the shepherd and that of the door. Jesus is quoted as saying about himself "I am the door of the sheep," and again "I am the good shepherd."

While the metaphors may seem to be mixed here, they are not at all unrelated. To understand the idea of Jesus as the door, perhaps we should think of him as the shepherd who slept in the doorway of the sheepfold. This shepherd saw to it that nothing harmful passed through the door. He guarded it with his very life. The type of sheepfold visualized here was a strong, stone-walled area giving great security if only the door were properly guarded.

While Jesus, the good shepherd, guards the doorway from intruders, he at the same time lets the sheep pass in and out as they go for pasture during the day and return for shelter at night. He says "I am the door of the sheep . . . if any one enters by me, he will be saved, and will go in and out and find pasture" (vss. 7, 9).

In the discourse, Jesus then moves on to an interpretation of himself in the role of the good shepherd. He says first that the good shepherd lays down his life for the sheep. This was not an astonishing statement to the ears of his listeners. He was speaking to a people who knew all about sheep and shepherds. The image of the good shepherd as being a sheep-tender who put his very life on the line for the welfare of his sheep was not new. That is what the truly faithful shepherd was to do, and he was separated from mere hired hands by the fact that he would do that.

Then, as the good shepherd, he cared for the sheep in a tender and personal way. The picture of cowboys riding herd on cattle or sheep-herders rounding up sheep with barking dogs is all wrong here. In Judea, the ideal shepherd watched after his sheep with rare tenderness. He knew each sheep by its own personal name; he knew the personal characteristics of each; he bore a special affection for each. The weak or sick were not cut out of the flock and left to die or fend for themselves. Instead, they were given special attention.

Another mark of the good shepherd is that the sheep know him. "The sheep follow him, for they know his voice. A stranger they will not follow, but they will flee from him, for they do not know the voice of strangers" (vss. 4b-5). The sensitivity of animals to kindness or to brutality is well known. They do not seem to forget kind treatment, nor do they forget kickings and beatings. If this is true of animals, how much more so of human beings?

Jesus further points out that the good shepherd goes before the sheep and leads them out to pasture and at the proper time leads them back to the fold for shelter. He does not drive them back and forth, but he leads them. And they follow. They follow because all of his kindness and care of them has built up in them a sure confidence in his leadership. They feel they can trust him. "A stranger they will not follow," says Jesus, "but they will flee from him." They follow the shepherd because they feel secure in his guidance and care.

As Jesus continues to describe his relationship to people in terms of the shepherd-sheep figure, he adds, "I have other sheep, that are not of this fold; I must bring them also, and they will heed my voice. So there shall be one flock, one shepherd" (vs. 16). We do not know how much stress should be laid upon the fact that the language does not add "one fold." The thought here is that the true shepherd does not merely love his own sheep but all sheep. He would, given the circumstances, deal with gentle care and affectionate concern with sheep that belong to other folds. Jesus is like that. His love and compassion reaches out to include all people. This universality of his concern, he seems to be saying, should lead to a sense of oneness among all human beings, so that all shall be a part of one flock and place themselves under the care of the one good shepherd.

It is an interesting fact that when the Christ, his love and compassion, are lifted up Christians tend to be brought closer to one another. But when secondary matters are over-emphasized then we tend to focus upon our divisions. This passage has great implications for the whole ecumenical movement. The thought it seems to convey is that if we take Christ as our shepherd, if we put our lives completely in his care, then we will in the very process become parts of one flock. As we gravitate toward Christ, as we truly place him at the center of our lives and crown him as Lord of the Church, we will be drawn to one another.

✧ ✧ ✧

Something To Think About

You cannot build the kingdom of God on earth except you have redeemed men and women. Get a prospect list, pray for them daily, call upon them, and God will give the increase.

Bishop W. Angie Smith

SOUTHEASTERN EQUIPMENT CO.



Chairs and tables in complete range of sizes for every Church need. Steel and wood folding chairs, folding banquet tables, speakers' stands. Also office desks and chairs. Write for information.

SILER CITY, N. C.

Woman's Activities

N. C. CONFERENCE

Mrs. H. W. Doub

WSG ANNUAL MEETING

The twenty-fourth annual meeting of the North Carolina Conference Wesleyan Service Guild will be held at Fairmont Methodist Church in Raleigh on March 23-24.

Registration will begin at 10:30 a.m. on Saturday, March 23, at Fairmont Church. Registration tables will be set up in the Assembly Room under the sanctuary. Registration will continue until 2:00 p.m., and then will reopen immediately after the afternoon session for any who arrive after 2:00.

Costs are as follows: registration fee for each person attending Saturday and Sunday, $1.00; registration fee for each person attending any session one day, 50c; banquet Saturday night in Fairmont's Fellowship Hall, $2.50; luncheon Sunday at Methodist Home for Children, $1.50.

The two inns nearest Fairmont Church are the Statler-Hilton Inn, 1707 Hillsborough St., Raleigh, 27605, and the Velvet Cloak Inn, 1505 Hillsborough St., Raleigh 27605. All reservations should be made as early as possible.

The blue reservation form for meeting and meal reservations should be completed, a check made to "Wesleyan Service Guild" covering registration fees for each person listed on the form, and returned by March 16 to: Mrs. R. C. Maddrey, 227 Furches St., Raleigh 27607.

The Statler-Hilton Inn will be prepared to serve breakfast before and after the Sunday morning communion service.

COUNCIL ON WORLD AFFAIRS

The North Carolina Council on World Affairs will be held at Chapel Hill on Thursday, March 14. The theme this year will be "America's Response to Rapid World Change."

The North Carolina Council on World Affairs is non-partisan. Persons of all points of view and political persuasions are encouraged to participate.

Life in our time confronts each of us with the acute awareness that our destiny is inextricably related to the resolution of problems in world affairs. The North Carolina Council on World Affairs is a statewide organizations which for nearly two decades has sought to stimulate serious thought about international issues among citizens of our state. Its purpose is to promote and create interest and study in world affairs in North Carolina; to promote and create interest and study in world affairs in North Carolina organizations; to encourage active participation in an Annual World Affairs Conference; to work cooperatively in promoting world peace through organized effort and to provide training for leaders in world affairs and encourage them to set up similar programs in their communities

The North Carolina Conference Woman's Society of Christian Service has been for a number of years an affiliated member of this organization and our members have served as officers and leaders in this program. The attendance has grown from 150 in 1948 to more than a thousand. The Council is making a concentrated effort to expand its services to more areas in our state and it is hoped that our women will make a special effort to attend. A splendid program has been planned.

★

W. N. C. CONFERENCE

Mrs. John C. Wright

PLANS FOR NEW SOCIETY ANNOUNCED

At the recent meeting of the Board of Missions of The Methodist Church in Denver, Colo., the Woman's Division of the board announced the plan of the new Women's Society of Christian Service. This is the name of the women's missionary group to be used after the unification of The Methodist Church and the Evangelical United Brethren Church at General Conference the last of April in Dallas, Texas.

The names of officers in the new group were announced to the WNC Conference by Mrs. Leslie Barnhardt, president, when she returned from the Denver meeting.

The CONFERENCE organization will elect a president, vice-president, secretary and treasurer; chairmen of three Program Areas, Christian Social Relations, Missionary Education and Spiritual Growth; a secretary of Program Materials, a chairman of the Wesleyan Service Guild and a Committee of Nominations. The chairman of Public Relations will be appointive.

The DISTRICT will elect the same officers as the conference.

The LOCAL Society will elect a president, vice-president, secretary and treasurer; chairman of three Program Areas of Christian Social Relations, Missionary Education and Spiritual Growth; a chairman of the Committee on Local Church Responsibility and of a Committee on Membership and a Committee on Nominations.

It is expected that there will be additional committees on all three levels, said Mrs. Barnhardt.

In a letter sent to all district chairmen of the Committee on Nominations, Mrs. Hugh Wilkin of Charlotte, stated that the change of titles in officers for elected leadership in the Society and Guild shall become effective June 1, 1968.

Mrs. Wilkin quoted the regulation governing the elections and time of taking office:

"1. Conference Officers and District Officers shall take office immediately upon election, dates of election to be determined by respective conference. (It is suggested that conferences take into consideration their representation on conference boards and agencies. Ex officio membership should be maintained through the *Annual Conference* meeting. At the Annual Conference this year Boards, Agencies and Committees will be set up anew for the first quadrennium in the United Methodist Church. Women's Society representation should be ready for that time. Follow the provision made at General Conference.)

"2. Local officers are to be elected in June and take office in September. This gives opportunity for the officers to take advantage of training opportunities provided by summer programs. Program year for local Societies and Guilds will begin with September."

Mrs. Wilkin is chairman of the Committee on Nominations of the Woman's Society of the Western North Carolina Conference. In her letter she stated that the By Laws Committee of the Woman's Division had not yet met, and no directives have been given as to the tenure of office. This information will be sent to all local societies and guilds later.

GIFT TO BROOKS-HOWELL LIBRARY

Mrs. G. M. Kirkpatrick of Taylorsville was honored with a most unusual birthday gift in January. Twenty-four special edition books were added to the Library of Brooks-Howell Home for Retired Missionaries and Deaconesses in Asheville in her honor.

The books were gifts from the family, relatives, friends and employees of Mrs. Kirkpatrick, who is a member of the board at Brooks-Howell. Before her birthday she was asked what she wanted for a birthday present and she replied, "Oh, do something worthwhile for someone else," and the family thought of new books for the residents of Brooks-Howell. Others heard of the "happy thought" and asked to have a part in the project. The fund snow-balled . . . and almost $300 was sent to Miss Reva McNabb, director of the home.

The books are a special edition printed much larger than ordinary books and in a much larger and blacker print than is usually used, so that those with dimming vision will find it easier reading. The residents of the home voted which books they wanted, and a nice selection of biography, science,

ST. MARY'S JUNIOR COLLEGE
RALEIGH, N. C.

A small liberal arts college for women. The program is enriched by specialized courses in Art, Expression, and Music. Two years of college preparatory work is also available.

RICHARD G. STONE, President

devotional and adventure stories is included in the lot.

They are now on the shelves and are in daily use by the Brooks-Howell family.

TWO DISTRICT OFFICERS IN WHO'S WHO

Two district officers in the Woman's Society of the WNC Conference are listed in the new edition of *Who's Who of American Women*. They are Mrs. Paul Feezor of Denton, president of the Thomasville District Woman's Society, and Mrs. J. D. Johnston of North Wilkesboro, secretary of the North Wilkesboro District Woman's Society.

This is the 5th edition of the book. There are 22,000 women from the United States and Canada and foreign women with U.S ties who were chosen by the editors of the publication.

The women were selected on the merit of their vocations and civic activities. The ratio of selection is one out of 3,000 U.S. women who are 18 years or older. Several other Methodist women were included in the North Carolina group selected for the book.

✧ ✧ ✧

Bishop Hunt To Meet With Young Ministers

More than a hundred young ministers of the Western North Carolina Conference are being invited to meet with their "over-pastor" in one of four sessions scheduled for the week of March 10. The meetings are to be strictly informal and cast in a mood of give-and-take dialogue. The subject-matter will deal with the role of the minister as a preacher, but will not be confined to this, and may well roam over a large area of common concerns.

A part of the Institute for Homiletical Studies, this will be the second such series of dialogue sessions. Dr. Phil Shore, superintendent of the High Point District, and a vice-president of the Institute, is in charge of the project.

Dates and places for the meetings are as follows:

March 10-11, Lambuth Inn, Lake Junaluska. (Begins with supper at 6 p.m., March 10 and continues through lunch on March 11.) For following districts: Waynesville, Asheville, Marion.

March 12, First Methodist Church, Conover. (Begins with lunch, 12 noon, and concludes at 8 p.m.) For following districts: Gastonia, Charlotte, North Wilkesboro and Statesville.

March 13, Milford Hills, Salisbury. 12 noon (lunch) to 8 p.m. For following districts: Albemarle, Salisbury, and Thomasville.

March 14, Main Street Church, Kernersville. 12 noon (lunch) to 8 p.m. For following districts: High Point, Greensboro, and Winston-Salem.

The men who are to attend are receiving a letter from Bishop Hunt, Dr. Shore explained, extending his personal invitation. The cost of meals, part of the travel expense, and overnight lodging at the Lake Junaluska meeting will be borne by the Institute.

• CALENDAR OF COMING EVENTS •

NOTE: If any of the meeting dates or places are in error, please inform the ADVOCATE immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

Feb. 19-20: N. C. Council of Churches Seminar on Church and Community, Raleigh
Feb. 20-22: National Council of Churches General Board, San Diego, Calif.
Feb. 26 : NCC Churchmen's National Legislation Seminar, Burlington, First Presbyterian Church, 9 a.m.
Mar. 4- 5: Workshop on Evangelism, N. C. Council of Churches, Friends Meeting-house, Asheboro
Mar. 6- 7: Semi-Annual Meeting, Commission on Chaplains, Washington, D.C.
Mar. 14-21: General Executive and Executive Committees of the Divisions, Board of Missions, and Joint Commission, New York, N.Y.
Mar. 25-30: Annual Meeting, Dept. of Education for Mission, NCC, Philadelphia, Pa.

NORTH CAROLINA CONFERENCE

Feb. 15 : Burlington District Lay Rally, Front Street Church, Burlington
Feb. 19 : Rocky Mount District Lay Rally, First Church, Rocky Mount
Feb. 20 : Sanford District Lay Rally, First Church, Rockingham
Feb. 21 : Greenville District Lay Rally, Queen Street Church, Kinston, 6 p.m.
Feb. 25 : Wilmington District Conference, Trinity Church, Wilmington, 2:30-5 p.m.
Feb. 26 : Sixth Seminar on Legislation, N. C. Council of Churches, Burlington
Feb. 27-28: Methodist Rural Fellowship Retreat, Providence Church, Goldsboro
Mar. 3 : Sanford District Conference, Page Mem. Church, Aberdeen, 2:30 p.m.
Mar. 5 : Commission on Promotion and Cultivation, Meth. Bldg., Raleigh, 10:30 am
Mar. 9 : Cabinet Meeting
Mar. 9 : Deaconess Board

WESTERN NORTH CAROLINA CONFERENCE

Feb. 16 : Annual Meeting, Commission on Methodist Information, High Point, Top of the Mart
Feb. 16-17: Christian Vocations Testing and Guidance Clinic, Greensboro College
Feb. 18-22: Christian Workers School, Concord
Feb. 19 : Regional Seminar on Evangelism, Salisbury, First Church, 2-9 p.m.
Feb. 20 : Regional Seminar on Evangelism, High Point, Wesley Memorial, 10-4:30
Feb. 29 : Regional Local Church Public Relations Workshop, Methodist Information
Mar. 3- 7: Christian Workers' School, Monroe
Mar. 5 : Regional Local Church Public Relations Workshop, Methodist Information
Mar. 7 : Regional Local Church Public Relations Workshop, Methodist Information
Mar. 8- 9: Christian Vocations Testing and Guidance Clinic, Greensboro College
Mar. 10 : Bishop's Dialogue Session, Lake Junaluska, Lambuth Inn
Districts: Asheville, Marion, Waynesville
Mar. 10-14: Christian Workers' Schools, Hickory-Newton, Wadesboro-Anson County
Mar. 12 : Bishop's Dialogue Session, Conover, First Church
Districts: Charlotte, Gastonia, North Wilkesboro, Statesville
Mar. 13 : Bishop's Dialogue Session, Salisbury, Milford Hills Church
Districts: Albemarle, Salisbury, Thomasville
Mar. 13 : Spring Meeting, Board of Trustees, Institute of Homiletical Studies, 10-1
Mar. 14 : Bishop's Dialogue Sessions, Kernersville, Main Street Church
Districts: Greensboro, High Point, Winston-Salem
Mar. 30 : Workshop for Through-the-Week Leaders of Nursery and Kindergarten Schools, Gastonia, First Church

Stewardship Witness And Renewal Action Group Meetings For The Western North Carolina Conference

District	*Date*	*Time*	*Place*
Charlotte	Feb. 18	3:00	First, Mt. Holly
North Wilkesboro	Feb. 18	3:00	First, North Wilkesboro
Statesville	Feb. 18	7:30	Broad Street, Statesville
Thomasville	Feb. 18	7:30	First, Lexington
Winston-Salem	Feb. 18	3:00	Central, Mount Airy
Charlotte	Feb. 25	3:00	Belmont Park, Charlotte
North Wilkesboro	Feb. 25	3:00	West Jefferson Meth. Church
Salisbury	Feb. 25	7:30	Epworth, Concord
Statesville	Feb. 25	7:30	First, Lenoir
Thomasville	Feb. 25	7:30	Memorial, Thomasville
Winston-Salem	Feb. 25	3:00	Centenary, Winston-Salem
Gastonia	Feb. 29	7:30	First, Lincolnton
Thomasville	Mar. 3	7:30	First, Mocksville
Waynesville	Mar. 3	3:00	First, Murphy
Gastonia	Mar. 5	7:30	Aldersgate, Shelby
Gastonia	Mar. 7	7:30	Bradley Memorial, Gastonia



MRS. CATHRINE VICK

Dear Girls and Boys:

My letter will be short this week because our story is a long one but I thought you would like it. Let me suggest a verse I would like you to remember. It is found in Ecclesiastes 9:10. "Whatever your hand finds to do, do it with your might." Sometimes we think the things we are asked to do are not very important. If we do them the best we can, we will find that people will know they can depend on us.

AUNT CAY

THE THIRTEEN HORSE CHESTNUTS

The big car with Mr. Stone and his two children, Bob and Anne, was rolling slowly along the historic streets of Fredericksburg. Suddenly Bob pointed to a great tree a little distance ahead of them. "Just look at that huge horse chestnut tree!" he cried excitedly.

"It must be a hundred years old!" Anne exclaimed.

Just then a shabby old Negro guide walked up beside their car. He had seen the Massachusetts licence and knew they were strangers in Fredericksburg. "A hundred years old," he chuckled. "Why that tree is most two hundred years old, for sure."

"Two hundred! How in the world can you tell?" cried Bob, who always wanted to know the whys and wherefores of everything.

"I have an idea that there may be a good story about that tree," said Mr. Stone, smiling, as he and the children got out of the car. "Perhaps our guide will be kind enough to tell it to us."

This was exactly to the old Negro's liking and he began his tale. "It was more than two hundred years ago that a little white boy lived on a farm across the Rappahannock River. I 'spec you all know his name."

"Of course!" It was George Washington!" shouted both of the children in one breath. (They had just come from across the Rappahannock River and had seen the place where Washington lived as a young boy.)

"The Washingtons used to ferry across the river to do their marketing and to see their friends and to go to church," Anne added, quite proud of her knowledge. (They had also driven past the beautiful old Saint George's Church which the Washington family attended.)

"By and by that little white boy grew up," the guide went on, "and everyone almost everywhere knew him. But he never forgot Fredericksburg. He came back here to visit whenever he had time. He often visited his sister, Miss Betty, in the fine mansion that her husband, Colonel Fielding Lewis, built for her."

"We saw that house," Bob broke in. "It's that grand old brick house on Fauquier Street!"

"That's right," said the old guide. But mostly Mr. Washington visited his mother, Miss Mary. She was living in the house he bought for her when she moved from the old farm across the river."

"That was the small house we saw on Charles Street. Do you remember what a lovely garden it had?" Mr. Stone asked.

The children nodded their heads.

"Well," continued the old Negro, "one day when Mr. Washington was walking from Miss Betty's mansion to his mother's house, the sun beat down on him. He didn't mind for himself but he got to thinking about how hot it must be for his mother when she walked along the street to see Miss Betty.

"Whenever Mr. Washington thought of something that his mother might like, he said to himself, 'I must do something about that, for sure!' So he set out to make his mother a shady walk from her house to Miss Betty's. What do you think he did?"

"Put up an awning over the walk as they do at weddings," guessed Bob.

The old Negro chuckled.

"He gave her a pretty parasol," was Anne's guess.

"Awnings and parasols wear out. Mr. Washington wanted something that wouldn't wear out. It was about the time of year that the horse chestnuts were falling from the trees. So Mr. Washington went up to a big tree and picked up thirteen of the biggest and shiniest horse chestnuts you ever saw."

"He wasn't afraid of unlucky numbers, was he?" said Bob.

"No," said Mr. Stone. "And I'm sure he always had faith that things that are small and weak can be helped to grow into things big and strong and useful, whether they are horse chestnuts or colonies."

"Oh, now I know why he picked up thirteen chestnuts!" cried Anne. "They were for the thirteen colonies he had made into a nation."

"That's right," said the guide. "Mr. Washington planted them where they would make shade for his mother when she went out to walk. And he gave each of those chestnuts a name for one of the colonies. I guess he thought that the chestnuts had the same power to grow as his colonies had. I reckon he prayed that those chestnuts would grow big and make shade for his mother."

"Just as I'm sure that he often prayed that the little colonies would sometime grow into a great nation." Mr. Stone added seriously.

"And did the horse chestnuts grow into big trees?" asked Anne.

"Some of them did and some of them didn't," said the guide. "Some grew a few years, and some grew for many years. But this one just keeps on growing. We hope it will never stop."

"And what's the name of this tree that still lives?" asked Bob.

"Well, nobody can say for sure. What do you all guess?" asked the guide.

"I wish he had said its name was Massachusetts," said Bob after Mr. Stone had driven on.

"Well, it was a fine story," said Anne. "When I think about George Washington, I'll think about those thirteen horse chestnuts he planted to make shade for his mother when she went walking!"

—Adapted

MAKE A SILHOUETTE

Silhouettes were popular in Washington's day and they are fun and easy to make. Tape white paper to the wall. Have one of your friends sit in front of it. Beam a strong light at him so that his shadow falls on the paper. Draw around his shadow, cut out, trace around it onto black paper, and cut out the silhouette. Mount it on white or colored paper.

WHO AM I?

Can you discover who these people are?

Haon	Ekul
Mada	Mah
Leoj	Ile
Siol	Arze
Kram	Leba

JUST FOR FUN

Fifth grade pupils were required to fill in the blanks on a history test. One of the sentences stated: "The Declaration of Independence was chiefly written by _____."

Neatly written in the blank space on one test paper was the word "candlelight."

What made the fly fly? A spider spied her.

Uniting Conference Program Set

Main outlines of the program of the Uniting Conference of The Evangelical United Brethren Church and The Methodist Church, to be held in Texas April 21-May 4 in the Dallas Memorial Auditorium, are taking final form.

Highlights of the conference, involving some slight rescheduling and new elements not carried in earlier reports, were approved at a Jan. 23-24 meeting of the joint group of the two denominations planning for the conference. The outline of major events apart from business sessions and committee sessions are as follows:

Saturday, April 20

Registration. An evening reception for conference dignitaries, arranged by the Dallas committee.

Sunday, April 21

Legislative committees will meet briefly at 7 p.m. to organize and elect officers.

Service of holy communion, open to all, at 8 p.m. in the auditorium. EUB Bishop Paul Milhouse of Kansas City, Mo., will be in charge of the service. He will be assisted by bishops of both denominations. The preacher will be Bishop Nolan B. Harmon of Atlanta, Ga., retired Methodist bishop and former book editor of the church.

Monday, April 22

Separate meetings during the day of the Methodist General Conference and the EUB Conference. Methodists will meet in the Grand Ballroom of the Baker hotel, and the EUB Conference will convene in the auditorium's Little Theater.

A major item of business at the EUB meeting will be balloting to elect a new bishop to replace Bishop Harold R. Heininger of Minneapolis, Minn., who earlier announced his plans for retirement in early summer. The new bishop to be elected will serve somewhere in the North Central Jurisdiction.

At 7:30 p.m. Bishop Lloyd C. Wicke of the New York Area of The Methodist Church will deliver the Episcopal Address. This "state of the church" address will be signed by all the bishops. Senior EUB Bishop Reuben H. Mueller of Indianapolis, In., will preside.

Tuesday, April 23

The first official session of the Uniting Conference of the two denominations will open at 8:30 a.m. with a processional and a formal service of unification. Bishop Donald H. Tippett of San Francisco, president of the Methodist Council of Bishops, will preside, and the Rev. Dr. Albert C. Outler, professor in Perkins school of Theoligy, Southern Methodist University, Dallas, will be the speaker.

Wednesday, April 24

An evening service commemorating the centennial of Christian higher education among Negroes will be observed. Dr. James P. Brawley of Atlanta, retired president of Clark College, will play a major role in the program.

Friday, April 26

At 11:30 a.m. it is expected that an order of the day will be established for an address by an outstanding prelate of the Roman Catholic Church, who will be invited by the bishops of the two uniting denominations.

Saturday, April 27

Texas Night at the Moody Coliseum of Southern Methodist University.

Sunday, April 28

There will be an evening Festival of Christian Song under the direction of the Rev. Dr. Carlton R. Young, professor in Perkins School of Theology and editor of The Methodist Hymnal.

Nearly 3,000 members of choirs of Texas churches have indicated their willingness to participate in the service.

Liturgist will be the Rev. Dr. Paul Eller, retired president of the Evangelical Theological Seminary, Naperville, Ill., and editor of the EUB Hymnal.

Wednesday, May 1

The evening will be devoted to a dramatic presentation, sponsored by the boards and agencies of the two uniting churches. Its general theme will be "The Ecumenical Nature of the Church."

Other Events

Each week-day afternoon at 4 o'clock there will be a service of worship and preaching in the First Methodist Church of Dallas. The Rev. Dr. Irving L. Smith of Stillwater, Okla., is in charge of general arrangements for these services. (An earlier story listed the preachers who have been chosen to preach.)

Morning worship each day at the Uniting Conference in the auditorium will be under the general planning and direction of Methodist Bishop James S. Thomas of Des Moines, Iowa, with bishops of the two churches serving as preachers.

Dr. Young, who is in charge of music at the Uniting Conference, has announced that a group of some 70 singers from four theological seminaries will sing at the communion service, the Monday evening service when the Episcopal Address is given, the service of Unification of April 23 and the afternoon preaching service that day.

The four seminaries represented in the joint choir will be Perkins, SMU; Evangelical Seminary, Naperville, Ill.; United Theological Seminary, Dayton, Ohio; and Saint Paul School of Theology, Kansas City, Mo.

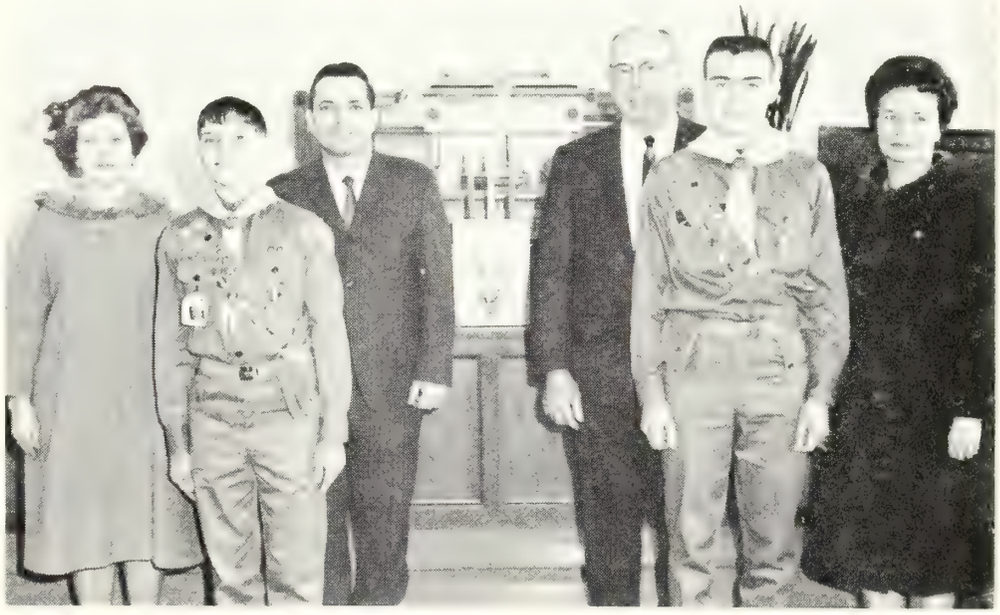
Details of other choirs which will be singing at conference worship periods and at the afternoon preaching services will be announced later.

During most of the time after the service of unification, delegates from both the former EUB and Methodist churches will be meeting in plenary session or in working committees.

Near the close of the Uniting Conference, it may be necessary, leaders point out, to call a session of the General Conference of the United Methodist Church — a slight legal distinction from the Uniting Conference itself.

There will be approximately 400 delegates at the Uniting Conference from the EUB Church and 850 from The Methodist Church. However, a top limit of 1,000 delegates is set on the membership in the new church's General Conference.

For COLDS take 666



SCOUTS GET EAGLE AWARDS

Two Reidsville scouts received the Eagle Award at a court of honor held recently at Lowe's Chapel Methodist Church. They are Franklin Divinie, son of Mr. and Mrs. James R. Divinie, and Robert Underwood, son of Mr. and Mrs. Howard Underwood. Mr. and Mrs. Underwood, left, pose with their son, Robert, and Mr. and Mrs. Divinie, right, with their son, Franklin. Franklin is a member of the Order of the Arrow, has been an assistant patrol leader, senior patrol leader and an instructor. Robert has served as den chief, troop scribe and is presently an instructor for the troop.

METHODIST NEWS ROUND-UP

ALDERSON DIES IN DALLAS

One of the members of the Commission on Entertainment and Program for the Dallas General Conference was stricken and died while attending a meeting of the commission in Dallas, Jan. 23-24. This was the Rev. Dr. William H. Alderson of Bridgeport, Conn., who was chairman of the commission during the 1956-60 quadrennium. Alderson became ill prior to the opening session and was carried to Dallas Methodist Hospital, but succumbed shortly thereafter.

★

LOANS TO GHETTO CHURCHES

The National Division of the Methodist Board of Missions has announced that it has approved the first two building loans to churches under its new $100,000 program for making loans to a group of 25 conservative evangelical churches in New York City.

One church, the Soul Saving Station in Harlem, will receive $20,000 to renovate a five-story former warehouse used for worship and other church activities, and for a program of rehabilitating narcotic addicts.

The First Church of God in Christ in Brooklyn will receive $35,000 to build a "halfway house" for alcoholics.

★

ETHICAL ISSUES IN HEALTH FIELD DISCUSSED

Genetic engineering and euthanasia are two of the most urgent and difficult ethical issues confronting the Christian conscience today, according to a prominent Methodist theologian.

Speaking to the annual convention of the American Protestant Hospital Association in Cleveland, Ohio, Jan. 16, the Rev. Dr. J. Robert Nelson of Boston University School of Theology deplored the fact that few Christian intellectuals have addressed themselves to these questions. Recent advances in scientific research as well as rapid increases in population growth make it imperative for the churches to give maximum attention to these and related matters, Dr. Nelson declared.

★

PLANS—FORMING FOR 1971

The World Methodist Conference will meet in August, 1971 in the Washington, D.C. area. In conjunction with this, the Second World Family Life Conference of The United Methodist Church will take place at the same approximate date and in the same place. Bishop Hazen G. Werner of New York and Hong Kong has announced that the theme of the conference will be "The Family and the Arriving Generation."

A Finance Promotion Committee under the chairmanship of Dr. Robert G. Mayfield, Evanston, Ill., will lead in the raising of funds for supplemental help in meeting travel expenses. Individuals, churches, and annual conferences will be approached and asked to help finance the travel of delegates from other countries.

ROCK RIVER CONFERENCE ADOPTS MASTER INSURANCE PLAN

The Rock River Conference in Illinois has set up a master insurance policy to cover all property and casualty exposures usually considered insurable. Savings in the range of from 20% to 50% are being realized for the seventy-eight properties already covered. All conference-owned properties and individual church properties in the conference are eligible to take advantage of the program.

The plan went into effect last November, and since then a million and a quarter of insurable values have been written up. 44% of the churches have made inquiries about the plan.

★

BRAZIL METHODIST CENTENNIAL

Methodists of Brazil are this year celebrating the hundredth year of permanent establishment in that country. After the Civil War, 2,000 southerners migrated to Brazil in 1867. Among them was a Methodist local preacher, Junius E. Newman, who established a congregation among the transplanted Methodists. At Newman's appeal, the Methodist Episcopal Church, South sent the first missionary in 1876, the Rev. J. J. Ranson.

There are now 60,000 Methodists in Brazil in close to 800 places of worship. Their schools have educated half a million young people, among them many prominent leaders of the nation. The Methodist Church is the only Protestant church in the country with a social creed and a thriving social action program, involving a wide variety of services among the Indians and others who have been economically and culturally deprived.

The Methodist Publishing House there prints 80 million pieces of literature each year, including books and magazines.

★

DON'T FORGET GENTLER CONCERNS, METHODISTS URGED

Churchmen must not let a "preoccupation with war, racism and poverty" cause them to "forget or neglect the gentler, but just as valid, concerns of Christianity for the ministries of healing, loving, encouraging and comforting," five hundred leaders in The Methodist Church's general health and welfare ministries were told Jan. 18.

"The glory of the Christian gospel has always been its meaningful identification with human need and suffering," Bishop Earl G. Hunt, Jr., of Charlotte, reminded the final session of the 1968 convention of the National Association of Methodist Hospitals and Homes, meeting in Cleveland, Ohio. "An indispensable part of the church's ministry in any age is that of helping human beings caught in the traps of earthly suffering to find release, comfort and Christian rehabilitation," the bishop added. Other speakers during plenary sessions of the convention included Dr. Willis M. Tate, president of Southern Methodist University, Dallas, Texas, and Bishop Fred G. Holloway, Charleston, W. Va., president of the board of Hospitals and Homes.

The Rev. Dr. William A. Hammitt, Normal, Ill. was installed as president of the association. Other officers include Willard S. Farrow of Charlotte, administrator of the Methodist Home, vice president.

★

SITE OF 1972 GENERAL CONFERENCE BEING STUDIED

The Commission on Entertainment and Program for the 1972 General Conference is at present focusing on three possible sites for the conference: Baltimore, Md.; Memphis, Tenn.; and New York City. These were selected from a list of 11 because they meet the two-fold standard which the commission has adopted: namely, an adequate convention hall and hotel facilities; and the endorsement of the episcopal leadership of the church.

Dr. J. Otis Young, Evanston, Ill., who is commission chairman stated that he hoped a decision on the meeting place could be reached by the time of the Uniting Conference in April. He pointed out that consideration would also be given to other cities if they come forward with invitations and strong endorsements from their bishops and church leaders.

★

IOWA METHODISTS GIRD FOR UNION

Twenty-four meetings have been planned for Methodists and EUB members across the state of Iowa during the period of Feb. 18-21. Involved in the project are the two Methodist conferences in Iowa—the North Iowa and the South Iowa—and the Iowa Evangelical United Brethren Conference.

Six teams of leaders will conduct a series of afternoon and evening meetings open to all interested parties. Organized by the Committee on Conference Union, which is composed of ten representatives each from the three conferences, the purpose of the meetings is to convey information and also to receive opinions and suggestions from the grass roots of the church.

After the meetings, the Committee (also called the Committee of Thirty), will convene to hear reports and correlate findings.

One of the fundamental questions to be decided is whether the United Methodist Church in Iowa shall have one or two conferences. The two Methodist conferences have a combined membership of approximately 300,000 members.

★

EVANGELISM BOARD SPONSORS MISSION TO ALASKA

An eight-day New Life Mission to the 25 Methodist churches of Alaska got under way on Feb. 1 with a "kick-off" meeting at First Methodist Church, Anchorage. 24 "missioners," ministers and laymen from 16 states, and the 18 Methodist pastors in Alaska, made up the participating team. Dr. Meredith A. Groves is superintendent of the Alaska Mission of The Methodist Church. Board of Evangelism staff members Rev. Paul Leaming and Mr. Ernie Logan participated actively in the project.

NORTH CAROLINA
Christian Advocate

VOLUME 113 GREENSBORO, N. C., FEBRUARY 22, 1968 NUMBER 8



World Day of Prayer – March 1

Mrs. Rathie Selvaratnam of Ceylon wrote the World Day of Prayer service for 1968 on the theme, "Bear One Another's Burdens." Chairman of the Asian Church Women's Conference, Mrs. Selvaratnam was recently elected chairman of the provisional International Committee for the World Day of Prayer. She is known to the world as an outstanding Christian and has traveled widely to further the goals of the ecumenical movement. Mrs. Selvaratnam is a musician and teaches music, voice and organ. (See story on page 10.)

* CAROLINA BRIEFS *

¶ Mr. Richard C. Erwin of Winston-Salem was guest speaker at First Methodist Church in Elkin on Sunday morning, Feb. 11.

¶ Rev. J. W. Lineberger, superintendent of the Methodist Home for Children, Raleigh, preached at First Methodist Church, Williamston, on Feb. 18.

¶ Rev. James T. Jones, pastor of The Berry Temple Methodist Church in Asheville, will preach at Skyland Methodist Church, on Sunday morning, Feb. 25.

¶ Dr. Emmett K. McLarty, Jr., president of Brevard College, was guest minister at First Methodist Church, Hendersonville, on Sunday morning, Feb. 11.

¶ Dr. Robert Cushman, dean of the Duke Divinity School, preached at Central Methodist Church, Monroe, on Sunday morning, Feb. 11, and spoke on Sunday evening on "Methodism and The Ecumenical Movement."

¶ Groundbreaking services for a new church sanctuary will be held at First Methodist Church in Roanoke Rapids on this coming Sunday morning. The groundbreaking will be held immediately following the 11 o'clock worship service.

¶ *One Hundred and One New Poems and Two Prayers* by the Rev. Coy Bascom Newton has recently been published by the Piedmont Press in Greensboro. The Rev. Mr. Newton is a retired member of the Western North Carolina Conference, who now resides in Greensboro.

¶ Bishop W. Kenneth Goodson of the Birmingham Area will be guest minister in a Preaching Mission on March 3-6 at First Methodist Church, Morganton. The Rev. Robert L. Carter, Jr., minister of Glen Alpine Methodist Church, will lead the congregational singing for the services.

¶ Mrs. Gillie Reed Wheeler, 101-year-old Mars Hill resident, has been presented a commemorative certificate as a member of the Century Club by *Together* magazine. Mrs. Wheeler joined Laurel Methodist Church in 1878 and has been a faithful attendant at worship services and an energetic worker ever since.

¶ Rev. O. N. Hutchinson, Jr., minister of Ardmore Methodist Church in Winston-Salem, has announced his candidacy for election to the Board of Education of the Winston-Salem-Forsyth County School System, subject to the Democratic Primary. Prior to moving to Forsyth County, he was a member of the Board of Education of the Thomasville City Schools.

¶ The Rev. G. Howard Allred, pastor of Epworth Methodist Church in Concord, will preach in the Annual Preaching Week at Jordan Memorial Methodist Church, Ramseur, from Feb. 25 through Feb. 29. Services will begin each evening at 7:30.

¶ Bishop Paul Hardin of the Columbia (S.C.) Area of The Methodist Church will be the preacher during a series of special services March 10-13 at Chestnut Street Methodist Church, Lumberton. Services will be held each evening at 7:30 and breakfast meetings at 7 o'clock each morning.

¶ Walter F. Anderson of Raleigh, prominent Methodist layman and SBI director from 1946-67, will conduct a meeting at Moriah Methodist Church, Greensboro, beginning Sunday at 7:30 p.m. and continuing through Thursday, Feb. 29. Mr. Anderson's message in his "Five Days for God" at Moriah Church will be: Sunday evening, "A New Faith, New Dedication and a New Witness for Jesus Christ;" Monday evening, "The Rewards of Repentance;" Tuesday evening, "The Answer to Life's Greatest Question;" Wednesday evening, "The Rewards of Total Commitment;" and Thursday evening, "The Nearness of Jesus." The public is invited to these services.

✧ ✧ ✧

Mount Shepherd Campaign Begins

Methodists in the High Point District are being asked to pledge $100,000 for the further development of Camp Mount Shepherd. Funds are needed to complete the main lodge and to provide parking facilities and a sanitation system at the 535-acre district camp. The property, located in Randolph County, was given the district by Mr. and Mrs. Delos Hedgecock.

The campaign kick-off dinner will be on Thursday, Feb. 29, at First Methodist Church, High Point. William R. Henderson of High Point will be the speaker at the dinner meeting, which will begin at 6:30 p.m. The campaign for funds will continue throughout the month of March.

Gilbert H. Weant, a member of First Methodist Church in High Point, is campaign chairman. The Rev. T. Paul Starnes, Jr., of Jamestown is the district camp chairman.

NORTH CAROLINA

CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western North Carolina Conferences of The Methodist Church

ESTABLISHED 1855

James C. Stokes—Editor and Manager

Address all correspondence to P. O. Box 508, Greensboro, N. C. 27402

Second-class postage paid at Greensboro, N. C. Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., 429 W. Friendly Avenue, Greensboro, N. C. 27401

Single subscriptions, $3.00 a year; every family plan each subscription, $2.50 a year. All subscriptions payable in advance. Obituaries and resolutions, $2.00 for the first 100 words; $2.50 per hundred for next 200 words; 3 cents per word for all over 300 words.

Stained Glass Crafts

Repairs

Protective-Storm

P. O. Box 5004 High Point, N. C.

Telephone 882-2285

► *Issues and Opinions* ◄

The Long Weekend

A popular magazine recently featured an article on "pocket vacation" for the weekend. The suggestion was that the time between work days should be planned and be made a creative outing. Reference was also made to the proposed legislation to lengthen the weekend span for more adventuring.

With our present extended holidays, all-year-round recreation, competitive games, and travel, do we need more pocket vacations for the affluent people? While we favor the creative spirit or wanderlust, we doubt the wisdom of stepping up the highly mobile situation on the highways.

Besides, merely giving vent to the restless urge of retreat to the woods and the water is hardly the answer to the pressures and problems of modern life. We knew of one man who went on a tour and took his anxieties along with him. He returned in a greater state of confusion and frustration.

It is our feeling that more people could spend profitable time in measuring up to their responsibilities to the church and community over the weekend. The church still has a mission of comfort and challenge to people. But what happens to the church if more and more people are emptying the pews on Sunday for possible thrills away from home?

The alert church probes the question of our reason for existence on earth. It invests life with a sense of meaning and purpose. It gives us spiritual undergirding, and the renewing of our inner resources.

The issue harks back to the old problem of the secularization of modern life. The waning of the meaning of church membership, the spread of paganism and atheism is a disturbing trend of our time.

The need for individual redemption and inner cultivation, and the building of a Christian civilization is urgent in our day. The survival of mankind is at stake.

Moral conditions indicate a wide-spread purposeless mood—emptiness and hollowness. The titles of books suggest the trend: "Sound and Fury" by Faulkner, Eliot's "Hollow Men," and "Long Day's Journey Into Night," by O'Neill. As Camus makes one of his characters remark: "What's intolerable is to see life drained of meaning, to be told there is no reason for existing."

We believe that the church can help to make our weekends constructive, and that the church needs our presence and participation on the Lord's Day.

REV. D. W. CHARLTON
Kinston



Medical Team to Leave for Africa

A Methodist-backed team of physicians, dentists and other medical personnel, assisted by laymen and a clergyman, will head into West and Central Africa next week to bring three weeks of modern treatment to citizens of the Congo, Liberia and Sierra Leone.

This is the fourth major overseas medical team effort of the Commission on Missions of Myers Park Methodist Church in Charlotte; is backed by the Board of Missions, Western North Carolina Methodist Conference; and was organized by the Rev. William B. Bobbitt, Jr., associate minister of the Myers Park Church.

The associate coordinator of the overseas medical effort is Robert M. Smith of Mount Airy, former lay leader of the Western North Carolina Conference.

The group will depart from New York City for Liberia the afternoon of Feb. 27, arriving at 6:20 a.m. the next day. Those serving in the Congo will continue via air, and the rest will deplane for destination points in Liberia and Sierra Leone. They will return about March 19.

Here are the team members for the 1968 trip into Africa, and their assignments:

The Congo, Ben Eidam, pharmacist, Waynesville; Dr. Donald Henson, dentist, Kinston; Dr. Thomas H. McMillan, Jr., internist, Charlotte; Dr. Henry H. Nicholson, Jr., surgeon, and Mrs. Henry H. Nicholson, Jr., nurse, both of Charlotte; Dr. Roland T. Pixley, obstetrician, and Mrs. Roland T. Pixley, nurse, both of Charlotte; Dr. Kenneth Ray, dentist, Asheville; and Dr. DeWitt Trivette, pediatrician, Hickory.

Liberia, Dr. John R. Bender, general practitioner, Winston-Salem; Dr. Jack Booth, orthopedist, and Mrs. Jack Booth, both of Jackson, Tenn.; Mrs. Charles W. Brown, nurse, Charlotte; Dr. John C. Burwell, obstetrician, Greensboro; Dr. Griggs C. Dickson, pediatrician, Charlotte; Jimmy Phillips, medical technologist, Troy, Ohio; Dr. Auburn L. Poovey, dentist, Hickory; and Mrs. W. Leonard Robinson, Jr., nurse, Charlotte.

Sierra Leone, Dr. Carlton N. Adams, obstetrician, and Mrs. Carlton N. Adams, nurse, both of Winston-Salem; Dr. Ted Chandler, internist, Hickory; and Dr. William L. Haltiwanger, dentist, Rockingham.

The Rev. Mr. Bobbitt's wife will accompany him on the trip. William S. Page of Kinston, owner of two radio stations, will handle the recordings of events during this venture.

There are 21 Methodists, two Baptists, two Lutherans and one Episcopalian among the team members.

The team going to the Congo will serve in both of the Methodist Annual Conferences.

In the Central Methodist Congo Conference Dr. and Mrs. Nicholson, Dr. Trivette, Dr. Ray and Dr. McMillan will go to Wembo Nyama and the oldest Methodist hospital in the nation, constructed prior to World War I.

In the Southern Methodist Congo Conference Dr. and Mrs. Pixley, Mr. Eidam and Dr. Henson will go to the large Methodist hospital at Kapanga for their work.

All of the work planned for these teams will be under the coordination of Dr. Glen J. R. Eschtruth of Piper Memorial Hospital in Kapanga.

In Liberia the team will also split up, with Drs. Dickson, Bender and Poovey and the two nurses, Mrs. Robinson and Mrs. Brown, going to pioneering Methodist medical work on the south coast of Liberia.

The remainder of the Liberia team, Dr. and Mrs. Booth, Dr. Burwell and Mr. Phillips, will assist the Methodist Ganta Mission and its clinics while there, as well as work at nearby Phebe Hospital of the Lutheran Church in America.

Dr. Robert Kingsbury of the Ganta Medical Mission will be the coordinator for all the work in Liberia.

In Sierra Leone the four-member team will work at the Evangelical United Brethren Mission Hospital at Rotifunk. Dr. Don Megill will be the coordinator. The Evangelical United Brethren Church will merge with The Methodist Church in April of 1968 to form the new United Methodist Church.

✧ ✧ ✧

Duke Endowment Grants Listed

The Duke Endowment distributed last week $2,016,665 to North and South Carolina hospitals and child care institutions it assists.

North Carolina's total was $901,508 for hospitals and $428,991 for child care institutions.

Among the child care institutions to receive appropriations were the Children's Home, Winston-Salem, $30,900, and the Methodist Home for Children, Raleigh, $21,360.

Few Petitions Received For Submission to Uniting Conference

When the Uniting Conference for The United Methodist Church opens April 21 in Dallas, Texas, it apparently will have relatively few requests for legislative action from individual members or groups.

As of early February, only 250 petitions had been received by Dr. J. Wesley Hole of Los Angeles, secretary of the General Conference of The Methodist Church, and only about a dozen had been received by Dr. Paul V. Church of Dayton, Ohio, executive secretary of the Council on Administration of the Evangelical United Brethren Church. These two denominations will unite to form the new church.

For the Methodists, the number of petitions is well on its way to being a record low. The all-time high for such requests, then called memorials, was in 1956 when 4,986 were received. In 1960 a total of 2,727 were considered, and in 1964 there were 4,503 submitted.

Deadline for Methodist members and organizations to submit petitions is March 21. The deadline for EUB petitions was Feb. 20. All petitions will be submitted to appropriate legislative committees in the Uniting Conference for consideration and action.

Dr. Hole said that approximately 150 subjects are covered in the 250 Methodist petitions received so far. Of these, 44 involve Methodism's present restriction against use of alcohol and tobacco by ministers with 32 urging that the present position be retained and 12 asking that it be liberalized.

One reason for the low number of petitions to date may be that the final draft of the proposed Discipline of the new United Methodist Church is just now beginning to reach delegates and local church bodies. These provisions have been worked out by a Joint Commission on Union representing the two denominations.



LEGISLATION SEMINAR SPEAKERS

Two staff members of the National Council of Churches will be discussion leaders at the statewide Churchmen's National Legislation Seminar to be held on Monday at First Presbyterian Church in Burlington. Dr. Charles S. Spivey, Jr., right, is executive director of the Department for Social Justice, and Dr. Robert S. Bilheimer, left, is executive director of the Department for International Affairs. Registration for the meeting will begin at 9 o'clock.

EDITORIALS

ANOTHER ROUND ON VIETNAM

As our readers well know, the North Carolina CHRISTIAN ADVOCATE has not harped on the tragic train of events in Vietnam. We have let our pages be used to voice a varied assortment of opinions on the subject, and we have carried several editorial comments. But we have not had an outpouring of statements.

The time has arrived, however, for us to point up some aspects of the situation which are receiving very little attention, but which the American people should think about.

The first factor we should consider grows out of the recent Vietcong attacks on the cities of South Vietnam. These attacks caught the U. S. high command and the South Vietnam armed forces completely by surprise. Yet the attacks were carefully planned, probably for months. It should be of eye-opening significance to Americans to know that their armed forces, and those of their allies, were not tipped off to what was being planned. This can mean only one thing: those who knew about it — and there must have been many —kept the secret. This raises the question of just how much popular support is afforded the present civil government and the military forces of South Vietnam and the United States.

Another fact we should weigh centers around realization that 75 per cent of the millions of dollars which the U.S. government is sending for refugee aid never reaches the refugees. Vast sums of money continue to go into the pockets of Vietnam officials, and ultimately end up in the banks and financial houses of Hong Kong or Paris. These are conditions which we would not tolerate here at home; and for which heads would roll. But in South Vietnam our people seem to be unable or unwilling to do anything about corruption which is not only scandalous but which is widely known.

We should demand of the leaders of the South Vietnam government, civilian and military, that these practices stop or the golden flow of dollars and the red flow of American blood will stop. It may not be far wrong to suspect that some officials who are involved in this despicable game of profiteering on human misery and blood may wish the war to go on and on. If America is sacrificing the cream of its youth and diverting precious dollars into a war admittedly waged for peace and stability, we ought to insist that our high price not be squandered on padding the pockets of thieves.

Moreover, the South Vietnam government seems to have done very little in the way of instituting much needed reforms for the benefit of the peasantry and of other oppressed groups. At a time when here at home, we are pressing ahead in the area of civil rights and social reforms, we seem to be taking a laissez-faire attitude toward the situation in South Vietnam.

This war is costing too much for us not to insist that it bring a worthy harvest in the form of needed political and economic reforms. If a victory is not won in these areas, then whatever military triumphs we may achieve will be nullified by the non-support of a disillusioned populace.

We believe that a stable government will not come in South Vietnam until it becomes clearly evident that the present government and its military allies are truly concerned with the civil rights and the economic well-being of all the people—that they are not simply trying to perpetuate continued government by an oligarchy.

As a champion of freedom and justice for all peoples, we had better stand more firmly and speak out more clearly on the Vietnam scene. The thunder of our guns is no substitute for an unflinching insistence that the principles of true democracy be incorporated into the government and that the rights and welfare of the people be respected.

If the people of South Vietnam could once be convinced that this is what we really want for them, they would swing in behind the present government and behind the war effort. We should therefore insist that our government in Washington put forth as much effort to win the peace as to win the war. This we do not seem to be doing at present. Perhaps a military victory awaits a breakthrough on this vital political front, where we seem to be losing rather than winning.

A VENTURE IN FARCE AND FUTILITY

We have received a news release to the effect that "International Communism" is to be placed on trial Feb. 19-21 in the Hall of Nations at Georgetown University, Washington, D.C., for crimes against humanity.

In describing the affair, Radio of Free Asia, which is sponsoring it, had this to say: "For years, the Reds have been putting us on 'trial'—like the mockery staged by Bertrand Russell in Sweden, denouncing America's role in the Vietnam war. But this month the Free World will put *Communism on Trial* in Washington, D.C. It will be a great propaganda victory for anti-Communist forces throughout the world."

With reference to such staged trials, whether put on by Communist-front organizations or by their opposite numbers on the right, we offer a resounding "plague on both your houses." Theirs is not the avenue to truth much less fair judgment.

However, we hope Protestant church groups will not beat the drums in protest against this venture in farce and futility —that is, unless they did the same thing when "the other side," the Communists, were staging their recent melodrama in Sweden. We are just a little bit tired of Christian organizations "amen-ing" all of the Communist charges against the United States—though some may be true or partly true—and then never uttering a word in condemnation of the cynical and inhuman chicanery of the Communist side.

We sometimes think that some church leaders in America seem to think that the ignoring of the crimes of Communism is a commendable mark of their broadmindedness and tolerance. But anybody who really understands what true Communism is all about knows that such restraint in calling the Communist spade a spade borders on soft-headed naivete. The spade we are talking about is the one with which they have promised to bury us. If we think they won't, if they get the chance, we are more gullible than the law should allow.

But getting back to the drama being staged at Georgetown University, we wouldn't think of getting involved in such play-acting—that is, without being properly costumed, wigged and made up for the part.

✧ ✧ ✧

Something to Think About

THOSE DOLLARS DO THE JOB!

Take a look at that dollar you will give next Sunday to the World Service and Conference Benevolence side of your offering envelope.

Did you know that only one-third of it goes overseas and the other 66% stays in the U.S.A. for home missionary service?

The life blood of the Church is what it gives. How's your church pulse?

If we don't give, we won't live. Stewardship is two-fold: what we give and how we use what we have . . . and the first section even rates with the Internal Revenue Service!

The next time you freeze up when you hear the word "missions" or the words "World Service" it might be wise to look in the mirror and see the part of you that you alone created vs. the part of you that has been given to you by teachers and preachers, by parents and ancestors, by others . . . most of whom you've never had a chance to thank. And who built your school, your church, and your home?

The Rock River Methodist

MSM Plans Inner City Workshop

The Methodist Student Movement of North Carolina will hold an Inner City Workshop Feb. 23-25 in Wesley Heights Methodist Church, Charlotte.

The Rev. W. M. (Bill) Wells, Jr., of Greensboro, state director of the MSM, said this is one of several projects of a varying nature scheduled across the state during 1967-68.

The purpose of the event in Charlotte, he said, "is to acquaint college students with the problems and opportunities of the church's ministry in the inner city."

The Methodist Student Movement draws membership from Methodist college students on campuses of state and independent colleges and universities.

The Piedmont Section of the MSM will be in charge of the Inner City Workshop, with Gail Millians of Greensboro College as chairman of the Section. She said:

"The program has been designed to bring to our attention the problems of inner city life and what we as students and Christians can do to help alleviate them. This sectional is designed as a learning experience as well as a time of active participation in the inner city life of Charlotte."

The chairman said participants will sleep the two nights in Wesley Heights Methodist Church and in nearby Simpson Memorial Methodist Church.

The program will open on Friday at 6 p.m. in Wesley Heights Church and will feature a talk by the host pastor, the Rev. Doug Gilbert, on "Conflict Between Urban and Rural Dynamics," and a movie, "The City of Necessity." The participants will also divide into discussion groups.

The all-day program Saturday will include four morning speakers following a 7:30 a.m. breakfast meeting. The speakers will include a chief relocation officer, a city councilman, the chairman of the Charlotte Area Fund, and the city planning officer.

The afternoon will be spent in tours of inner city situations, and a film, "A Time for Burning," will be shown at night.

The expected 50 participants will follow a Sunday morning discussion session with attendance at church worship services.



METHODIST COLLEGE LECTURER

Dr. Norman St. John-Stevas, center, who spoke at Methodist College, Fayetteville, recently, chats with Dr. John Tobler, right, chairman of Social Sciences and professor of political science at the college, and Bob Hughes of Fayetteville, president of the college's History and Political Science Club. Dr. St. John-Stevas, a Danforth Lecturer and a member of the British Parliament, spoke on "The Atlantic Community and the Common Market."

PHOTO—CHARLES MCADAMS

Workshops on Ministry Planned

Three regional weekend Workshops on the Ministry will be held across the Western North Carolina Conference during March.

High school students from the tenth through twelfth grades, college students and other young adults who are seriously considering full-time church related work as their life's profession are invited to attend. The pastoral ministry, director of Christian education, inner city ministry, deaconess' work, national and overseas missionaries, campus chaplaincy, and other areas of service, are included in the broad spectrum of church related work.

The dates and places for the regional workshops are as follows: March 15-16, Providence Methodist Church, Charlotte, for Charlotte, Gastonia, Albemarle, Salisbury and Statesville districts; March 22-23, Burkhead Methodist Church, Winston-Salem, for Winston-Salem High Point, Thomasville, Greensboro and North Wilkesboro districts; March 29-30, Central Methodist Church, Asheville, for Asheville, Marion and Waynesville districts.

The workshops will run from a 6 p.m. dinner on Friday through a luncheon adjournment on Saturday. Housing for all participants will be in the host homes of the region. There will be a $2.50 registration fee. Ministers have been mailed brochures which contain registration blanks and additional information.

The Rev. Robert Young, pastor of the Boone Methodist Church, will be the speaker for these conferences on Friday night. A young pastor who has used such approaches to worship as the dialogue sermon and folk music, he will present "The Meaningfulness of the Pastoral Ministry."

Dr. Don Williamson, assistant professor of pastoral care at Duke Divinity School, will be a special resource person for the Saturday morning sessions. Also, there will be opportunities for the youth to share in small groups with pastors regarding their work and commitment. Local pastors and church workers in each region will give leadership in these workshops.

Rev. John Lowder, pastor of First Church, Cherryville, will present the educational and disciplinary requirements for the ministry.

The same program and schedule will be followed in each of the three workshops, which are being sponsored by the Board on Ministerial Training and Qualifications and the Commission on Christian Vocation.

Ministers' Wives Retreat Slated

An Abundant Life Retreat for Ministers' Wives is planned for Feb. 25-27 at the Betsy-Jeff Penn 4-H Center in Reidsville. This is an interdenominational meeting, sponsored by the Christian Enterprises, Inc., of Greensboro.

Mrs. Alberta Lunger of Fort Worth, Tex., will be the retreat leader. Her husband, Dr. Harold Lunger, is professor of Christian Ethics at TCU in Fort Worth, and she also is an ordained minister. During 1965-66 Dr. and Mrs. Lunger spent a year traveling in Europe, studying the ministry of the laity there. Mrs. Lunger has helped form a suicide prevention center in Fort Worth and is now part-time executive secretary of this.

Mrs. Lucy Norton, pastor of the Edneyville Methodist Charge, will assist in the retreat, and Mrs. W. C. Clark of Climax will serve as registrar.

The total cost for participants will be $15.00 for two days.

✧ ✧ ✧

The most dangerous tensions of the world today are those that exist between the affluent nations and the great tropical belt of developing nations. A spiral movement is at work in each which constantly increases the explosive contrast between prosperity and poverty. In the affluent societies, prosperity increases rapidly, population slowly. In the poorer areas, the population growth is greater than growth in production, and poverty spreads.

The Rev. Dr. Eugene L. Smith

Young Methodist Combines Business and Art

By John Borchert

You may be one of those people who have always wanted to be an artist or writer of some note, but never had the chance to study and thus have given up the chase as just another day dream.

Take heart. In fact, take notice of a brilliant young Methodist sculptor in High Point who is startling his friends and many professionals with his work—done without a formal lesson.

David A. Dowdy, Jr., of 201 Shadow Valley Road, Emorywood Estates, is a well-known High Pointer—but not widely known yet for his sculpture.

He is an executive for the Mann Drug Co. chain and has been honored recently with the Distinguished Service Award of the Junior Chamber of Commerce for his "record of unselfish personal effort and leadership in his community, his profession and his church."

"I've had no training, formally or informally in sculpture," Mr. Dowdy said as he drove the writer to his house to see the sculpturing. "I remember in the sixth grade we had an art session one afternoon. I made a ram's head. It was chosen for display somewhere in the state."

"The only other thing I did with clay was a miniature bust, of Julius Caesar, in the tenth grade,' he said as we approached his house. "My Latin teacher praised what I had done."

But there was no fire in David Dowdy's fingers after those two efforts.

"From that point I never touched clay until I got out of the Navy," the brown-haired executive said. "I had some clay left over from the time I was a child. I decided to make a bust of my father."

Working with this clay, he did the bust of his father, D. A. Dowdy, Sr., president of the Mann Drug Co. chain, "which looked something like him."

"I received a lot of attention from my family at this time," he said, "but I didn't touch the clay for another year. Then I got some clay and did a bust of my wife (Doris)—and it looked like her."

From that point his "career" in sculpture has picked up. As we walked into his house I was greeted by the magnificent head of Albert Schweitzer, the legendary medical missionary to Africa. He showed me the pictures he had used to fashion the head.

I saw "Abe" Lincoln, one of David's early efforts after working with his family. The head was strong, and the work remarkable.

He has done a head of Jesus, a reproduction of The Courtesan by a late Italian artist, and a bust of High Point Enterprise editor Holt McPherson, which was unveiled at High Point College the night of Feb. 10 during the homecoming activities.

He has also done a "relief" of his father which hangs in an apartment development in High Point named for the senior Dowdy. "Did you need some training or tips for that?" he was asked. "No," he said, "I just studied about it awhile, then went to work on it."

He is presently working on "The Deposition" by the great Michelangelo—a scene showing the two Marys and Nicodemus taking Jesus' body from the Cross. This was one of the last works by Michelangelo, who in a rage almost destroyed it. One of his students partially restored it.

David Dowdy, an inch under six feet and weighing 175 pounds, said, "I haven't had time for art classes. I am nervous, and constantly on the move. I visit our 18 stores constantly and take about one afternoon off once every two weeks. I guess you'd say I was a case for a coronary.

"I work on these sculptures after I come home from work, at night," he said. "I have to get the children (David III, Arden and George) in bed first, so it's usually after nine o'clock when I start to work. I get hot and cold on this. I sometimes work until 1 a.m., and then I go for months without touching what I'm working on.

"I can really appreciate artists," Mr. Dowdy said. "You've got to be in the mood to work. I don't dare touch what I'm working on if I'm not in the mood."

He usually takes a board, fastens a stick on it and begins building his clay around the stick, then uses his tools to fashion his models. No one has "sat" for him thus far. He examines his own body to get the positions he needs. Some of his works have come from pictures in books, and others from photographs.

He has taken a trip to Europe where he visited museums, and in Italy he purchased a few pieces of art. He is also learning some of the finer points of sculpture from Mrs. Sarah Lyon, who majored in sculpture in college and who met Mr. Dowdy when she came to his house to see the head of Schweitzer.

For instance, he learned that to observe your mistakes, you set your work in front of a mirror. "It was heart-breaking to me to see my mistakes on the Lincoln bust," he said. I told him he surely could have fooled me. I didn't see any.

"In the six months I have been associated with Mrs. Lyon, my work has improved considerably," he said.

Mr. Dowdy has had the busts of Schweitzer, Lincoln, Mr. McPherson, and The Courtesan cast in bronze, taking them to New York City for this purpose. He had three copies made of the Lincoln head and gave one to a long-time friend, one to Methodist Bishop Earl G. Hunt, Jr., of Charlotte, and has the other in his home.

The 34-year-old drug executive said the only talent he may be drawing from is that of his late grandfather, Spinks Dowdy, who was a potter in Gulf, N. C. The grandfather died before David Dowdy was born.

Mr. Dowdy holds the B.S. degree in pharmacy from the University of North Carolina. He has been president of the UNC School of Pharmacy and the Kappa Psi pharmaceutical fraternity, is active on the Board of Pharmacy and a leader in promoting state employment for pharmacy graduates, pharmacy study scholarships and higher pay for students in training programs.

He is proud of his naval service (reserve 1950-54 and active duty 1954-56) where he received a Meritorius Mast. He was a Hospital Corpsman, second class.

David Dowdy is a native of High Point, born March 9, 1933. He attended public schools in the city and has been associated with the drug chain since he was 14 years old. His wife, the former Doris Boone, was a student at Greensboro College at the time they were married.

He is second vice president of the Rotary Club, former president of the High Point Merchants Association, and is chairman of the Official Board of First Methodist Church.

At the church he is the former chairman of the Commission on Missions and has many friends among missionaries, including the renowned Dr. John Ross, medical missionary to the Congo of the Disciples of Christ Church.



David A. Dowdy, Jr., High Point business executive and sculptor, is working on "The Deposition," by Michelangelo. He recently completed a bust of High Point Enterprise editor, Holt McPherson, which was unveiled at High Point College on Feb. 10.

Experimental Worship

By Paul D. Lowder

When I heard that I would be serving a new church which meets in a fellowship hall I was delighted. It would give me an opportunity to lead some experimental worship services in which not only the order of worship could be varied but even the arrangement of the physical properties of the building. So last fall, with the help of the commission on worship, we held eight weeks of experimental worship services. It was one of the most exciting experiences of my ministry.

The Sunday before the services began I preached on the meaning and history of worship, hoping that it would psychologically prepare for what followed. In the bulletin each week were included comments interpreting the significance of the seating and liturgical arrangements. The congregation one Sunday was "gathered" in a U shape around a free-standing altar. Another Sunday the altar was placed against the wall beside the pulpit. For the dialogue sermons the altar was placed in the middle of the hall with the congregation equally divided on either side facing the altar. A cross was always suspended from the ceiling over the altar. A part of the time the choir was seated as a part of the congregation.

Different liturgies were used each Sunday though most followed the order of adoration, confession, thanksgiving, etc. Ancient creeds and prayers were used from the church of Scotland, the English Methodist Renewal Group, the Ecumenical Institute, and even a prayer of confessional in the language of Charlie Brown, Lucy and Snoopy. For Worldwide Communion Sunday the MYF sang parts of Father Mitchell's folk song mass to the accompaniment of three electric guitars.

Not only were the liturgies varied, but also the sermons. Dr. James Hull, professor at Greensboro College, participated in a dialogue sermon with me on "What In The World is Happening?" Another Sunday the congregation participated in the dialogue verbally. For Laymen's Day three laymen gave brief spiritual autobiographies, all three of which were quite different. One Sunday the service was on music and the new hymnal.

Comments during the services were very interesting. One person said he wouldn't miss a service because he never knew what to expect. Another said that the seating arrangement made the church seem more friendly since you could not get in or out without speaking to someone. I'm sure there were some who had their patience tried but who were too polite to voice an opinion. For this reason an evaluation sheet was mailed to each family. About one out of five responded.

Several values of the service were quite obvious. First, it became very obvious that worship does not just happen and that the various parts of a service are included for a purpose other than habit. Second, there was a feeling of more fellowship when members of the congregation could see each other's face instead of the backs of their heads—even though some felt this was distracting. Third, there was more of an air of anticipation that something significant was about to take place than I have ever seen before in a worship service.

Of course there are dangers and problems in such services. It is possible for the services to become ends instead of a means to an end. And it would be easy to be spectacular to attract attention or to startle. The minister's own motivation and his sensitivity to other persons all enter here. One difficulty was that of following the service in the bulletin which required a constant alertness.

As I look back from the perspective of some time, several observations are significant. The services were not helpful to all. Interestingly enough, the things which some found helpful, such as "passing the peace," others found very distracting. Many people are still tied to a particular form of piety which requires a "meditative atmosphere" for them to feel that they have worshipped. Could this be a sign that we need to rethink what worship really is and that it does not depend upon a building as we thought? For some the services were helpful in a negative way—it gave a greater appreciation for old forms of worship. But at least they no longer go through the service mechanically.

The sermon which was appreciated most was the dialogue between the minister and the professor. I cannot prove, but suspect the reason for this is that the professor and minister said things to each other which laymen would like to say to both but for which they do not have the nerve!

If any one thing became clear, it was that we have in any one congregation a great variety of needs. If we are to meet these needs in worship we will have to vary our services from time to time.

This experience has led me to ask one question about building new churches. Why does someone not build a church with a combination sanctuary, fellowship hall and auditorium? If adequate equipment were provided such as a variety of lighting arrangements, adequate storage, portable stages and folding pews which could be converted into tables, a very effective program could be provided with a minimum of space. The symbolism of using one large area for worship, fellowship, recreation and education would be a witness to the fact that the wall between the secular and sacred has been removed, making all of our activities and concerns sacred—which in God's sight they must be!

The Rev. Mr. Lowder is minister of West Irving Park Methodist Church in Greensboro.



SPIRE ERECTED ON SALEM CHURCH

On Jan. 30 a twenty-five foot spire was erected on the Salem Methodist Church at Hurdle Mills. Salem Church is on the Leasburg- Salem Charge in the Burlington District The spire was erected as a memorial to Arthur Hester, who was a long-time faithful member and official of the church. The picture shows Mr. James E. Winslow (lower left corner), church school superintendent, overseeing the hoisting of the spire, which is of fiberglass and wood construction, to the roof. The Rev. Allen Wentz, Jr., pastor, said the spire would be officially dedicated at a later date.

Negro Methodist Leaders Meet, Plan and Organize

Some 250 Negro Methodist ministers and laymen, met Feb. 6-9 at Cincinnati's Sheraton Gibson Hotel and mapped strategy for the future.

The hope for Negro Methodists is not "separateness or racism," but staying in the denomination to help "make the church whole," the keynote speaker asserted.

Elimination of the church's segregated Central Jurisdiction, largely accomplished now and due for completion in April, is only a "limited victory," the Rev. Dr. Earnest A. Smith, Washington, D.C., told the opening session. The group was meeting to develop strategies for their role in the coming United Methodist Church.

Dr. Smith, director of religion and race for the General Board of Christian Social Concerns, reminded the group that "our church has adopted statements which have never been taken seriously" and "these we shall use as good churchmen dedicated to achieve the goals of our denomination and our faith." He added that the conference's confrontation should be based "on already adopted goals which we shall help make real."

As conference chairman, the Rev. James M. Lawson of Memphis, Tenn. pointed out that elimination of the Central Jurisdiction means "the battleground has changed, but the need for a common purpose and unity is still with us."

The conference voted without opposition for a policy paper declaring that black power, defined as "a call for black people in this country to unite, to recognize their heritage, to build a sense of community," is the responsible way to meet the problem. The action added that "black power" means "the development and utilization of the gifts of black men for the good of black men and the whole nation" and "a call for us to respond to God's action in history which is to make and keep human life human."

The delegates also established a continuing national organization known as "Black Methodists for Church Renewal." One of its first tasks will be to initiate conversations with black members of other predominantly white denominations looking toward a similar meeting on an interdenominational basis.

Expressing a hope to continue work within the denomination's "existing framework," the delegates deleted a phrase that their position of "power" would be carried out "whether it be within or without the institution and whether it be pleasing or painful to white Methodists."

They also dropped, from a confession that their "ministry to our black brothers" had not always been relevant, an expression that this had happened "because of our desire to become 'white' and be accepted by white people."

The policy on black power emphasized that "when we affirm and embrace our blackness we are acknowledging what God has done and no longer wear our blackness as stigma, but as a blessing."

To a reaffirmation of belief in God and His Church, the statement added: "We believe that all men are brothers and that God is our Father. However, we see the possibility that 'white' Christians in general, and white Methodists in particular, may not be seriously committed to the church or the concept of the brotherhood of man under the Fatherhood of God. We therefore have a responsibility under God to bring about renewal in the Church at all levels of its existence. The thrust of Black Power in this context is to awaken black and white Methodists that they might come to see and carry out the mission of the Church as it relates to all men. The Methodist Church ought to be sensitive to every segment of society and need to minister realistically and effectively to the total needs of men, especially those who have been dispossessed by society and the Church. Black Power seems to be the moving force behind the black man's effort to get the Church to see and recognize him."

In the final session of the three-day meeting, the delegates voted recommendations in a number of specific directions designed to carry out the approved policy. These included:

Local church—Examination and redefinition of the congregation's structure and life in relation to its community and to current movements; determination that the church "undertake to teach creatively the contribution of the Negro in American life; expanded programs of education, of studying the role of the church in the midst of violence, of political action on pressing issues; expanded training for clergy, and consideration of the pooling of resources from the black churches in order to give priority to meeting black community needs.

The denomination—Seeking assurance of percentage representation of Negroes on all boards and agencies, especially in policy-making positions; non-discriminatory employment and service policies for all agencies and institutions; allocation of more resources to serve needs of the black community.

General Conference—Amendment of the *Discipline* to include guarantees of "employment and voice" as now provided for women and for members coming into the united church from the Evangelical United Brethren Church; making 1972 a mandatory date for elimination of annual conferences based on race, instead of the "target date" now in effect; seeking to unite with the three Negro Methodist denominations before moving ahead with any other church unions.

One of the papers reiterated what several discussions this week had stressed that "the black communities are ours to claim as black Methodists," but that the task is not now being done nor can it be until personnel and financial resources are re-directed by the churches.

The new organization, in effect immediately, will have a 44-member board of directors headed by the Rev. James M. Lawson of Memphis, Tenn., who chaired this conference. It will establish an advisory committee in each of the church's five regional jurisdictions; will call a constitutional convention in 1969, and will employ an executive director when funds are available.

This gathering was in the same place as a study conference on a closely related subject six years ago, but significant differences were evident.

The one in 1962 was called by the bishops of the Central Jurisdiction, was comprised of CJ leaders but had no delegates from other Negro elements of the church. In 1968, the call was by an ad hoc group that included only two of five Negro bishops; attendance was open to all Negro Methodists, and emphasis was on a younger group not yet in church leadership positions; CJ delegates were in a decided minority, due not only to the transfer of most of its membership to other jurisdictions but also to including representatives from Negro churches which never were included in the CJ.

The one in 1962 sought guidance on how to abolish the segregated jurisdiction and how to achieve an "inclusive Methodist Church." This year, the first goal has been largely achieved, due to plans launched at the earlier gathering. Several segregated annual conferences will remain for an unspecified time, however, and the delegates asked that 1972 be the deadline for this desegregation.

The greatest difference appeared in moving from an emphasis on integration to one of Negroes being recognized as Negroes and having the opportunity to contribute from their own faith and heritage to the strengthening of the church.

This conference renewed a strong call for church-wide legislation to assure that church agencies and institutions would operate without racial discrimination.

Available

6½% INTEREST

(Yield to Maturity)

REGISTERED
FIRST MORTGAGE
CHURCH BONDS

For Information
Call or Write:

Church Investors

DeKalb-Peachtree Airport
Atlanta, Ga. 30005
Telephone: 451-5431

Bold Evangelism Program Asked

The Uniting Conference of The United Methodist Church will be petitioned "to establish a bold and daring program of contemporary evangelism."

The conference, which meets in Dallas in late April and early May, will unite The Methodist Church and The Evangelical United Brethren Church to form The United Methodist Church.

It was the Boards of Evangelism of the two denominations which in a joint annual meeting at the Dinkler Plaza Hotel in Atlanta on Feb. 6-8 voted to petition the conference to establish such an evangelism program.

The joint board meeting also petitioned the Dallas conference to "assign the responsibility of a ministry" to United Methodist personnel in the Armed Forces to the General Board of Evangelism of The United Methodist Church and asked that "adequate funds, personnel, and provisions be authorized to develop such a ministry."

The adopted report said there are in the military forces about one million persons, plus their dependents, who claim Methodist membership, and the present "structure of The Methodist Church does not assign responsibility for the care and nurture of the military constituency to any agency of the church, except the stipulation that the General Board of Evangelism, through the General Military Membership Roll, shall provide care and nurture for the new Methodist members in military service with no home church connection."

A third petition to the Uniting Conference asks the Uniting Conference for permission to "request several Christian churches abroad to engage in a mission to the United Methodist Church in North America" sometime during the 1968-72 quadrennium. This "Mission to America" would be promoted by the World Division of the Board of Missions, General Board of the Laity, and the General Board of Evangelism.

The meeting approved a report calling for the Methodist and EUB Boards of Evangelism and their successor in the united church to provide some leadership for planning and administering telephone counseling ministries patterned somewhat after those developed by Dr. Alan Walker in Australia and the Dallas project known as "Contact." Methodist Bishop W. Kenneth Pope, Dallas, was elected chairman of a steering committee "which will be broadly based ecumenically."

Keynote speaker for the meeting was Bishop Gerald Kennedy, Los Angeles, president of the Methodist General Board of Evangelism.

Bishop Kennedy said that although "evangelism is not riding a crest now" he believes "we may be on the edge of a great spiritual awakening in America."

The Rev. Dr. Kermit Long, Nashville, top executive of the Methodist General Board of Evangelism, in his annual report, said, "We have the faith to believe that our church—The United Methodist Church—is ready for some honest-to-God spiritual renewal."

"We honestly feel," Dr. Long said, "that we are on the threshold of our greatest days as we move into our ecumenical and more unselfish approach in evangelism and as our laymen are discovering that they too are ministers to a needy world."

Dr. Long reported that an "Ecumenical Evangelism Encounter" which he and the staff have proposed has been "received with much eagerness" by evangelism leaders of several denominations, and a committee has been appointed to implement and plan for the first evangelistic mission.

The Rev. Dr. Joseph H. Yeakel, Dayton, Ohio, top executive of the EUB Board of Evangelism, told the meeting that most denominations and their boards of evangelism have, by and large, been responding to crises. "The problem is to get ahead of these crises," he said, "and this is not so simple."

It was announced at the meeting that the 1968 Upper Room citation for contributions to world Christian fellowship will be presented to the Rev. Dr. Franklin Clark Fry, president of the Lutheran Church in America, at a dinner Sept. 26 in Minneapolis.

Also at the meeting two Upper Room staff members who will retire June 1, 1968, were honored for their service. Both from Nashville, they are Mrs. Milton Randolph, director of family worship for The Upper Room since 1955, and Earle H. MacLeod, director of public relations since 1961.

The Rev. Dr. George H. Jones, Nashville, editor of Tidings evangelistic literature, was given a new staff assignment in which he will work closely with Dr. Long on special projects and coordinate the planning of overseas missions.

The Rev. Rueben Job, Dayton, Ohio, associate editor of Tidings, was named editor. Mr. Job, like Dr. Yeakel, is on the staff of the EUB Board of Evangelism, but both have a joint staff relationship with the Methodist board.



Two North Carolina laymen, Edwin L. Jones, Jr. of Charlotte and Walter F. Anderson of Raleigh, attended the meeting of the General Board of Evangelism in Atlanta. In the picture to the left, Mr. Jones, right, is seated next to Dr. Kermit Long, center, executive secretary of the General Board of Evanglism, and Sollie McCreless of San Antonio, Texas. Mr. Jones is chairman of the board's Business Administration Committee. In the picture to the right, Mr. Anderson is shown as he attends the section meeting for the Upper Room. He was one of four Methodists honored at a luncheon as he retired from the board at the end of a twelve-year term.

The Broad Scope

★

PLIGHT OF ARAB REFUGEES WORSENS

Unless Israeli policies change there is less and less likelihood that the 120,000 refugees who fled across the Jordan River to the East Bank in the summer of 1967 (and the 4,000 to 5,000 who have crossed over every month since then) will be allowed to return to their homes. Livingston H. Lomas, Church World Service director, further pointed out that 40,000 refugees are in despair and bitterness over the fact that their former camps in Israel—only eight miles away—lie deserted, while across the Jordan they have nothing but the most flimsy of tent facilities.

The total refugee population in Jordan, Syria, Gaza and Lebanon is now estimated to be 1,559,000.

J. Richard Butler, World Council of Churches director of Ministry to Refugees in the Middle East asserted recently: "The short war last June has not only exacerbated the long-standing bitterness between Arab and Israelis, but also it has left the Jordanians, whether on East or West Bank, in a state of insecurity and hopelessness that has possible profound significance for the future of these despairing people."

Butler continued, "Conversation with Christian and Moslem leaders has revealed that the depression which has followed the war has created a despair affecting all levels of life. Health, education, economic security and spiritual stability have all been affected adversely. . . . Hopes for cessation of the flow of refugees, for return of Palestine Arabs to their homes on the West Bank, and for peace with justice that will enable the churches to make long-term plans for rehabilitation, have not been fulfilled, and the relief ministry of the churches must continue with Christian compassion, to meet desperate human needs."

Bear One Another's Burdens

By EVE McFALL

Women of Asia are the first to observe the World Day of Prayer every year. These women are bound together not only by this day of prayer but also by the Asia Church Women's Conference. The chairman of this committee, Mrs. Rathie Selvaratnam of Ceylon, has prepared the order of service for the World Day of Prayer on March 1. Four other Asian women—one from the Philippines, one from India, one from Japan and one from China who is now living in the United States, have written a book of meditations and prayers to enrich the service.

The title chosen for the entire celebration is taken from Galatians 6:2—"Bear one another's burdens, and so fulfill the law of Christ." Into the Order of Service Mrs. Selvaratnam has gathered her own experience, resources common to the church in many parts of the world, particularly from Asia, and from the Anglican background of her own communion, the Church of Ceylon.

The Prayer of Penitence concludes with the General Confession from The Book of Common Prayer. Earlier the leader prays:
"For our indifference and lack of concern;
for our fellowman living in poverty and unemployment;
for children who are undernourished:
for the ill-clothed, ill-housed, illiterate and ill . . ."

Mrs. Selvaratnam has practical and personal knowledge of how burdensome such ills can be. Her community activities in Ceylon are in the area of work with the Home for Mentally Retarded Children, the Mental Health Association, the Home for Incurables, and the Cheshire Home.

As a churchwoman, Mrs Selvaratnam carries many responsibilities within the Church of Ceylon. She is an executive member of the Mother's Union of the Diocese of Colombo, and a committee member of the Women's Auxiliary of the Bible Society.

At the ecumenical level, Mrs. Selvaratnam is chairman of the Asian Church Women's Conference, and has been chairman of the Committee on Cooperation of Men and Women in Church, Family and Society of the East Asian Christian Council. Recently she was elected chairman of the provisional International Committee for the World Day of Prayer.

These worldwide contributions to Christianity, her warm and smiling personality, and her musician's training all combine to make her an ideal person to write the Order of Service for the World Day of Prayer, which will end as usual with the special hymn: "The Day Thou Gavest, Lord, is Ended."

Although the Day ends, the work goes on, supported by prayers and offerings. The special projects to benefit in 1968 from the offerings of churchwomen in the United States are a national literacy program in this country and a training program for Christian broadcasters in Africa.

The first program will mobilize volunteer workers and arm them with technical advice on teaching methods and materials. Their challenge as Christians is to establish a face-to-face relationship of concern to a person whose illiteracy may keep him, or her, unemployed or underemployed, and so lift a burden of poverty from one set of shoulders.

Money contributed to the second project will enable several African women to participate in a special training program for Christian broadcasters to be sponsored by the All-Africa Conference of Churches through its directors of Broadcasting and Audio-Visual Services.

Continuing projects which benefit from World Day of Prayer offerings include thirteen Christian colleges in Asia, Africa, and for the first time, Latin America; college scholarships for girls in the Middle East; hospitality for overseas students in the United States; Christian literature for women and children in Africa and Asia; Christian home and family life training; special Ministries to Indians and to Migrants in the United States and continuing education for rural pastors, lay leaders, vacation schools for isolated children in the U.S. and Puerto Rico.

The Day is devoted not only to praying but to practising the charge to "bear one another's burdens, and so fulfill the law of Christ."



GROUNDBREAKING HELD AT BOILING SPRINGS

Groundbreaking services for a new educational building were held at the Boiling Springs Methodist Church, Gastonia District, on Sunday, Jan. 28. Dr. Charles White, district superintendent, and Rev. Richard Howle, pastor, led the services. Among those participating in the groundbreaking were: left to right, Henry Dillingham, J. O. Terrell, Carl Ledbetter, Roy Swofford, Dr. White, Rev. Mr Howle, Julius Hoyle, Douglas Hardin and D. L. Cash. The new building will consist of two children's classrooms, storage rooms, a kitchen, and a large fellowship hall which will also serve as a student center for the Methodist students at nearby Gardner Webb Junior College. The cost of the building will be $34,000, and construction will be completed by June 1.

Pfeiffer Receives Large Grant

Pfeiffer College, Misenheimer, has been awarded a one million dollar matching grant by the Gustavus and Louise Pfeiffer Research Foundation of New York City.

Announcement of the matching grant, being given in connection with a Pfeiffer Trustee's Campaign to secure five million dollars, was made by Dr. J. Lem Stokes, II, college president. The trustee's fund drive has as its goal the support of a new academic program, entitled AIM, which begins for entering students in the fall of 1968 at the Methodist-related college.

Dr. Stokes said that this grant was the largest ever received in the history of the college. It must be matched by funds under a matching gift plan comparable to terms which have gone with recent major Ford Foundation grants to colleges and universities.

General chairman of the Trustee's Drive is Paul R. Ervin, Charlotte attorney, and chairman of the Pfeiffer Board of Trustees. The Trustee Campaign has a two million dollar goal by late fall with the remaining three million dollars to be secured over the following three years. $500,000 has been pledged to date.

✧ ✧ ✧

God requires differently of every man, but from each man according to his endowment; and from every man something is expected. *Roy L. Smith*

Sunday School Lesson

FOR MARCH 3

(International Lesson Series)

Eternal Life For Mortal Man

Background Scripture: John 11
Lesson Scripture: John 11:20-27; 38-44.

As you read the 11th chapter of John, telling of the raising of Lazarus from the dead, you were made aware of the fact that there are two types of resurrection mentioned here. One is the restoration of physical life to a man who had been dead for four days. The other is Jesus' promise of new life, of a spiritual nature, which he imparts to those who believe in him.

Jesus offered the truth of this second type of resurrection before fulfilling the first. It were as though he was saying: "You are altogether wrapped up in the physical death of Lazarus. You view it as a terrible tragedy. You are all in mourning and in great grief over this. But don't worry. Your brother will rise again. However, there is another aspect of this death matter which is of deeper concern to me. This has to do with the death of the spirit. I am the resurrection and the life; he who believes in me, though he die, yet shall he live, and whoever lives and believes in me shall never die." (Parts of above are biblical quotations, John 11:23, 25.)

It would have been unpardonable if Jesus had spoken along the line of the above, and then had left Lazarus in the grave. He knew that in the power of God, Lazarus would be restored to life. But he spoke of the thing that was most important first, and then moved on to demonstrate God's power by calling Lazarus out from the tomb. Indeed, Jesus was greatly moved by the very human scene upon which he had come. He himself joined freely and fully into the grief, weeping along with the others.

This is an important thing to consider in the light of the fact that there is a brand of Christianity which seems to be unmoved by the manifold scene of human suffering. There are Christians of a stern, puritan frame of mind who shun all sentimentality and who abhor all concern for the physical welfare of people. They think only about saving the souls of people, without reference to the needs of their bodies and minds. Fortunately, this distorted view seems to be passing from the scene.

We would hasten to add, however, that while Jesus was concerned with the deep and natural grief-emotions of these friends, he never lost sight of something that was of vaster significance than physical death. In the hierarchy of values, Jesus never confused the good with the best. He never negated physical, material values; but he always insisted that spiritual, intrinsic values be given the top priority. That is what he does in this story; and he does it with consummate sensitivity to the feelings of people; with skillful and gracious finesse.

The raising of Lazarus was the seventh in a series of signs or miracles which are recorded in these first eleven chapters of John, beginning with the making of the water into wine at Cana (2:1-12). The other five are as follows: the healing of the officer's son (4:43-54); the healing of the cripple at the pool of Bethesda (5:1-18); feeding the five thousand (6:1-15); walking on the lake (6:16-21) and the cure of the man born blind (chap. 9).

All of these signs are hard to believe, especially to people who are disciplined in the methodology of the sciences and who consider that God works only through the operation of natural, established laws. The seventh one—the raising of Lazarus from the dead—is of course the hardest to accept. In the face of this dilemma, we may tend to slide around the literal account and accept it all as allegory, as having symbolical truth only.

The difficulty with this position, however, is that it does not prepare the Christian to accept the fact of the resurrection of Christ. If these miracle stories are allegory, then on what grounds does one suddenly shift his line of reasoning and affirm that only in the story of the resurrection of Christ do we have a literal, fact-by-fact story? Ultimately, all of the authentic miracle stories, including the resurrection of Jesus, are a challenge to faith. Leave the latter out and nothing valid or meaningful is left. Either the tomb is empty or our religion is empty. It is as simple as that.

The Christian is challenged to believe that Jesus Christ is unique in history; that he was not a mere man, and he was not sent to do a man's work—even that of a very saintly man; that unusual signs and wonders accompanied his coming and his ministry; in and through these, the power and glory of God was made manifest; the greatest manifestation of God's power and majesty was evidenced in the resurrection of Jesus himself.

The sensitive, honest soul who is wrestling with this whole question of miracle might well begin by asking himself whether he believes that God is *capable* of doing such superhuman feats. If he says "no," then he has no God. If he says "yes," then he has laid the foundation for acceptance of the biblical account—including the miracles.

WHEN READY TO INVEST—

GET THE FACTS

ON REGISTERED OWNER BONDS, COUPON OR NEW DEFERRED INCOME

FIRST MORTGAGE CHURCH BONDS

8% current yield on coupon or registered bonds
10% at maturity on deferred bonds
Send for descriptive literature and investigate without obligation

COASTAL SECURITIES
INCORPORATED
7721 Park Place Blvd • MI 4-5545
HOUSTON, TEXAS 77017

This advertisement is neither an offer to buy or sell any security. In states where this dealer is not qualified to act as a dealer, sales literature will be deleted from descriptive brochures.

College Information Meetings For Youth Scheduled Sunday

Methodist-related college officials will tell prospective students about admissions procedures, rooming space and possible financial aid during meetings on Sunday in Lexington and Asheboro, according to Dr. James W. Fowler, Jr., of Charlotte, executive director of the sponsoring College Coordinating Council of the WNC Conference.

The meetings are open to all young people interested in a college education, Dr. Fowler said. Representatives of Brevard, Greensboro, High Point and Pfeiffer colleges will lead informational meetings on this schedule:

Feb. 25, Lexington, at First Methodist Church, beginning at 2:30 p.m. The Senior Highs of First Church will be hosts, and the Rev. Mitchell Faulkner, the pastor, will be in charge. Youth of the Thomasville District have been invited.

Feb. 25, Asheboro, at First Methodist Church, beginning at 6:30 p.m. The youth of Asheboro and Randolph County have been invited. The Rev. A. J. Cox, host pastor, and Miss Rose Mary Hayworth, the church's director of Christian education, will be in charge.

A similar meeting was held on Feb. 18 in High Point.

Dr. Fowler said the increasing rise in college enrollments makes it necessary for young people to plan early for admission to colleges.



WSCS HONORS MEMBER

Mrs. Bessie Harmon, a member of Friendship Methodist Church, Statesville, for 61 years, was honored recently by the WSCS of her church. Mrs. John S. Oakley, left, presented Mrs. Harmon, 81, with a special membership certificate and pin. Daughter of a Methodist minister, Rev. J. F. Matney, Mrs. Harmon was the first president of the Ladies Aid Society, which was organized in 1907.

Woman's Activities

W. N. C. CONFERENCE

Mrs. John C. Wright

MESSAGE FROM CONFERENCE PRESIDENT

Mrs. Leslie Barnhardt, Charlotte, president of the Woman's Society of Christian Service of the Western North Carolina Conference, sent a message to all members of the enlarged Executive Committee of the Conference, saying, "My New Year's wish for you is not that only good things come your way in 1968, for this could never be. Neither is it *just* that you have a happy new year. But I wish for you VISION to see the good in *all* things that come your way; COURAGE to accept the challenges, and MATURITY to build upon the mistakes. For this is truly the only way you can have a HAPPY new year."

Mrs. Barnhardt outlined many changes that are to take place in the structure of women's work in the coming merger to create the United Methodist Church. She said, "I wish to put in writing, for your benefit, some of the major happenings and changes. Of course, you realize that many, many details are yet to be worked out and perfected. These will be coming to us later—some before, and some after General Conference. However, the following are things we can begin to *adapt* to and adopt for planning and working purposes NOW."

The president told of the new titles of officers and other persons elected in conference, district and local societies; elections and time of taking office, tenure of office and matters relating to union and merger.

She said that the Woman's Division of the Board of Missions is preparing special services of celebration to be used on the occasion of the uniting groups. October, 1968, is designated as Charter Month for local societies and guilds. The materials to be sent to each society later includes a suggested service of celebration, a charter membership card, a charter certificate, and a leaflet giving the challenge in missions to the women of the new church.

A directive for procedures related to the changes growing out of the Uniting Conference will be prepared for immediate circulation to conferences. This will, in turn, go to the districts, then to the local societies.

Mrs. Barnhardt said that evaluation reports for the 1968-1972 quadrennium will include two single composite reports for each society and guild each year, one of which will be evaluation and one of which will be statistical. These will go to the president—to be filled out by the executive committee.

About programs, she said that the first Program Resource book to be shared with the Evangelical United Brethren women will be *The Now Prophets*, for 1969, edited by Hilda Dail and Elaine Gasser.

While awaiting the new books, societies and guilds may find resource program material in unused programs in the 1967-68 program books, *Search for Identity*. Other resources may be found in the study of ecumenicity, additional use of the Foundation Series in the new Adult Curriculum, or in the program book of the EUB women, *Christ in a New World*.

The time involved for using this resource material is from September, 1968, to January, 1969.

Other suggested changes will be shared from time to time, as they are available, said Mrs. Barnhardt.

WESLEYAN SERVICE GUILD NEWS

The Christmas offering from the Wesleyan Service Guilds of the WNC Conference has reached a total $1,192.40, according to an announcement made by Mrs. E. D. Chandler, Conference treasurer. Two districts have not yet sent their offering, but this is a record total, so far.

This sum will be given to World Literacy and Christian Literature by the Guilders. It was a special love offering placed on their Lit-Lit Christmas trees.

Thirteen Guilders were present this week at the weekend meeting of the Wesleyan Service Guilds of the Southeastern Jurisdiction in Birmingham, Ala. Mrs. Carl M. Worthy, Charlotte, Conference secretary of the Guild, attended the Woman's Society and the Guild Jurisdiction meeting.

Others from the Guild included six Conference officers, Mrs. Elizabeth Wentz, Morven, Spiritual Life Cultivation; Mrs. Willis Campbell, Concord, Missionary Education and Service; Mrs. Betty Manant, Asheville, Christian Social Relations; Mrs. H. C. Culp, Albemarle, Program Materials; Mrs. J. D. Key, Winston-Salem, secretary; and Mrs. James Jarvis, Jr., Concord, chairman of the Commission on Nominations.

Mrs. Robert C. Ayers, Pleasant Garden, former Conference Guild secretary, also attended the meeting.

Five district Guild secretaries were in the group. These were Mrs. Fred N. Hall, Jr., Charlotte; Miss Lorene Weaver, Greensboro; Miss Lucy Cobb, Statesville; Miss Ronda Robbins, Thomasville; and Mrs. Charles H. Hauser, Winston-Salem.

★

N. C. CONFERENCE

Mrs. H. W. Doub

EXECUTIVE COMMITTEE MEETS

The Executive Committee of the North Carolina Conference Woman's Society of Christian Service met in Wilson at the Heart of Wilson Motel on Jan. 29.

Mrs. Sam A. Dunn, Conference president, presided and welcomed the large number present. Mrs. Robert L. Bame, Spiritual Life secretary, gave the opening devotional, and led the prayer.

Mrs. Dunn furnished each member with a copy of some of the changes effective with the new quadrennium. The new title of our organization will be the United Methodist Church and the many changes are to become effective Sept. 1, 1968. All present officers will remain in office until June 1.

October will be Charter Month for the new Woman's Society and individuals will receive membership cards and each society will get a certificate. Dec. 31 will be the deadline for charter members in the new organization.

The following were named as delegates to the World Affairs Conference, Chapel Hill on March 14: Mrs. D. K. Fry, Mrs. Harold Mann, Mrs. Nelson Gibson, Mrs. E. B. Fisher, Mrs. Harold Leatherman, Mrs. J. E. Davis, Mrs. John W. Crawford, Mrs. Beulah Gaylord, Mrs. H. R. Odom, Mrs. E. C. Thompson. Alternates, Mrs. J. H. Ipock, Mrs. R. L. Bame, Mrs. J. C. Reynolds and Mrs. Cecil Pate.

Delegates to Church Women United, Charlotte, April 21 are: Mrs. Joseph R. Bryant, Miss Camille Staton and Mrs. Harold Mann. Mrs. R. L. Bame was named alternate.

A committee composed of Mrs. Harold Mann, Mrs. J. E. Davis and Mrs. Nelson Gibson will name the delegates to Leadership Workshop, Chapel Hill in July. These will come from the new incoming officers. Mrs. Ivan Welborn and Mrs. Beulah Gaylord will be alternates.

Miss Camille Staton, vice president, announced that the Annual Meeting will be held March 26-27, at Edenton Street Methodist Church in Raleigh. "Renewed and Sent Forth" will be the theme. Mrs. Fred Pfisterer will bring meditations and Mr. Philip Cartwright will lead the songs. A most inspiring program has been planned.

Mrs. Harold Mann announced that the N. C. Conference delegation to the Southeastern Jurisdiction will leave by chartered bus for Birmingham, from the Methodist Building, Raleigh at 9 a.m. on Feb. 20. This delegation includes conference officers, district presidents and one local woman from each district.

Mrs. John W. Crawford announced plans for the Conference School of Christian Mission, at Methodist College Aug. 3-4 and 5-9. The book of John will be the Bible Study and "New Forms of Missions" will be the title of the studies.

Mrs. R. L. Bame announced the N. C. Conference Retreat for the dates of June 12-13, to be held at Louisburg College. Miss Ethelene Sampley, leader, will use the theme "Come, Learn of Me" and Rev. Bob Gibbons will be soloist. World Day of Prayer will be observed Friday, March 1.

The reports of all officers, chairmen and the district presidents were splendid and showed much interest and progress.

GREENVILLE DISTRICT

The Greenville District Executive Committee of the Woman's Society of Christian

Service met at the Kenland Restaurant in Greenville on Feb. 6 with Mrs. Donald H. Edman presiding and Mrs. Willis R Stevens as guest.

The devotional was given by Mrs. L. H. Turner, Spiritual Life Cultivation secretary, using the scripture from Romans 12.

Reports were made by each district officer and subdistrict leader present.

The committee voted to dispose of an Educational Scholarship with Miss Barbara Powell of Grifton being the recipient. She is a student of the Methodist College in Fayetteville.

Miss Camille Staton, Conference vice president, announced that the Annual Meeting of the Woman's Society of Christian Service of the North Carolina Conference will be held in Raleigh on March 26-27 at the Edenton Street Methodist Church. Registration begins at 8 a.m., and the meeting at 10 a.m. It will close with a Communion Service. The theme hymn is "O Spirit of the Living God."

The Greenville District Meeting will be held on April 25 in Grifton, and the Subdistrict Meetings are as follows: Belhaven, April 30 in Fairfield; Washington, May 2 at First Church in Washington; Kinston, May 9 at La Grange; Greenville, May 14 at Williams Chapel and Hobgood; and Snow Hill, May 16 at Hookerton. These meetings begin at 10 a.m.

It was announced that Mrs. W. H. Taft of Greenville was chosen as the local delegate to attend the Southeastern Jurisdiction Meeting in Birmingham, Ala., in February. Mrs. Edman will also attend.

Mrs. Edman announced some changes taking place in the Woman's Society of Christian Service beginning on Sept. 1.

The meeting was closed with prayer by Mrs. Stevens, after which a dutch luncheon was enjoyed by the group.

Mrs. George E. Moore
Public Relations Chairman



DURHAM SCOUT EARNS AWARD

Stephen Detrick Craig, younger son of Mr. and Mrs. Richard Craig of Durham, received the God and Country Award in Scouting on Feb. 11 at St. Paul Methodist Church, Durham. Mrs. Craig is shown pinning the award on Stephen The pastor, Rev. W. A. Tew, who presented the award, is in the foreground, and Mr. Craig and Stephen's older brother, Lynn, are in the background.

• CALENDAR OF COMING EVENTS •

Note: If any of the meeting dates or places are in error, please inform the Advocate immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

Feb. 26 : NCC Churchmen's National Legislation Seminar, Burlington, First Presbyterian Church, 9 a.m.
Mar. 4- 5: Workshop on Evangelism, N. C. Council of Churches, Friends Meetinghouse, Asheboro
Mar. 6- 7: Semi-Annual Meeting, Commission on Chaplains, Washington, D.C.
Mar. 14-21: General Executive and Executive Committees of the Divisions, Board of Missions, and Joint Commission, New York, N.Y.
Mar. 25-30: Annual Meeting, Dept. of Education for Mission, NCC, Philadelphia, Pa

NORTH CAROLINA CONFERENCE

Feb. 25 : Wilmington District Conference, Trinity Church, Wilmington, 2:30-5 p.m.
Feb. 26 : Sixth Seminar on Legislation, N. C. Council of Churches, Burlington
Feb. 27-28: Methodist Rural Fellowship Retreat, Providence Church, Goldsboro
Mar. 3 : Sanford District Conference, Page Mem. Church, Aberdeen, 2:30 p.m.
Mar. 5 : Commission on Promotion and Cultivation, Meth. Bldg., Raleigh, 10:30 a.m
Mar. 9 : Cabinet Meeting
Mar. 9 : Deaconess Board
Mar. 11 : Workshop on "The Church Confronts Extremism," Queen St. Church, Kinston-Eliz. City, Greenville, New Bern, Wilmington, Goldsboro Districts
Mar. 12-13: Board of Education Planning Conference Camp Chestnut Ridge
Mar. 14 : World Affairs Conference, UNC-Chapel Hill, 10:00 a.m.
Mar. 16-22: Senior High U.N.-Washington Study Tour
Mar. 20 : Committee on Christian Higher Education, Methodist Building, Raleigh
Mar. 21 : Commission on Christian Vocations, Methodist Bldg., Raleigh, 10 a.m
Mar. 23 : Bishop's Meeting with Young Methodists, Edenton St. Church, Raleigh
Mar. 23-24: Wesleyan Service Guild Annual Meeting
Mar. 26 : Vacation Church School Institute
Mar. 26-28: WSCS Annual Meeting
Mar. 27 : Vacation Church School Institute
Mar. 28 : Vacation Church School Institute
Mar. 29 : Vacation Church School Institute
Mar. 30 : Bishop's Meeting with Young Methodists, St. James Church, Greenville
Mar. 31 : Raleigh District Conference

WESTERN NORTH CAROLINA CONFERENCE

Feb. 29 : Regional Local Church Public Relations Workshop, Methodist Information
Mar. 3- 7: Christian Workers' School, Monroe
Mar. 5 : Commission on World Service and Finance, Children's Home, Winston-Salem, 10 a.m.
Mar. 5 : Regional Local Church Public Relations Workshop, Methodist Information
Mar. 7 : Regional Local Church Public Relations Workshop, Methodist Information
Mar. 8- 9: Christian Vocations Testing and Guidance Clinic, Greensboro College
Mar. 10 : Bishop's Dialogue Session, Lake Junaluska, Lambuth Inn
Districts: Asheville, Marion, Waynesville
Mar. 10-14: Christian Workers' Schools, Hickory-Newton, Wadesboro-Anson County
Mar. 12 : Bishop's Dialogue Session, Conover, First Church
Districts: Charlotte, Gastonia, North Wilkesboro, Statesville
Mar. 13 : Bishop's Dialogue Session, Salisbury, Milford Hills Church
Districts: Albemarle, Salisbury, Thomasville
Mar. 13 : Spring Meeting, Board of Trustees, Institute of Homiletical Studies, 10-1
Mar. 14 : Bishop's Dialogue Sessions, Kernersville, Main Street Church
Districts: Greensboro, High Point, Winston-Salem
Mar. 30 : Workshop for Through-the-Week Leaders of Nursery and Kindergarten Schools, Gastonia, First Church

Stewardship Witness And Renewal Action Group Meetings For The Western North Carolina Conference

District	*Date*	*Time*	*Place*
Charlotte	Feb. 25	3:00	Belmont Park, Charlotte
North Wilkesboro	Feb. 25	3:00	West Jefferson Meth. Church
Salisbury	Feb. 25	7:30	Epworth, Concord
Statesville	Feb. 25	7:30	First, Lenoir
Thomasville	Feb. 25	7:30	Memorial, Thomasville
Winston-Salem	Feb. 25	3:00	Centenary, Winston-Salem
Gastonia	Feb. 29	7:30	First, Lincolnton
Thomasville	Mar. 3	7:30	First, Mocksville
Waynesville	Mar. 3	3:00	First, Murphy
Gastonia	Mar. 5	7:30	Aldersgate, Shelby
Gastonia	Mar. 7	7:30	Bradley Memorial, Gastonia



MRS. CATHRINE VICK

Dear Girls and Boys:

Next week we will be observing World Day of Prayer. It is always held on the first Friday in Lent. Some of you may attend a service in your church especially for children but many of you will not. Our page this week contains some of the material that will be used in that service. Read it and think about the theme for this special day. It is "Bear One Another's Burdens" and you will find it in Galatians 6:2. On this day Christians everywhere will be praying for one another. The day will begin on the Tonga Islands while it is still night in the rest of the world. There Christians will pray that all other Christians around the world might recognize the privilege and responsibility of bearing one another's burdens. As the earth orbits the sun, Christians will form a living chain of prayer. I hope you will be part of that chain and pray that the world's children may be strong and courageous enough to be and to do all that God expects of them.

AUNT CAY

BEING A CHRISTIAN FAMILY

The three Smith children had always been happy and agreeable. They had always been friendly and helpful with one another until the Lane family moved next door. At first, the Smith children —going on twelve-year-old Jack, ten-year-old Sue, and eight-year-old Larry —had been surprised and embarrassed when Craig Lane and his sister Pamela (they were eleven and nine) had quarreled loudly and bitterly over nothing at all.

And that was not all. The Smith children began to notice that many of their friends and schoolmates were more argumentative and quarrelsome than they had ever been before.

"I think it is silly for Craig and Pam to quarrel about everything," Sue said one night at supper. "If they could just see how they look and hear how they sound when they are quarreling, I think they would stop."

"Why do Craig and Pam change so much when they are together?" Larry asked his father one evening. "I like to be with them when they don't quarrel."

Things went on in much the same way for some time until one evening when the children were in the living room doing homework. Father was reading the paper. Mother was getting dinner. Suddenly Jack jumped.

"What happened to the books I had stacked on that table?" he demanded in an angry voice.

"One of them is in my room." Sue's voice was like ice. "I *needed* it and borrowed it."

"So that's why *I* couldn't find the book *I* needed," Larry chimed in.

"Of all the stupid things!" Jack shouted. "As if *I* didn't have a good reason for putting it with my other reference books!"

"*Your* book, Jack Smith," Sue stormed. "Who ever said that all of these encyclopedias were yours? They belong to me just as much as they do to you!"

Father's paper dropped into his lap. His lips set in a firm line.

The kitchen door opened. "What's going on?" Mother demanded. Then she looked around and said, "I thought that Craig and Pam were here. Were they?"

Sue dropped into a chair and covered her face with shaking hands. Larry swallowed hard.

"No," Jack said unsteadily. "No, it was us. *Us!* How did we ever get into such a quarrel?"

"Because," said Father sternly, "you forgot for a moment that we are a family; that in this family, some things are yours but most of them are for everyone. Our slogan should be 'All for one and one for all'—meaning that each one of us is to treat others as he wants to be treated; that we are to support, sustain, and comfort each other; that when there is a burden to be borne, everyone helps the one who is bearing it. And by the way," he added, "you did sound and look just like Craig and Pam—a thing which at one time would have shocked you. We are Christians. Therefore, it is our privilege and responsibility to try to explain to them how we feel about being a family. Is that clear?"

"Yes, oh yes," Larry and Sue said together.

"Yes, Dad," Jack said. "I guess I had forgotten the importance of our being a Christian family. I'm sorry. And from the way I feel inside right now, I won't ever forget again!"

What kind of ice is most feared by women? *Mice.*

A PSALM OF THANKSGIVING

Let all the people praise you, Lord.
Let all the people praise you.
Let all who build with hammer and saw praise you.
Let all who work with torch and pipe praise you.
Let all who use paint, plaster, and putty bring their skills to praise the Lord.
The gifts of beauty, warmth, and light are yours.
May all who decorate, clean, and polish praise you with their labors.
Let the children sing, and the music makers rejoice in their art.
Create in us thankful hearts, and help us to work in a spirit of worship.
Let all workers in concrete, wood, metal, and fabric use their skills to praise the Lord.
Let all who study and teach, plan, debate, praise the Lord.
Let us bring our gifts of labor, time, money, and love to praise you, Lord. Amen.

Written by children in New Zealand

PRAYERS FROM CHILDREN

Heavenly Father, bless with the warm feeling of Thy love people who are suffering and in difficulty. Help those who are crippled, who cannot use their hands and feet, to play with courage and cheerfulness and take care of them just as You take care of us.

Bless all the children who live in inconvenient and lonely places and help us to be real friends to them. Show us how to join hands with people who are in trouble and help each other.

In some places people are suffering in war. Quickly bring an end to all wars, we pray, so that they can live in safety and peace. Help all people of the world to love as Jesus did and to work together so that in all countries peace and joy will increase. Amen.

From Japan

Dear God, our Father, help us to remember that you created every person. Each one has dignity of his own and value to you. Each one can be creative. Each one can be loving and loved. Help us to understand that as we love one another and work together, all problems and misunderstandings can be solved. Guide us ever to follow your way that the whole world may become one family through bearing the burdens of one another. In Jesus' name. Amen.

From the United States

ANSWERS FOR LAST WEEK

Noah; Adam; Joel; Lois; Mark; Luke;; Ham; Eli; Ezra; Abel.

IN MEMORIAM

MRS. MARTHA EUDAILY

We, the members of Woman's Society of Christian Service of Millers Creek Methodist Church, wish to pay tribute to one of our most faithful and beloved members, Mrs. Martha Eudaily, who passed away suddenly October 21, 1967, while preparing the noonday meal.

Mrs. Eudaily will long be remembered for her sincerity, devotion and loyalty to her church. She was a devoted mother and a faithful friend, never too busy to lend a helping hand or offer a word of encouragement. Her interest in her church and its activities and her readiness to serve will never be forgotten.

The Society expresses its deepest sympathy to her family.

Be it resolved that a copy of these resolutions be sent to her two sons and her daughter, a copy to **The North Carolina Christian Advocate,** and a copy placed in the minutes of the Society.

Lucy Marion, President, Woman's
Society of Christian Service
Mae Hayes and
Blanche Gaither, Committee

★

MRS. CLYDE ROBINSON DUNHAM

We, the members of the Woman's Society of Christian Service of Bethlehem Methodist Church, White Oak, North Carolina, wish to pay tribute to the memory of a beloved member, Mrs. Clyde Robinson Dunham (Mrs. W. M. Dunham, Sr.), who left us for her celestial home on September 18, 1967.

From an early age she was very active in the work of her church, where she will be greatly missed. She was a charter member of both the Woman's Missionary Society and Woman's Society of Christian Service in Bethlehem Church. She served in many capacities, including President, Secretary and Treasurer. She served as a Sunday School teacher for many years, where young people were her special interest. Always she encouraged us to reach forward and upward rather than slipping back into the past.

The community will also suffer her leaving. For many years she was an active member of the White Oak Home Demonstration Club and P. T. A. She was always faithful to stand for what she knew to be right in the community.

Though she has passed from among us, she lives on in our lives through all the things she taught us, through all the things she did for us, and through the faith in God she lived before us all the days of her life.

As a token of respect and affection for her and sympathy for her family, we are recording a copy of this memorial in the minutes of our Society, sending copies to the family and a copy to the North Carolina Christian Advocate for publication.

The Woman's Society of Christian Service
Bethlehem Methodist Church
White Oak, N. C.

★

GORDON WILSON—A MAN IN MISSION!

Gordon Wilson was converted to the Church at the very time when many people were talking disparagingly of conversion. The late Charles Bowles helped him in this transforming experience. In his case it was not so much a matter of his being turned away from a way of life as it was a process by which he was more dynamically turned into the avenues of churchmanship. His turning to Christ as his Lord and Master was a process by which the many noble characteristics of his life were offered to Christ and his Church for spiritual polishing. Measured in years, Gordon was not a Christian as long as many churchmen, for his transformation took place late in life. But the earnestness with which he worked for the Church after he became God's man is exciting and deeply rewarding to those who know of it.

The process by which his usefulness in the Church had materialized was highly developed when this writer became associated with him as his minister. A number of his qualities of churchmanship were so clearly evidenced that they are worthy of projection not altogether as a tribute to him but additionally as a means by which others may chart a course for their outgoingness for Christ.

1. Even though he was unusually successful in the world of business never once did he appear to forget that he, as a person, was only in small measure responsible for his success. Humbly, he recognized God's leading and he conducted his business as though God was constantly watching over his every practice. Moreover, he was aware of the fact that business success was in large measure a recognition of the contribution of all laborers. This accounted for his great concern about his every employee.

2. He believed in making all of the money that he could make, but it was never for the purpose of drawing attention to himself. He also believed in giving all that he could. He understood stewardship and he practiced it.

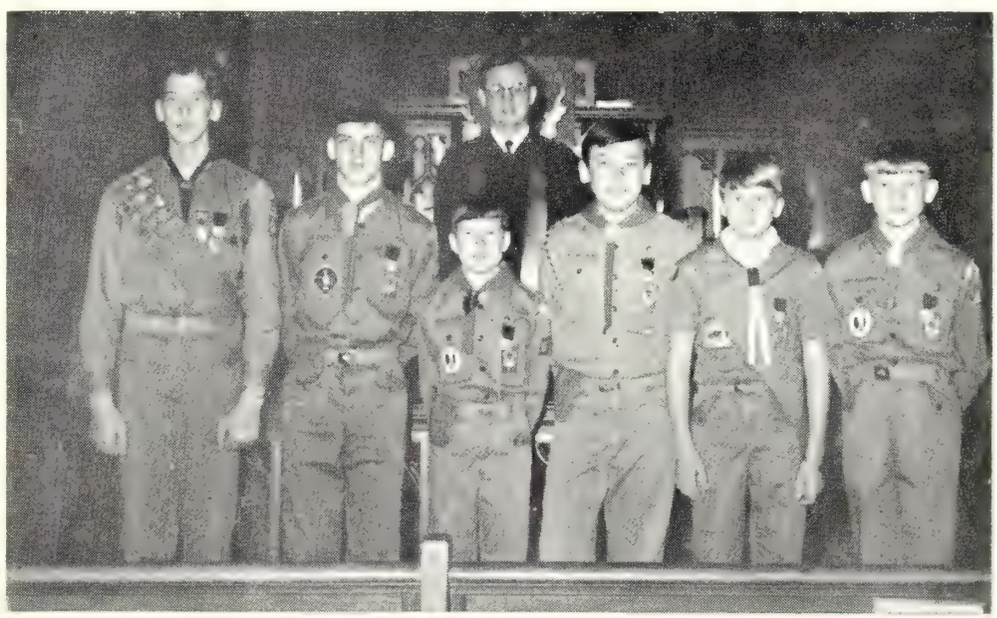
3. Gordon Wilson never detached himself from the least and the lost. His devotion to the elimination of racial exclusiveness and to accomplishing the goals of the inclusive church were most noteworthy. His views unflinchingly held to in these matters cost him friends and business contracts. Although deeply hurt by these reactions to his convictions, he was never embittered about them to the point of withdrawal or isolation. It is significant that one of the pallbearers at his funeral was a Negro employee. Moreover, he was insistent that the Chapel at Broad Street Church, to which he gave very generously, should never be locked from the street entrance. Although it was an impressively furnished facility he never wanted a person to find entrance for prayer and meditation obstructed by a locked door. I know of numerous instances when people knelt there in the dead of night to meet God. He stubbornly resisted those persons of the church who considered material furnishings more important than a place to meet God. To this day there is no lock on the Chapel door! A further concern of his exemplifies his sensitiveness for the poor and needy. At the time of his death he was giving constructive leadership to the Blue Ridge Program of providing clothing and shoes for the underprivileged. That he was a man in mission is borne out, too, by his concern for the involvement of the church in the more general outreach of mission. He gave to and was a part of repeated endeavors to strengthen the church in places where it was weak in far places. At the time of his death he and Mrs. Wilson were scheduled to participate in a venture of mission in Central America. The church recognized his role in mission and for several years he was a member of the National Board of Missions.

4. Some men back away from conflict because of fear. Gordon never feared to do the thing he thought was right. He believed, for example, that the Methodist position on traffic in alcohol is altogether valid. When this became a community issue he did not hesitate to throw himself into the fray. One never had to look long to find out where he stood on this or any issue. It would be difficult long to think about this man without having Saint Paul's statement concerning having fought a good fight come to mind. He fought for the things he believed were intended by God to prevail. He did it vigorously, fairly, sacrificially.

There is ever so much more that one might say about Gordon Wilson, but with those who knew him he made his case through his devotion to Christ and his Church. If this writer is any judge at all, he surely made his case and upheld his cause before God also. He was a man not only with a mission; he was a man continually involved in mission!

Julian A. Lindsey

EDITORIAL NOTE: *The above statement concerning Gordon L. Wilson was written by the Rev. Julian Lindsey, at present superintendent of the Winston-Salem District, who was his pastor for eight years at Broad Street Methodist Church, Statesville. The paper was presented to the Board of Missions of the Western North Carolina Conference, January 22, 1968. The Board voted unanimously to spread this statement on its minutes and send copies to the family of Gordon L. Wilson and to the North Carolina Christian Advocate.*



CHARLOTTE SCOUTS GIVEN AWARD

Six Charlotte scouts received their God and Country Award on Feb. 11 at First Methodist Church in Charlotte. They are, from left to right, Phillip Wright, Hank Stewart, William Gray, Carlyle Taylor, Roddy Hoover and Bill Parks. The Rev. Melvin D. McIntosh, minister of education, is shown in the background.

METHODIST NEWS ROUND-UP

EDUCATION STAFF MEMBER RESIGNS

The Rev. William Corzine has submitted his resignation from the staff of the Methodist General Board of Education. Now in Switzerland, Corzine is on loan from the Methodist board to the World Student Christian Federation for a year ending Sept. 1, 1968. He has not announced his plans beyond that date.

★

WASHBURN NAMED DIRECTOR

The Rev. Howard W. Washburn, Morton Grove, Ill., consultant on services to the aging in The Methodist Church's national Board of Hospitals and Homes, has been named executive director for The Methodist Homes of New Jersey. Mr. Washburn has been on the Board of Hospitals and Homes' staff since Feb. 1, 1965.

★

PUEBLO HANDLING PRAISED

Bishop Donald H. Tippett, San Francisco, Calif., president of the Methodist Council of Bishops, was one of five denominational executives signing a telegram to President Johnson expressing gratification at the "restraint and patience" with which the Pueblo seizing has been handled. They urged him to continue to solve the problem by diplomatic means.

★

PUERTO RICO ASKS ANNUAL CONFERENCE STATUS

The Puerto Rico Provisional Conference of The Methodist Church will seek recognition as a full annual conference in the forthcoming United Methodist Church, according to an announcement Feb. 13 by Bishop Fred Pierce Corson, episcopal supervisor of the conference.

Bishop Corson said that the provisional conference acted at its annual session in January to ask the Uniting Conference to grant the full annual conference status.

★

STUDY OF MINISTERIAL EDUCATION ASKED

The boards of education of The Methodist Church and the Evangelical United Brethren Church have recommended that the forthcoming United Methodist Church create a quadrennial commission to re-examine all aspects of the education of ministers and consider the possible need for a board of the ministry.

"We are aware of many expressions of desire for the renewal and restructuring of the church and of the urgent quest for an adequate, relevant, and ecumenical ministry," said a report approved by the joint meeting of the boards in St. Louis, Mo. "The formation of The United Methodist Church presents an unusual opportunity for re-examination of all aspects of the education of the ministry." The recommendation asks that the proposed quadrennial commission report to the 1972 General Conference.

HEADS ARCHITECTURAL WORK

A 31-year-old Evangelical United Brethren layman has been named to head the architectural work of the National Division of the Methodist Board of Missions. He is Jerry Ellis who has operated an architectural firm in Columbus, Ohio.

Ellis was previously associated with C. L. Barber & Associates of Toledo, Ohio, and with L. F. Karlsberger & Associates in Columbus. Born in Lima, Ohio, he attended Ohio State University in Columbus and received the bachelor of architecture degree in 1960.

He is currently a member of the Northwest EUB Church in Columbus, where he is actively involved in the program as director of planning, chairman of Christian education training and president of the choir.

He will succeed Norman G. Byar, who resigned Nov. 1, 1967 to open his own architectural practice in Philadelphia, Pa. Ellis will have offices at the Interchurch Center, 475 Riverside Drive., New York City. He will take over his new assignment on March 1.

★

EUB GROUP ASKS SEPARATE STEWARDSHIP BOARD

The Uniting Conference for The United Methodist Church will be asked to set up a new Board of Christian Stewardship when it meets in Dallas, Texas, April 21-May 4.

Such a board could bring together the total stewardship concern of the new denomination, according to the Department of Christian Stewardship of the present Evangelical United Brethren Church which is making the proposal. Under present proposals, stewardship would be a division in a General Board of the Laity, similar to present structures in The Methodist Church.

A division of stewardship in a General Board of the Laity would result in the cause being seen in an inferior, rather than a parallel, relationship to other functional agencies, according to EUB stewardship leaders. It is also feared that divisional status will hinder stewardship promotion, whereas creation of a separate board would allow the cause "to be more adequately represented by those with background and experience" and create a freedom to "serve as an authentic voice of the lay movement whose stated aim is to undergird the whole mission of the church."

★

SIX BISHOPS JOIN IN WAR CRIMES CHARGE

Six Methodist bishops are among 29 prominent Protestant, Roman Catholic and Jewish clergymen who signed a statement charging that United States conduct in Vietnam has been marked by "consistent violation of almost every international agreement relative to the rules of warfare."

The statement is contained in a 420-page volume released Feb. 4 by Clergy and Laymen Concerned About Vietnam, an inter-faith organization opposed to U.S. policies in Southeast Asia. The volume contains 16 chapters relating to such subjects as the use of napalm, treatment of prisoners of war, care of refugees and destruction of huts and villages.

The Rev. Dr. John C. Bennett, president of Union Theological Seminary, New York, and one of the signers, said that he believed the government "for the most part has good intentions, but the weapons and technology they have at their control have gotten out of hand." A State Department spokesman, according to the *New York Times*, said that allegations of war crimes by American forces were "absolutely unsupportable."

Methodists among the signers included Bishops Ralph T. Alton, Madison, Wisc., Charles F. Golden, Nashville, Tenn.; Fred G. Holloway, Charleston, W. Va.; John Wesley Lord, Washington, D.C.; R. Marvin Stuart, Denver, Colo.; and W. Ralph Ward, Syracuse, N.Y.

★

PUBLISHING HOUSE EMPLOYEES NARROWLY OPPOSE UNION

Employees of The Methodist Publishing House in Nashville voted against representation by the bookbinders union by 93 to 85. However the outcome still is in doubt inasmuch as 21 ballots were challenged, 20 of them by the union.

This was a second election, the first one having been thrown out by the National Labor Relations Board. The Publishing House said the complaint was sustained on the basis of a technicality concerning the place at which supervisors interviewed employees prior to the December election.

Prior to the second election, Bishop Charles F. Golden, head of the Nashville-Carolina Area of the Central (Negro) Jurisdiction, sent a statement to some 125 Nashville churches asking prayer and moral support for the "mailing room workers" at The Methodist Publishing House that they "may be free to exercise their right to organize themselves without fear of intimidation or reprisal from the management of The Methodist Publishing House."

Also, the Rev. B. J. Stiles, Nashville, editor of *motive* magazine spoke to about 40 of the employees in a meeting at a Nashville motel, urging that they "share as co-participants in the benefits of free enterprise."

✧ ✧ ✧

Ecumenical Affairs Commission Organized in N. C. Conference

Bishop Paul N. Garber called an organizational meeting on Dec. 7 of the Commission on Ecumenical Affairs for the North Carolina Conference.

The following officers were elected: president, Dr. Cecil Robbins, Louisburg; vice president in charge of the study of documents, Mrs. E. L. Hillman, Durham; vice president in charge of dissemination of information, Dr. C. P. Morris, Raleigh; secretary, Rev. Vernon Tyson, Oxford; financial secretary, Bill Price, Burlington; members of executive committee, Dr. Robert Cushman of Durham, and Mrs. R. I. Jerome of Smithfield.

NORTH CAROLINA
christian advocate

VOLUME 113 GREENSBORO, N. C., FEBRUARY 29, 1968 NUMBER 9

OFFICE OF THE DEAN
DUKE DIVINITY SCHOOL
DURHAM, N. C. 27706

Adults Move to Part Three in Series

Adult classes across The Methodist Church will be starting on Part Three in the eight-part *Foundation Studies in Christian Faith* next Sunday. The front cover for the study book is reproduced here, together with a picture of the author.

Clyde L. Manschreck was born in 1917 in Krebs, Oklahoma. He is proud of his ecumenical background: his mother was a Roman Catholic; his father a Lutheran; and all seven children were Presbyterian until he broke out of the fold when he was a teen-ager and became a Methodist.

His academic background includes B.A. from George Washington U.; B.D. from Garrett Biblical Institute; M.A. from Northwestern U.; and Ph.D. degree from Yale. An ordained minister of The Methodist Church, Dr. Manschreck has served churches in Connecticut, Illinois, Texas, Missouri and Washington, D.C.

The major part of his ministry has been at Southern Methodist University (1952-54), Duke University (1954-60), and the Methodist Theological School in Ohio (1960-66). He is now professor of history of Christianity and director of the Center for Reformation and Free Church Studies at Chicago Theological Seminary, Chicago, Ill.



DR. CLYDE L. MANSCHRECK



* CAROLINA BRIEFS *

¶ James M. Early of Ames, Iowa, father of the Rev. Robert E. Early, died on Feb. 14 after an extended illness. The Rev. Mr. Early is pastor of Jordan Memorial Methodist Church in Ramseur.

¶ Bishop Earl G. Hunt, Jr., will preach at the Stanly County Evangelistic Rally to be held Sunday evening, March 3, at Central Methodist Church in Albemarle. The service will begin at 7:30. Members of all Methodist churches in Stanly County are invited to be present.

¶ Dr. and Mrs. Charles Clay, missionaries to Brazil, will return to that country about mid-March after an emergency medical furlough. Dr. Clay has served for some 25 years as executive secretary of the Methodist Board of Education for all of Brazil. Next week they will probably be at the Methodist Home in Charlotte visiting Dr. Clay's mother, and friends can contact them there.

¶ The Rev. Dr. Fred W. Paschall preached at First Methodist Church, Hendersonville, on Feb. 18 and Feb. 25 for the morning worship services. The Rev. Walter L. Lanier, minister of First Church, is rapidly recovering from his automobile accident and was able to be present for the worship service on Feb. 25. The Rev. Dr. Paschall is a retired member of the WNC Conference, living in Hendersonville.

¶ May's Chapel Methodist Church, in Catawba County near Maiden, will celebrate its 100th anniversary the first week in May of this year. Records show that the church was established under the ministry of the Rev. Daniel May who was at that time serving the Newton circuit. It is known that Mr. May was born in Anson County in 1822 and died in Lumberton on Feb. 8, 1888. He had nine children. May's Chapel would like to have a picture of the Rev. Mr. May and would like to invite his direct descendants to attend the anniversary celebration. If you can help the church obtain the names and addresses of descendants or a picture of Mr. May, please write or call the Rev. Fletcher L. Andrews, RFD 1, Maiden or telephone collect, 428-8373.

NORTH CAROLINA

CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western North Carolina Conferences of The Methodist Church

ESTABLISHED 1855

James C. Stokes—Editor and Manager

Address all correspondence to P. O. Box 508, Greensboro, N. C. 27402

Second-class postage paid at Greensboro, N. C. Published weekly on Thursdays (except those near Christmas and Independence Day) by Methodist Board of Publication, Inc., 429 W. Friendly Avenue, Greensboro, N. C. 27401

Single subscriptions, $3.00 a year; every family plan each subscription, $2.50 a year. All subscriptions payable in advance. Obituaries and resolutions, $2.00 for the first 100 words; $2.50 per hundred for next 200 words; 3 cents per word for all over 300 words



Bishop W. Kenneth Goodson of the Birmingham Area is to be guest minister in a preaching mission at First Methodist Church, Morganton, March 3-6. Services will be at 11 on Sunday morning and at 7:30 each evening through Wednesday. At 5:30 on Sunday he will speak at a dinner meeting of the youth groups of the church. Rev. Robert L. Carter of Glen Alpine Methodist Church will be guest song leader.

¶ Shiloh Methodist Church, Burlington District, is planning a special series of revival services. Rather than having services each night for a week, there will be a special evangelistic service each of five Sunday evenings during the month of March. The schedule of speakers is as follows: March 3, Joe W. Holmes, Burlington District lay leader; March 10, Wade H. Pierce, Wilmington District lay leader; March 17, Albert A. Long, a young Durham insurance executive and a member of the Christian Athletes Fellowship; March 24, Rev. James A. Auman, director of the Methodist College Foundation of the N. C. Conference, and March 31, Roy L. Turnage, Conference lay leader. All services will begin at 7:30 p.m. The Rev. S. J. Starnes is pastor of Shiloh.

¶ Ardmore Methodist Church, Winston-Salem, will have a series of spiritual enrichment services during Lent with the following visiting preachers participating: March 3, Dr. Robert G. Tuttle of Myers Park Methodist Church, Charlotte; March 10, Dr. J. Clay Madison of West Market Street Church, Greensboro; March 17, Dr. Carlyle Marney, director of Interpreter's House, Lake Junaluska; March 24, Bishop Herbert Spaugh, Moravian Bishop, Charlotte; March 31, Bishop H. Ellis Finger, Nashville Area of The Methodist Church; April 7-11, Dr. Clovis G. Chappell of Waverly, Tenn. Dr. Chappell will preach at 12:10 p.m. and 7:30 p.m. The services from March 3 through March 31 will be on Sunday evenings at 7:30.

Emergency Mission Building Team Goes To British Honduras

Another group of volunteer Methodist builders from western North Carolina headed into British Honduras Feb. 27 to complete construction begun by a Charlotte-Lincoln County team of Methodists Jan. 20-Feb. 1.

The Rev. Joe L. Ervin, pastor of the Boger City Methodist Church, headed the new team which is on an emergency mission. He was also a leader during the first mission which handled construction at two sites—Corozal City and Punta Gorda.

The Methodists in British Honduras face loss of government funds if a building housing a school teacher is not completed by March 31. The teacher instructs in Mafredi where Methodists opened a school February of 1967.

A team of ten volunteer builders from the Indiana Methodist Conference arrived in British Honduras along with the western North Carolina builders, and went to Corozal City to complete the work on a concrete block parsonage begun by the first North Carolina team. Both teams will depart from British Honduras on March 7.

The present western North Carolina volunteers, in addition to the Rev. Mr. Ervin, include: George Blackburn, a Methodist educational leader, and John Bolen, a consulting engineer, both of Charlotte; Elgin Ledford, a master carpenter of Lake Junaluska; Glenn Keener and Bill Finger, brick masons, and Jackie Lawing and Herbert Snider, all of the Boger City Methodist Church; and Philip Master, insurance executive of Rockville, Md.

The Rev. Mr. Ervin said that if the work on the school teacher's house can be completed in time, the team will attempt to finish construction on the roof of a 25 by 45 foot Methodist church in Punta Gorda.

Inner City Workshop Cancelled

A planned Inner City Workshop last weekend by the Methodist Student Movement of North Carolina has been cancelled.

The Rev. W. M. Wells, Jr., of Greensboro, state director of the MSM, said the Feb. 23-25 workshop at Wesley Heights Methodist Church, Charlotte, was cancelled "because the heart of the workshop, personal interviews in the poverty area, had to be eliminated on the advice of personnel of the Charlotte Area Fund."

The Rev. Mr. Wells said he had consulted with the Rev. Douglas Gilbert, pastor of the host church, before calling off the workshop.

He praised the preparation which had been made for the event by the Rev. James McCallum, pastor of Simpson Memorial Church of Charlotte; the Rev. David Riffe of Winston-Salem, a Methodist campus minister; Miss Gail Millians of Greensboro College, the chairman of the workshop; and the Rev. Mr. Gilbert.

The Rev. Mr. Wells said the Methodist Student Movement will turn its attention to the March 8-10 conference on "The Christian and Secularization" scheduled in Lambuth Inn at the Lake Junaluska Methodist Assembly.

Rev. William E. Howard Dies

Rev. William Elmer Howard, 72, died on Feb. 3, in Wayne Memorial Hospital, Goldsboro, following several months of declining health. Funeral services were held on Feb. 5 in the chapel of Tyndall Funeral Home in Mount Olive. The Rev. Leon Russell, the Rev. B. O. Merritt and the Rev. Harley Owens officiated. Burial was in Wayne Memorial Park.

Although Mr. Howard retired several years ago he had continued to fill pulpits



REV. WILLIAM E. HOWARD

of area churches on numerous occasions. At one time in his active ministry he had been pastor of the Mount Olive Methodist Circuit, and following his retirement, he moved back to the Mount Olive area.

Surviving are his wife, Mrs. Bessie H. Howard; one daughter, Mrs. J. C. Stephenson, Jr., of Mount Olive; two brothers, George Howard of Florence, S. C., and Aubrey Howard of Salisbury, Md.; two sisters, Mrs. Gordon Long and Mrs. Frank Howard, both of Denver, N. C.; and five grandchildren.

Among other churches served by Mr. Howard during his ministry were the Seven Springs Charge, Trenton, Fremont, Eastover in Fayetteville, Carthage and Benson. For three years after his formal retirement he served the Woodland Church, west of Mount Olive.

The Rev. Mr. Howard joined the North Carolina Annual Conference in 1940 after several years as a public school teacher and principal. He was a member of The American Legion.

SOUTHEASTERN EQUIPMENT CO.



Chairs and tables in complete range of sizes for every Church need. Steel and wood folding chairs, folding banquet tables, speakers' stands. Also office desks and chairs. Write for information.

SILER CITY, N. C.

▸ *Issues and Opinions* ◂

Motivation and Attendance Pins

I am somewhat disturbed by the opinions expressed in your editorial, "Let's Stress Attendance More" in the Feb. 15 issue of the North Carolina CHRISTIAN ADVOCATE. No one could believe more than I in the importance of church attendance, for I realize that it is in the church school and worship service that we are educated and inspired to live as Christians when we leave [illegible] several questions [illegible] pins or any other [illegible] doing something which a concerned Christian will want to do anyway. And I disagree with your implication that the only thing at stake in the matter is a few "pedagogical principles." In fact, I think that the entire subject of attendance pins is just one element of a widespread "Churchianity" which stagnates contemporary Christianity.

There seems to me to be several angles from which to regard the matter, but I would like to center on two. First, consider the question of motivation which you were willing to dismiss in such a cursory manner. Every educator knows that true learning must be "motivated" learning. But my question is this: Is an attendance pin to provide the motivation for our Methodist people to attend church school? Should not the true goal of Christian education, and thus the motivating factor, be twofold: (1) within a Christian fellowship of sharing, to acquire a knowledge of the Bible and an awareness of the relevance of its principles to contemporary life, and (2) to implement these principles in everyday life?

Often have I encountered the motto set forth in your editorial of "Let's get them there any way we can, and then perhaps something good will happen that will justify our means." I have known children's teachers who rewarded attendance by giving candy, and I know one teacher who even gave a camera for attendance points and points earned on tests on the lessons. This type of reward system is a flagrant misrepresentation of that with which our church school educational system should be concerned. I realize that reward and motivation go hand in hand in learning theory, but aren't attendance pins a false reward leading one toward an inconsequential goal? Shouldn't a feeling of acceptance, a warmth of fellowship, a feeling of togetherness in the quest for a God-centered life be all the "reward" we need to motivate us to attend church? Of course, this presupposes that these factors are present and active in our church schools, and perhaps that's the fallacy. Perhaps our church schools are really so weak that we must rely on externals to promote attendance.

The second aspect of the matter of the pins which I want to consider is the unwholesome attitudes which are likely to be fostered by such a system. It would be very easy to feel proud of one's lapelful of pins and perhaps to consider oneself just a step nearer heaven than the "pin-less" friend. But even more detrimental than this, the meriting of a pin or other award becomes such a *final* goal with many persons that they neglect the true ultimate goal of Christian education—that of scattering to be the church dispersed. We can become so centered on the superficial that we never get to the essence.

Instead of giving attendance pins (or even trading stamps as some churches have tried) to increase attendance, I say let's [illegible] and in many instances, it would mean making a clean sweep of vestigial remains of an ineffective system. But it *can* be done, and our new literature is most surely a step in the right direction. There are exciting things happening throughout our conferences. I think especially of some of the experimental projects with youth which have been tested over the past two or three years. With no attendance pins and no candy and no cameras, the young people involved in these pilot groups have been brought into a close relationship with the church. In talking to some of these young churchmen, one can readily sense the reason—the *quality* of the experience in church school has been improved. Their motivation for church attendance lies *not* in any extraneous award, but in the desire to comprehend, share, and practice the Gospel.

MRS. LINDA S. BAXTER
South Randolph Methodist Charge
Asheboro, North Carolina

✧ ✧ ✧

Scholarships Given Two MYFers

Miss Susan Bennett and Gary Ray Hahn were awarded $250 MYF Scholarships when the Northern and Southern subdistricts of the Greensboro District held their annual Valentine Sweetheart Banquet on Feb. 14 at Muir's Chapel Methodist Church, Greensboro. The scholarships, which may be used at a college of their choice, were made on the basis of scholastic achievements and participation in the work of the MYF subdistrict program.

Miss Jane Goodmann of the Moriah Methodist Church, Greensboro, was crowned queen of the year. The Moriah MYF raised $200, at a penny a vote, in the Valentine Sweetheart Contest to make Miss Goodmann the winning contestant. A total of $539.95 was collected in the contest and provided the money for the two scholarships.

The Northern Subdistrict was host, and Miss Susan Bennett, Northern Subdistrict president, presided. Eric Garner, president of the Southern Subdistrict, presented the door prizes. Present at the banquet were the Rev. Paul Duckwall of Statesville, Dr. J. G. Winkler, Greensboro District superintendent, and Mrs. Winkler, in addition to one hundred ministers and MYF members.

EDITORIALS

★

A NOTE OF HOPE FOR A HARRIED WORLD

A University of Chicago professor who is an authority on the population explosion has dared to disagree with almost all of the other experts. He is Dr. Donald J. Bogue, who wrote the authoritative *The Population of the United States.*

According to him, by the year 2000 A.D. the problem of population growth will have been largely solved. His position flies into the teeth of the Malthusian theory of geometrically increasing world populations, with its awesome picture of babies spawned like fish and dying like flies, while the survivors battle for a vanishing supply of food.

Bogue says that "the world population crisis is a phenomenon of the 20th century, and will be largely if not entirely a matter of history when humanity moves into the 21st century." He adds by explanation, "It is probable that by the year 2000 each of the major world regions will have a population growth rate that either is zero or is easily within the capacity of its expanding economy to support.

In support of his contention, Bogue points out that fertility control programs are meeting with almost universal approval in those sections of the world where there is a problem of over-population. Principles and methods for family planning are not meeting with the opposition which many had anticipated. For this reason, Bogue says that predictions based on past trends are fallacious.

He continues, "It is my major point that recent trends have not continued, nor will they be likely to do so. Instead, there have been some new and recent developments that make it plausible to expect a much more rapid pace in fertility control. These developments are so new and so novel that population trends before 1960 are largely irrelevant in predicting what will happen in the future."

However, Bogue warns against complacency. He emphasizes that his predictions are based on the conclusion that fertility or birth control will be pushed with increasing vigor and will meet with growing acceptance all over the world.

Personally, we would like to think that Bogue is right. We would like to believe that Man has the intelligence and the wisdom, in partnership with God, to extricate himself from catastrophe. In regard to population control, there is no doubt that Man has the technical knowledge to avoid disaster. The only question is whether his perception and wisdom can overcome his prejudices, his aversion to new ideas and ways.

The same question applies to two other areas of cosmic concern, which are somewhat related. They are the problem of racial strife and of nuclear war. Here, too, Dr. Bogue's arguments and optimism can be made to apply. We know what it will take to solve the problem of racial antagonism, and we have the machinery to outlaw war. The question is whether our perception and our wisdom can ultimately dissolve our prejudices, our greed, our hate. And whether such wisdom will come in time.

Perhaps the very thought of a world struggle of black against white—a global race war—is so horrible that it will spur our reluctance to change, and goad us to adapt ourselves to new concepts and attitudes. Likewise, as nuclear weapons become more potent and more widely distributed among the nations, the mounting possibility of total human destruction may compel us to outlaw recourse to war as a solution to international problems.

As never before, the survival of mankind in the world we have today demands rapid adaptability and increased capability to change with changing conditions. Our ancestors survived because they were able to do this. If we are to survive the population explosion, racial strife, national animosities, all of which threaten our future, we must be willing to change as the times demand, and to adjust quickly to altered circumstances.

Wherever this may lead us, we may be sure of this: God is out there ahead of us. This is still His world, and we are still challenged to be His partners in making this into the world which He wants.

AGAIN PILGRIMS

In a time of great change and transition it may not be amiss to refer to Christians as pilgrims. If nothing else, we are pushed and jostled along with the crowd, often unwilling travelers on a road we have not chosen.

But of course when we talk about the pilgrimage of Christians, we are speaking of a spiritual journey. The image of the Christian as a pilgrim is that of a man on the move; a traveler, who goes from one station of spiritual development to the next. The Christian pilgrim is a man growing in grace and in spiritual maturity.

Perhaps there was never a time when Christian people were under greater compulsion to get up from their walled towns, spiritually speaking, and to go on pilgrimage than today. As Sergeant Carter would say in the popular TV program: "Move, move, move!" The order of the day for Christians is "move, move, move!" Move to meet the new day which dawns. Move to enter into the opportunities for service which lie out ahead. Move or the forces of a revolutionary age will run over you.

Basically, our times represent a challenge to Christians to accept and practice the religion of Jesus Christ in a purer form, in a more literalistic sense than ever before. It is a call to take Christ seriously. It is an appeal to really believe that only the way of Christ, believed in fervently and practiced conscientiously, can bring peace and hamony, both personal and social. Most of us do not yet really believe this. Some of us actually think we have been "launching out into the deep" with Christ, when actually we have only been wading along the water's edge.

The forty-day period of Lent, into which we are entering this week, offers a challenge for us to betake ourselves to prayer and meditation even as Christ went out into the wilderness. Many of our churches will be offering special services during Lent. There will be an increased emphasis upon the personal aspects of religious faith, and a challenge to rededicate our lives to Christ in a larger way. It is to be hoped that a vast host of our Methodist people in North Carolina will meet together in regular worship, in small groups, in prayer meetings, in Bible study, in family gatherings to think and to pray together about what Christ would have us to be, and how he would have us to fulfill our mission as Christians.

The need for spiritual revival or renewal has always been present in our world. But our times place a special urgency upon this need. Every Christian, by the shrug of his shoulders or by the depth of his dedication will give his answer in the days ahead. We have come to a point where we will either go steeply up to a new plateau of personal and corporate Christian life, or we may well go steeply down. Which do you choose?

✧ ✧ ✧

Something to Think About

The Christian may no longer delegate his responsibility to another and satisfy his obligation by giving of his wealth. Today every Christian is a missionary. He is on the mission field in person whether he recognizes it or not. If we are to prevent widespread catastrophe in our times, our concern for people must exceed our concern for things. The Church has the message that can save the world. Now is the time for action. We may never have a better opportunity.

Ernest A. Fitzgerald

Texts From Asbury's Journal

By Homer Keever

(Eighth of a Series)

Tuesday, February 14, 1786. We rode through the snow to Heady's, where, to my surprise, I found that the poor people had built a good house of logs; and not satisfied with this, they must needs collect a little money for me, if I would receive it.
—Journal of Francis Asbury

Francis Asbury preached at Heady's on his way to Joseph Herndon's on his trip up the Yadkin in the winter of 1785. When he came back by just a little over a year later, he found that they had built themselves a log church and collected a little quarterage for him if he would accept it. His response reminds one of Paul's response to the Philippians. If the people at Heady's could have read his journal, they would have liked it.

If the society has lasted on until today, they might still like it. But where was Heady's? Search census records and land titles in the section where Asbury was traveling, and it looks almost impossible to find anything. The only Headys in the 1790 census were way down in Carteret County. There were a few names like Head and Hadley and Headdon in Wilkes and Surry County records of the day, but they do not seem to make too much sense.

Unless it is Headdon. On July 8, 1788, Elisha Headdon acquired a grant of 200 acres on Great Elkin Creek in Wilkes County, but a closer location cannot be made out from the grant. The Great Elkin heads up against the Blue Ridge below Roaring Gap and runs down the line between Wilkes and Surry counties and into the Yadkin through the town that bears its name. Not too much, of course, can be made of the date the land was granted, three years after Asbury's first trip there and two years after the time he found the log church there. People lived on land for years before the grant was made.

The upper end of the Great Elkin could well have lain across Asbury's route to Herndon's in 1785, and his reverse route away from there in 1786. On Friday, January 28th, 1785, Asbury finally left the territory around John Hill's near Bethania and rode 17 miles to Fisher's River. From there he rode through barren mountains and crossed frequent rivers in his course and came to "W—s." There is a chance that "W—s" simply means Wilkes County, rather than the name of somebody whose name began with a W. The next day, Saturday, he preached at Heady's for the first time and then rode on to Herndon's. As he retraced his steps the next year from Herndon's to Heady's, he noted, "my rides are a little short of twenty miles a day in this mountainous region."

While the maps of 20 years later show a road from Fisher's River by where the Great Elkin flows into the Yadkin, crossing the Yadkin there and running on up the river, Asbury's more probable route was one that went up Fisher's River to the foot of the mountains and then down the side of the mountains to Herndon's at Mulberry Fields. The spurs of the Blue Ridge he would have crossed would have seemed like real mountains to Asbury, who had not yet made a trip across the Blue Ridge.

Somewhere along that route, maybe at Headdon's, must have lived the people where in 1786 he found a new log church and a little extra money for him. Just where that church was is the question.

Something To Think About

PARABLE OF THE STUBBORN HEN

Once upon a time there was a stubborn hen. She lived in the chickenyard with her sister hens and all was very routine and placid. Every day at precisely the same time the farmer who owned the hens came and placed food and water in precisely the same spot. The hens ate and drank and then retired to the henhouse where they dutifully laid their eggs.

One day by chance the farmer left the gate to the chickenyard open and the stubborn hen, after eating, saw the open gate and said, "Ah, this is my chance!" and proceeded to walk through the gate out into the big world.

"Where are you going?" clucked the other hens, for the sight of this nervy bird deliberately breaking the routine upset them terribly.

"I am going right out in the middle of the big highway and lay my egg!" replied the stubborn hen.

At this bold announcement consternation and alarm swept over the flocks as all began to cluck at once.

"No hen has ever laid an egg in the middle of the highway before," screamed one.
"It can't be done!" cackled another, and their cries of protest arose to high heaven.
"What will the farmer think?"
"Our ancestors have always laid their eggs in the henhouse!"
"You can't do this to us!"
"You'll disgrace us all!"

On and on went their protests. But the stubborn hen paid no attention. She marched squarely out to the middle of the big highway and there she laid her egg.

Now in so doing the stubborn hen proved several things. She proved that simply because something has never been done before is no reason for not trying. She proved that sometimes it takes something foolish and risky to wake hens up and jar them from their dulling, numb routine.

Some people want to lock God up in the church building so he will be there waiting, all clean and nice and shiny when they come back next Sunday.

Others think God can only function at the funeral, in surgery or at 11:00 a.m. on Sunday morning.

But my Bible says his dwelling place is with men and wherever people are, there he is also. He loves them and 2,000 years ago did a "foolish" and risky thing to prove it.

Why did the hen lay her egg in the middle of the highway? Very simple.

SHE WANTED TO LAY IT ON THE LINE!

—Methodist Reminder
Marshall, Missouri

Trinity Dedicates Building

The congregation of Trinity Methodist Church, King, dedicated its educational building on Sunday afternoon, Dec. 10. Dr. Julian A. Lindsey, Winston-Salem district superintendent, led the dedication service. Assisting in the service were Rev. Joe C. Smith, the church's former pastor during construction of the building, and the Rev. Haywood Hyatt, the present minister.

A groundbreaking service was held in August, 1962 and construction begun in the fall. The building was debt-free by January, 1967. There are two additional units planned. The plans for the three unit structure were drawn by architect, H. M. Hanes of Durham.

Members serving on the building committee were Robert Rierson, chairman; Mack Westmoreland, Nome Hooker, and Roberta W. Merritt, building fund treasurer.



CHOIR MEMBERS FIFTY YEARS

Fifty years in the choir loft has been the remarkable service record of Mr. and Mrs. M. H. Waynick, Sr., of St. John's Methodist Church in Greensboro. Mr. Waynick, a tenor, and Mrs. Waynick an alto, joined the choir of West End Church in 1918. When the church relocated and was named St. John's, they continued to sing the praises of God. Their music has been an inspiration to the congregation, and their fellow choir members have presented an offering plate to the church in their honor.

Don Haynes Discusses

The Methodist Rural Fellowship

Clyde Rogers, who just completed a four-year term as national president of MRF, states a three-fold purpose of the Methodist Rural Fellowship:

1. To create a true fellowship of those interested in the town and country church and its people.

2. To inspire the appropriate agencies of The Methodist Church to develop relevant programs.

3. To help create through the General Conference, legislation that will make possible achievement of these purposes.

During the past nine years it has seemed to me that we focused almost solely on the first purpose—to create a true fellowship. In achieving this goal we have depended on this annual retreat and a banquet at annual conference. And even in these contexts we have not cultivated a real identity nor an underlying sense of brotherhood. In our limited efforts to develop a real fellowship among the town and country men of the conference, we have been sorely hampered by at least three realities:

At least two-thirds of the men in our conference *serving* town and country appointments refuse to see their appointment under this label. In spite of consistent definitions from our conference town and country office, the average minister of the conference still associates "town and country" with rural circuits and nothing more.

A second reality of negativism is that very few men have wanted to develop fellowship in a milieu which they hope to leave soon. Most men of the conference resist being labeled "town and country" and resent any efforts to bring them into a fellowship which does not offer the status, the contacts and the image that they want. There is much error but a little truth in the saying that town and country churches are served by "not-yets, left-overs, and has-beens." I say there is much error in this statement—but enough truth to prevent its burial. To conduct the funeral of this image would bring progress beyond measure!

A third reality is that very few people are seeing the town and country church as the growing edge or the cutting edge of the contemporary church. The inner city slum has all the aura of romance; the rural poverty pocket is the ugly duckling. Few men want to become involved in that part of the ministerial family that is thought to be passe and stagnated. Only action from us can change this image.

BACK TO COUNTRY SHIFT

If the purpose of the MRF is to "inspire the appropriate agencies of the United Methodist Church to develop relevant programs," then this organization has visceral strength seldom realized. We must not forget that the minimum salary program and many other advances in our conference came largely through the influence of men in the Methodist Rural Fellowship.

There are two strategic factors that must be brought to the attention of Methodist decision-makers. The people at the grass roots must force the issue.

The first factor is the fact that the population explosion is accurately defined only when it recognizes population shifting. The most obvious shifting is to the large metropolitan areas. If this shift continues, our cities will become more decadent, impoverished and depleted than a rural community ever was. As more people recognize this over the next quarter century there will be a significant feedback of population. It will not be an agrarian nor sociologically rural population. This "back to the country" shift has begun and will continue along with the drift to the cities.

The question is this: Is the church assimilating these people and will it serve the families emigrating into its environs? What happens to a family that has been going to a 2,000-member church in Charlotte when they move to their new home on Lake Norman near a Methodist church with 122 members? What happens when a member of Wallace Hamilton's Pasadena Church in St. Petersburg, Fla., moves to a mountain cove in Macon County, North Carolina, and the nearest Methodist church has 53 members?

The second factor is that there are many rural and small town communities that are growing but the churches in these communities are getting weaker. Why? The ministers may say, "Because the people in these churches are set in their ways." The people may say, "Because our preacher is not visiting, is not involved in community life and is not evangelistic." Too often both commentaries are true. If the church is to live in the changing town and country community, some churches must die. On the other hand, if Methodism is to shuck off the Alamo complex, and be injected with the contagion of Pentecost, the preachers must wake up in the morning, wise up in the evening and work during the heat of the day! In today's busy and brilliant world, there is no room for preachers who are either lazy or stupid.

What greater challenge could go to any minister than the challenge of gearing today's community church to the world at its doorstep? The most exciting, vital, and growing edge of the Christian church in the next quarter century will be the church in the changing community. There is more inherent romance and attraction in the future of the town and country than there could ever be in the city. MRF must help the Church be aware of this as it serves the changing communities of town and country America.

DIVORCE MISSION FROM STATION

If MRF decides to do something, what shall it do? I am appalled at my own presumption in saying that we should do these two things right now and do them well:

The church in town and country must become the "church where the action is." We must convince ourselves, the seminarians and the cabinet that the Church's greatest opportunity for impact and witness is in the small community or town where contacts are more person to person. We will, among others, consider such avenues as these, to get our churches in the running:

a. Establish better communication between the seminary and the parishes where something is really happening. The current Duke Endowment program is not the entire answer. An intern program in which students would work with men of efficiency and creativity is what I mean. (Such pastors might do some instructing in the seminary.)

b. Inspire the cabinet to develop certain key appointments in changing communities where the best men from the seminary and/or conference can be sent. Give these men enough money to "keep their minds off money," as Bishop Hunt puts it. Just as important, give them enough people to challenge them in their preaching and in their pastoral work.

c. Work harder and with a keener mind in developing strong pastoral appointments which have either the status of suburbia or the "romance" of the inner city. This will necessitate salary, leadership, facilities and an image of renewal.

d. Undergird the decision makers of the conference with the facts. Convince them of the wisdom of a wholesale move to changing charge boundaries that reflect socio-economic realities, to merge churches, to create at least 50 strong appointments made up of "two point stations," if I may be allowed to coin a term. The cabinet might be more sympathetic to this than the preachers are. It is the task of MRF to get men in the mood for divorcing "mission" from "station."

e. Assist the Board of Evangelism in recapturing an impetus and an urgency which might in our time parallel that of Methodism in the era when all these churches were begun in every crossroads and hamlet in America. Without evangelism we die. When the word is mentioned we must begin to wipe the smirk from our face. So long as the church grows from within only, it will "go to seed."

EQUALIZE APPORTIONMENTS

There is another important role that MRF can play, though there is no reason why it should be played by the MRF alone. We need to urge the Commission on World Service and Finance to equalize the con-

This address was delivered by Rev. Donald W. Haynes, pastor of First Methodist Church, Franklin, at the annual Methodist Rural Fellowship Retreat. Because of space limitations, the address is abridged.

ference apportionments by strictly employing the mathematical formula which it developed for determining single figure apportionments. The only departure from this should rest in the hands of the district superintendent and the district stewards in joint, open action. A comparison of current apportionments seems to reveal two gross injustices:

a. The church that entered the 1964-68 quadrennium with a strong benevolent program is still overburdened as compared to the church of similar size, salary and income that did not have a good pre-1964 benevolent participation. So long as we keep a clause which says "provided that no charge shall have less than a 5% increase and no more than a 10% increase," we shall never equalize apportionments. If a church has a decrease in the items used in the formula, it should be allowed a corresponding decrease in apportionments. On the other hand, if the church has an increase in membership, income and pastor's salary that exceeds 10%, then that church should have more than 10% apportionment increase.

b. The second injustice is that churches in "weak" districts have larger apportionments than similar churches in "strong" districts. I have been told that this cannot be. I am forced to insist that the fact remains. In districts where men and growing churches are assuming increasing apportionments, the quadrennial increases are continually spread over a broader base. But, in districts which have stable or declining churches, the quadrennial increases must be assumed by the same churches year after year. Eventually this gives a very heavy load to churches in districts like Waynesville, North Wilkesboro and Albemarle.

BEST DEFENSE, OFFENSE

In conclusion, let me ask you to follow certain guidelines in interpreting this speech.

First of all, I must insist that I speak as a member of the entire conference, not a member who feels identity with only the rural portion of it. At this point in my ministry, I can reflect best upon churches and communities where I have served. I am not saying that I want to serve all my years in the same type of churches. Do not interpret this speech as a request to be "pigeon-holed."

Secondly, don't remember only this last point about apportionments. In a real sense, this is secondary to the colossal and impending crisis of the church in the changing community in "town and country."

The basic problem addressed here is, "How can MRF help to employ the world's best defense—which is, of course, *offense?*" Let us become the ones who help the whole conference to take another look at the church in town and country.





HIGH POINT COLLEGE HONORS BOARD CHAIRMAN

Homecoming activities at High Point College were highlighted at the Alumni banquet on Feb. 10 by the presentation of a bronzed bust of Holt McPherson to the college. Mr. McPherson, editor of the High Point Enterprise, is chairman of the Board of Trustees of the college. The sculptor, David Dowdy, Jr., of High Point, is shown following the unveiling ceremony, with his wife, daughter Arden, and Mrs. Holt McPherson. The bust will be displayed in the foyer of Memorial Auditorium.

Viet Nam II

By Terry L. Mitchell

Cold—
The wind is cold as it sweeps
Into my pores.
And in the wind comes the tinge—
The tinge that is unmistakably
The hand of death.
The hand has no mercy—
It touches all and grasps
The few that it desires.
Will the hand of death clutch me
Into its grasp?
Oh, what a way to live—
With it so very close—
Never knowing if you are to make
The never ending journey—
The journey that will take you
From friends and loved-ones
For a time.

Yet, as you feel this hand
Of death sweep to you
And past you once more—
You know that even though
You are safe until it comes again,
That a part of you has gone with it.
Yes, the few that it has taken
Were a part of you—
As much a part as your heart!

But, you live—
Yes, live, to face death once more.
What will be the outcome then?
No one knows—
No one, but
The One who controls the Hand.
So, it is in this strength, this control
That you must forever trust.
And that will never fail—
Never—
For even in death,
Then you will be triumphant
And in triumph,
You can never DIE!

Editor's Note: Pvt. Mitchell, who is serving with the U.S. Marines in Vietnam, is the son of Mr. and Mrs. Charles Mitchell of Kannapolis. He is a member of the North Kannapolis Methodist Church.

◇ ◇ ◇

A man may go to heaven without health, without wealth, without fame, without learning, without culture, without friends, and without a thousand things; but he can never go to heaven without Christ.

Bonhoeffer

Liberian President and Cabinet Attend Harley Memorial Services

President William V. S. Tubman of Liberia and Mrs. Tubman attended memorial services for Dr. George W. Harley on Jan. 21 at the Ganta Methodist Mission. Among fifteen hundred persons present for the services were the entire presidential cabinet, the senators, and other government officials, as well as many visitors from mission and business groups.

When Dr. Harley died on Nov. 7, 1966, it was his request that his body be cremated and the ashes buried near the church at Ganta, which he helped to build. In his 34 years of service Dr. Harley saw Ganta Methodist Mission expand from three mud huts to a complex including a hospital treating 4,000 persons annually, a leprosorium, secondary and nurses training schools and numerous other buildings.



DR. HARLEY

The memorial service was combined with the dedication of a new elementary school building and the women's wing of the hospital. The service started with the dedication of the buildings. After this, Bishop S. Trowen Nagbe paid tribute to the vision, integrity and perservance of the Harleys throughout their long years of work in Liberia. Remarks were made by the various representatives for the National Public Health Service, the Liberian Medical Association, Methodist Medical Board, and then President Tubman ended with a victorious note. He reminisced on his own personal dealings with Dr. Harley during times of frustration and illness. He stressed the point that to be doleful on such an occasion was not fitting in the light of the faith by which the one being honored and remembered lived.

A procession followed from the church to the interment site. A military band played throughout the procession while the people walked in silence. After the interment service, a three volley salute was given, followed by the playing of "Taps."

Mrs. Winifred Harley, who shared in her husband's work, was present for the tribute paid to Dr. Harley by the Liberian government.

Lenten Meditation

Reconciliation Is a Downward Movement

By ROBERT J. RALLS

All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation; that is, God was in Christ reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation. So we are ambassadors for Christ, God making his appeal through us. We beseech you on behalf of Christ, be reconciled to God (II Corinthians 5:18-20).

Perhaps you are familiar with the story of the little boy who had been given a group of pictures portraying the life of Christ. As he was thumbing through the pictures suddenly he came to a picture of the Crucifixion. He looked at the picture for a long time, and then raising his eyes, he said: "If God had been there He wouldn't have let them do that!" If God had been there? But God was there! "God was in Christ reconciling the world unto Himself."

On the Cross was not a man named Jesus offering himself up to God as a substitution for our sins, appeasing, as it were, the wrath of an angry Father, as some false theologies acclaim. No, on the Cross was a God-Man named Christ, "God in Christ," breaking through into history, revealing His love not in words but in action. Right here, at this point, is where so many good Christian people misinterpret the Cross. The sacrifice on the Cross was not man in Christ appeasing God but God in Christ reconciling man. Reconciliation is a downward movement; it is God in Christ offering His very best to us. God was in Christ dying for hostile, malignantly hostile men. It is a heroic thing to lay down one's life for friends, but it is a divine thing to die for enemies, from whom we are estranged. The sacrifice on the Cross was the work of God throughout. "God was in Christ reconciling. . . ." God was the prime doer. The Cross was God doing His very best for man and not man doing his very best for God. It is the very heart of God we have in Christ on the Cross.

The person of Christ can only be understood in the work of His Cross. The Cross is the key to Christ, but we must always keep in mind the voluntary nature of His self-sacrifice. The great expositor in the Bible in connection with the work of Christ is the Apostle Paul. And Paul had a word all his own to describe Christ's work—the word "katallassein" (to reconcile). Reconciliation is Paul's great characteristic word to describe the work of Christ. And it must be carefully noted that Paul never speaks of God being reconciled to man but always man being reconciled to God. In this significant passage of II Corinthians 5:18-20, three times Paul speaks of God reconciling man to Himself. It is man, not God, in need of reconciliation. Nothing had happened to turn God's love to hate, nothing like that. It was man's lost relationship that needed to be, and still needs to be, restored. God is always the subject of reconciliation, and man is the object. This is the very essence of the Gospel—the restoration of a lost relationship. And, therefore, it is the task of the preacher to bring the heart of man to the heart of God revealed supremely on the Cross.

I once saw a picture in the National Art Gallery, in London, on which Christ was crucified against a black background. Darkness wrapped Him in loneliness. It appeared that He, and He only, loved enough to suffer and die. The rest of the universe was uncaring. But as one looks intently at this picture there emerges from the darkness a dim outline of another crucified Sufferer—the Father sharing Golgotha with His Son!

Reconciliation is a downward movement. "God was in Christ reconciling the world unto Himself."

The Rev. Mr. Ralls is minister of the First Methodist Church in Waynesville.

Science Conference For Clergymen Planned at Oak Ridge in August

A conference for clergymen, "The Impact of Science on Society," will be held in Oak Ridge, Tenn., Aug. 5-16. The second of its type, the conference will be open to some 90 participants—three times as many as attended the previous conference in 1967.

The conference is being presented by Oak Ridge Associated Universities (ORAU) in cooperation with Oak Ridge National Laboratory (ORNL), and is supported by the National Science Foundation and the Alfred P. Sloan Foundation.

Purpose of the conference is to provide clergymen with an understanding of the nature, scope, effects and trends of contemporary science. The conference series originated in the recognition that most clergymen actively engaged in pastoral work have little training in, and understanding of, science, yet are confronted almost daily with problems and decisions generated by the empirical disciplines.

Participants in the conference will be selected on a nationwide basis from applicants representing various religious bodies. As in 1967, the majority of the participants will be practicing clergy; a limited number of seminary educators, deans, heads of clergy in-service training and religious editors will be accepted as observers.

The conference program will include morning lectures presenting new developments in the physical and biological sciences; afternoon sessions devoted primarily to discussions of the ways in which traditional social values have been affected by recent developments in science; and evening sessions for special guests lectures, informal discussions, study and social events.

Deadline for receipt of applications is May 15. Full details about the conference and application forms may be obtained from W. W. Grigorieff, Director, Conference on Science for Clergymen, Oak Ridge Associated Universities, P. O. Box 117, Oak Ridge, Tenn. 37830.

ST. MARY'S JUNIOR COLLEGE
RALEIGH, N. C.

A small liberal arts college for women. The program is enriched by specialized courses in Art, Expression, and Music. Two years of college preparatory work is also available.

RICHARD G. STONE, President

The Judicial Council Makes Clarification

The Judicial Council which met at Lakeland, Fla., Feb. 4-5, has issued a "clarified" redrafting of its Decision 253, originally issued last October. This was done, said Council President Paul R. Ervin of Charlotte, because serious questions had arisen concerning a portion of that earlier decision.

The clarification has to do with how the voting on the 1966 "Omnibus Resolutions" was to affect the status of Central Jurisdiction conferences. The earlier decision had held that "all constitutional requirements have been met to permit the transfer" of nine conferences from Central to Southeastern and South Central Jurisdictions "and with respect to each such conference to permit it to merge with the annual conference with which it is geographically identified." Both transfers and mergers were to be effective upon announcement of the votes by the jurisdictional college of bishops, which was done in November.

Now, the revision states that all requirements have been met for the transfers but that "contemporaneous merger"—immediate merger, so-to-speak—was approved only for North Carolina-Virginia, which will join with the three SE Jurisdiction conferences in North Carolina and Virginia. This same immediate merger would have applied to the Tennessee-Kentucky Conference of the Central Jurisdiction, except for the fact that this conference rejected the resolution. It is, however, scheduled to take another vote on the question on April 4, with prospects of a favorable vote at that time.

All other CJ (Negro) conferences in the Southeast have technically been transferred to the SE Jurisdiction, and their merger with predominantly white conferences awaits mutual action by the conferences concerned. The Judicial Council left unanswered the constitutional question as to whether the jurisdictional conference involved must ratify subsequent mergers of annual conferences. This larger question, however, has now been laid before the Council, and it is expected to hand down a ruling on this at its meeting in April.

The Council also revised and clarified a portion of the decision concerning the status of delegates to the 1968 general and jurisdictional conferences. It ruled that following merger, "a delegate elected by the North Carolina-Virginia Annual Conference to the General Conference and the Central Jurisdictional Conference will become a delegate to the General Conference and to the 1968 session of the Southeastern Jurisdictional Conference from that one of the three receiving annual conferences with which such delegate is affiliated by church membership or annual conference relation."

It added that delegates from all other former Central Jurisdiction annual conferences will be delegates from them to the General Conference and to the 1968 jurisdictional conferences of which each is a part.

The Judicial Council added a "non-judicial" statement entitled "The Commitment to Merge" which expressed the attitude that progress toward merger must continue. It states that the Omnibus Resolutions "represent the concern and the commitment of The Methodist Church that racial structure within the church be ended as soon as possible. Likewise, they represent the acceptance of responsibility on the part of the entire church to share in every effort of the annual conferences to achieve this result."

INVEST IN METHODIST GROWTH!

Earn A Full **6%** Interest Per Annum Compounded Semi-annually

Church Bonds Optional maturity dates $1000-$500-$250 denominations

Christ Methodist Church
3101 Raeford Rd., Fayetteville, N. C.
Rev. Alison Simonton, Jr., Pastor



Groundbreaking Held At Central, Asheboro

Participating in the "spading of the earth" at groundbreaking services for a new sanctuary at Central Methodist Church, Asheboro, on Feb. 11 were the above shown officials of the church.

Left to right are Clifton Brown, chairman of the building finance committee; Lewis Wright, financial secretary of the building fund; Mrs. Lyndon Bevins, president of the Woman's Society of Christian Service; Mrs. W. R. Jessup, president of Guild No. 2; Merton Branson, chairman of the official board; J. D. Croom, Jr., church lay leader; H. R. Trollinger, Jr., treasurer of the building fund; Wayne Abernathy, Church School superintendent; J. D. Ross, Jr., district treasurer; Miss Suzanne Burkhead, MYF president; Mrs. W. Frank Redding, Jr., district president of the WSCS; Richard Moore, chairman of the board of trustees; Rupert Trollinger, chairman of the building committee; and Mrs. Garland Pritchard, president of Guild No. 1.

In the background is the Rev. Dr. Philip Shore, superintendent of the High Point District, who preached and led the groundbreaking service.

Contracts for the construction of the proposed new building have been awarded for $520,000, exclusive of furnishings. Estimated value of the Central Methodist Church property, upon the completion and furnishing of the new sanctuary, has been placed at $1,225,000.

The Rev. W. Calvin Leonard is pastor at Central.

OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

WANTED—Director or Educational Assistant, in medium sized church. Write or call — Belmont Park Methodist Church, Charlotte, N. C. 28205.

Uniting Conference Information

The Ministers' Wives Luncheon will be held on Tuesday, April 23, at 12:30 in the Grand Ballroom of the Statler Hilton Hotel. This luncheon is for the wives of ministers attending the Uniting Conference in Dallas and area ministers' wives, with wives of bishops as guests. The program will feature a Neiman-Marcus Fashion Show. Price of tickets is $7.00.

The Ladies Luncheon will be held on Friday, April 26, at at 12:30 in the Grand Ballroom of the Sheraton-Dallas Hotel. This luncheon is for all women attending the Uniting Conference as well as area and local women. The speaker will be Miss Ann Landers, advice columnist. Price of tickets is $7.50.

Tickets to either or both of these luncheons are available by mail at the Dallas Committee Office, 3000 Daniels Avenue, Dallas, Texas 75205. Checks should be made payable to Dallas Committee-Uniting Conference.

NORTH CAROLINA CHRISTIAN ADVOCATE
$3.00 per year. Subscribe now.

Junaluska Trustees Approve Development, Financial Plans

The Lake Junaluska Assembly's Board of Trustees has approved development of a plan to chart future expansion of the Assembly's facilities.

The Board held its first biennial meeting at the Assembly's Lambuth Inn on Feb. 8 and 9. Edwin L. Jones, Sr., chairman of the Board from Charlotte, presided.

The Board's Forward Planning Committee, chaired by Bishop H. E. Finger, Jr., resident bishop of the Nashville area, recommended a plan to guide development for the next 25 years. It would include both the physical plant and the overall program which has already been expanded into a year-round operation.

The long-range plan will include such projects as: a new auditorium; a building to replace the Terrace Hotel; a new center section for Lambuth Inn; renovation of Shackford Hall; expansion of the present Asssembly Office Building; resurfacing of all roads; more camping facilities; and more low-cost housing units.

Both the trustees and the Southeastern Jurisdictional Council have now approved establishment of a program designed to provide for the Assembly some sustaining financial support totaling at least $100,000 each year.

Persons will be solicited who are financially able to contribute a minimum of $100 annually to the Assembly. They will be designated Junaluska Associates.

At least 1,000 Associates will be sought the first year. The money will be used for either physical developments or program expansions.

Dr. Lee F. Tuttle, executive secretary of the World Methodist Council and also secretary of the Asssembly's Board, told the trustees that a small rustic outdoor chapel, which will be a memorial to the late Dr. Elmer T. Clark, is nearing completion. It is located near the World Methodist Building at Junaluska.

Dr. Clark was executive secretary of the Council for years and was especially active in collecting artifacts from Methodist history.

Hugh Massie of Waynesville, chairman of the Buildings and Grounds Committee, announced plans for (1) further improvements at Lambuth Inn to facilitate year-round operation and (2) a new addition to the children's building for use as a nursery. The nursery will be a memorial to the late Dr. Carl King of Statesville.

New members attending the Board meeting for the first time were Dr. Spencer Rice of Columbia, S.C. and Kenneth Partin of Asheville.

The Board has established a new meeting schedule whereby the full membership will meet twice each year. The next session will be Aug. 10.

The Executive Committee, composed of the Board's officers, committee chairmen, and bishops, will meet four times annually; the next meeting will be held May 10.

North Carolina Christian Advocate

$3.00 per year. Subscribe now.

Among Our Colleges



HOMECOMING QUEEN

One of the happiest persons on the High Point College campus during Homecoming activities, Feb. 10, was Homecoming Queen Miss Susan Fowlkes, a junior English major from Pompano Beach, Fla. She is shown here with first runner-up, Miss Nancy Eaves, right, from High Point, and Miss Robin Woodhams, a sophomore from Bethesda, Maryland.

GC RECEIVES GRANT

A grant of $1,500 has been awarded to the Greensboro College library by the Association of College and Research Libraries.

The ACRL grants program, initiated in 1955 with a $30,000 grant from the U. S Steel Foundation, is designed to help improve the quality of library service to higher education through fundamental research in librarianship and modern teaching and learning materials.

✧

DR. K. W. CLARK HONORED

The highest distinction the University of Glasgow, Scotland, may confer on a scholar from another institution will be given to Dr. Kenneth W. Clark.

Dr. Clark, professor emeritus of New Testament at Duke University, will be presentcd Glasgow's honorary Doctor of Divinity degree on June 19, according to the Clerk of the Senate of the 517-year-old university.

✧

WESLEYAN PROF. WRITES PLAY

Dr. John S. Davis, assistant professor of music at N. C. Wesleyan College, Rocky Mount, has written a one-act play which will be performed next month by the Wesleyan College Theater.

The play, entitled "Thursday Friday Afternoon," has as its motif the problem of interpersonal communication in modern society. It will be performed by a student cast at Wesleyan March 7-9 as a part of a program of three one-act plays.

Dr. Davis also composed the background and interlude music for the upcoming one-act plays.

✧

DUKE LEADS REGION IN WOODROW WILSON DESIGNATES

The Woodrow Wilson National Fellowship Foundation has designated 12 Duke University seniors as being among the best future college teacher prospects on the continent.

Duke ranked first in Region V, comprising Delaware, District of Columbia, Maryland, the Carolinas and the Virginias, in the number chosen.

North Carolina Duke seniors named Woodrow Wilson designates follow:

Wayne A. Beaty, a religion major from Statesville; John C. Boger, religion, and Karen Jenkins, musicology, of Concord; James S. Sapp, religion, Asheville; and William R. Taylor, Jr., mathematics, Salisbury.

✧

HIGH POINT GIVEN DONATION

High Point College has been invited for the second time to share in the program of Shell Assists, with the college receiving a $1,500 donation under the Shell Companies Foundation, Inc.

The program was begun in 1958.

Sunday School Lesson

FOR MARCH 10

(International Lesson Series)

Christ, Our Example in Service

Background Scripture: John 12 through 13
Lesson Scripture: John 13:1-15

It was a sullen group of disciples who gathered in the upper room on the eve of the Passover. They were at odds with each other, and had been quarreling about their respective positions in the "organization." Moreover, they sensed in the mood of Jesus a new note of solemnity, a brooding, foreboding anticipation of sad things to come. By this time, Jesus saw clearly what the Jewish religious leaders were going to do, and what must needs happen to him. What pathos, what irony, that while Jesus had his thoughts on the approaching crisis and on what would happen to his followers, they were still flushed and angry over the question of who would be first among them. Even while himself facing the cross, Jesus was more concerned for their welfare than for his own.

So hostile was the atmosphere that as they entered the room and took their places about the table, no one of them was willing to take over the routine and menial job of rinsing the dust off their travel-worn feet. In the absence of a servant, some one in the group, it would appear, usually volunteered to do this. But now there were no volunteers. Each disciples was housed in his own little penthouse of pride and was not coming down to play the role of a servant.

How very natural and human that this display of petulant haughtiness should have taken place. Their conduct reminds us of ourselves, with our jockeying for advantages, our jealous protection of prerogatives, our concern lest someone step up ahead of us.

While the meal was in progress, and when it was apparent that none of the twelve was going to do the servant act, Jesus took over the menial job himself. He took the basin, poured in water, and proceeded to pass from one to another washing the feet of each. Our reaction to this scene probably is that Jesus ought not to have had to do this. But actually, he was the only one there who was fit to do it; who was spiritually prepared to do it.

He was fit to do it because he loved them. "He loved them to the end" (vs. 1). Also, he was fit for this servant role because he was sure of himself and of his true place. "Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, rose from supper, laid aside his garments, and girded himself with a towel" (vs. 3-4). It is when we are blighted by self-loving egotism and unsure of our own position that we shrink from the humble roles of life. But great and good men have no such inhibitions about taking the position of a servant to their fellow men.

A strangely beautiful transformation takes place in the heart and spirit of one who finds his true place as a child of God. He begins to think of others: he is less sensitive about "slights" or "insults" and more sensitive about the hardships and troubles of others. He rejoices when good is done and cares less about who gets the credit for it. He walks tall among men with a free and easy gait because he is accepted of God. He would want and hope to be accepted and approved by all men, but he will not cringe to get their approval nor cry if he loses it.

After Jesus had taken care of the feet-washing, he then drove home the lesson. "If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you also should do as I have done to you" (vs. 14-15).

Jesus introduced among the disciples on that memorable night a most timely and essential corrective, which they never forgot. We today need that same corrective for our faulty attitudes and conduct. So often we want to be served and to be ministered to more than we wish to serve and minister to others. Uppermost in the minds of many church members is the thought "How can my church serve me?" when it should be "How can I serve the needs of others through my church?"

As we read the scripture background for this lesson, rich and inspiring truths flash forth in a veritable parade of insights. Of them all, none is more important for us today than this invitation to join the order of the towel and basin, and become part of a truly servant church. The world needs our service. But we need it just as much

GREENSBORO COLLEGE
Should Be in Your Future

Dedicated to Excellence
Coeducational

A.B., B.S., B.M., B. Mus. Ed
20 Majors

Contact: Director of Admissions, Box A, Greensboro College
Greensboro, N. C. 27402

The Broad Scope

★

VIETNAM HOMELESS OFFER ADDED CHALLENGE

The sharp increase in refugees in South Vietnam following the recent Vietcong urban invasions has evoked an emergency request for $50,000 from Protestant churches in the U. S. This is in addition to a $400,000 pledge for 1968 to be dispensed through the Vietnam Christian Service staff and other agencies.

The Methodist Church is carrying out relief work and service through the 68 western volunteers who are working through Vietnam Christian Service. Miss Tharon McConnell of Mooresville, a nurse, is one among these.

★

WFU ESTABLISHES ECUMENICAL INSTITUTE

An ecumenical institute will be established at Wake Forest University, Winston-Salem, on March 1. Its director will be Brooks Hays, former Arkansas congressman and former president of the Southern Baptist Convention.

The institute's purpose will be to promote understanding among various Christian groups through seminars and through study.

In announcing the project, Wake Forest President James Ralph Scales said, "From a Baptist point of view, this institute will be a witness to the world that our people are not in fact spiritual isolationists, separated from the mainstream of Christian thought."

✧ ✧ ✧

Camp Tekoa to Open on June 16

The Board of Education for the Western North Carolina Conference will open its junior high camp—Camp Tekoa—near Hendersonville on June 16, it was announced by the Rev. Robert H. Stamey of Statesville, executive secretary for the board.

The Rev. Mr. Stamey said 1,200 boys and girls will come to the camp—located within five miles of the city—for ten weeks of Christian adventure living. The camp will close Aug. 21. The final period will last for ten days.

The Rev. Thomas S. Lee, Jr., of Statesville, Conference director of camping, will again head the program at Tekoa. He will be assisted by a camping planning committee which includes the Rev. Mr. Stamey; the Rev. Thornton Hawkins of Murphy; the Rev. Joe S. Johnson of High Point; the Rev. Kelley Jones of Charlotte; the Rev. Gayle Ford of Lincolnton; the Rev. Paul Duckwall, Mrs. Thomas S. Lee, Jr., and Miss Rebecca Holcombe, all of Statesville.

Clergymen who will serve as counselors for the camp will be trained at Camp Tekoa during May 6-9, the Rev. Mr. Lee said. College and seminary students who will serve as counselors will be trained during June 11-15.

Woman's Activities

N. C. CONFERENCE

Mrs. H. W. Doub

SANFORD DISTRICT

The executive committee of the Sanford District Woman's Society of Christian Service, met in Southern Pines on Feb. 6.

The president, Mrs. Nelson Gibson, presided and gave the devotional.

Mrs. Charles Dorsett, vice president, reported that only one subdistrict president was present. She also reported that the Sanford District was low in reports. She urged all to please send in their reports.

Mrs. W. B. Easterling, treasurer, explained "In Remembrance" cards and said this was a way of remembering someone in the place of sending flowers.

The program material was discussed and all agreed that we should try to have our literature rewritten on a lower level of understanding.

Mrs. H. R. Odom reported the Day Apart Program will be held March 5 at Pine Bluff, with Miss Ethlynde Ballance presiding. Also to remember the dates of the Spiritual Life Retreat, June 12-13; School of Missions to be held at Methodist College, Fayetteville, Aug. 3-4 and the week of Aug. 5-8. The Book of John will be the Bible study presented.

Mrs. Edna Williams reported it was a pleasure for her to attend these executive meetings and was an inspiration for her to relay the reports to her local people. She also was excited about her trip to the Southeastern Jurisdiction meeting in Birmingham, Ala.

Mrs. Gibson reminded those present of the Annual WSCS Conference to be March 26-27 at Edenton Street Church, Raleigh, and the General Conference, April 21 in Dallas, Texas. She presented a copy of changes to become effective in the new year of the WSCS.

Mrs. Dorsett presented the name of Mrs. Joe Dodd Ervin of Rockingham as the local woman to attend the Southeastern Jurisdiction meeting.

In the changes of the budget for the new year, there was a request to double the supply offering. After discussion, Mrs. Odom made a motion that our pledge be increased to include the supply askings, subject to change at conference. If other districts double the supply offering, the Sanford District will double supply not to exceed $2,000.

Mrs. Gibson announced that we were to select a local woman for us to honor at the Annual Conference with a special membership pin. Mrs. Vernon Hogan was chosen for this honor.

Rev. and Mrs. Vergil Queen joined the members for the meeting. The Rev. Mr Queen, district superintendent, stated some facts concerning the changes to be made in the new church year.

Mrs. L. R. Winchester
Recording Secretary

DURHAM DISTRICT

Mrs. C. D. Scott, president, called the executive committee of the Woman's Society of Christian Service of the Durham District to order on Feb. 2 in Durham. She opened the meeting with prayer and welcome to the members.

Mrs. Sam Dunn, who attended the Board of Missions in Denver, Colo., told of the changes in the new set-up of the Woman's Society of Christian Service.

We will be in the Eastern Jurisdiction, not Southeastern Jurisdiction and will include the Central Jurisdiction churches that fall in our area. We must send out letters to any Woman's Society of Christian Service in these Negro churches, formerly in the Central Jurisdiction, and help organize a Woman's Society where there is none. Mrs. Scott talked with Rev. Dr. Hathaway, and there are four Negro Methodist churches in the Durham District, one in Durham (Asbury Temple) and a charge of three in Oxford, one in the city and two in the rural area.

The first program book for the Women's Societies will be "The Now Prophets." This will be ready by the first of January. For program material, September through December, finish "Search for Identity," use programs on the ecumenical study or the *Methodist Woman* and *The World Outlook*.

There will be two reports from each Society each year, one in the fall of evaluation and one in the spring, statistical. These are to be compiled by the president.

Four offices will be no more after June 1:

Campus Ministry—This becomes the responsibility of the local commission on education.

Missionary Personnel—This becomes the responsibility of the local committee on Enlistment and Christian Vocation.

Supply Work—This becomes the responsibility of a member of the Finance Committee.

Membership Cultivation — (on Conference and District levels) in the local Society a Committee of Membership will carry this responsibility. Where there is a Guild, membership on this committee shall come from both groups.

Mrs. J. C. Wingate introduced our District "Local Woman." She is Mrs. W. A. Smith of Mt. Sylvan Methodist Church. She and Mrs. Scott will be attending the Southeastern Jurisdiction meeting in Birmingham.

A $25 Life Membership pin will be given by the Conference to a deserving woman in each district. The district must decide on the woman and let Mrs. Mann (conference treasurer) know. This pin can be presented at the conference or in a district or subdistrict or local meeting.

Reports were given by the district officers, district secretaries and subdistrict presidents.

Mrs. James Cannon, vice president, asked that the local societies present the work of the World Federation of Methodist Women in their meetings. She also announced that the Durham District Annual Meeting will be April 3 at Long Memorial Church in Roxboro.

After Mrs. W. A. Kale presented the treasurer's report, the motion was made and seconded to pledge $20,000 for the following year. The motion was made and seconded to pledge for three years the total of $500 for Camp Chestnut Ridge This will be taken out of the Cultivation Fund. Each society is asked to increase their Supply giving and add this to their pledge.

Mrs. Scott thanked everyone for the fine work during the year, and expressed the hope that everyone would attend the Annual Conference.

Mrs. T. G. Lampley
Recording Secretary

★

W. N. C. CONFERENCE

Mrs. John C. Wright

ASHE COUNTY CHURCH AND COMMUNITY WORKER

Mrs. Pearl Stanley of Warrensville has been the Church and Community Worker for the Ashe County area for almost a year. She began part-time work in the county early in 1967 and received her appointment from the Board of Missions of The Methodist Church April 1, 1967.

Her work has reached into the fourteen Methodist churches in the county, with cooperative planning with the seven ministers of these churches. Reaching out into the community life she has been active in Homemakers Extension Clubs, the Blue Ridge Opportunity Commission, Ashe Coun-



Mrs. Pearl Stanley

ty Chapter of the American Red Cross, and with the Job Corps Counselor of the county.

Among her special projects have been training leadership in Youth Groups, assisting in program planning in the Woman's Society of Christian Service, recruiting and training church school workers, organizing new church schools and Woman's Societies, transportation for district meetings and retreats, presentation of mission studies, personal counseling, and securing speakers for church services.

She says, "I love the work, appreciate the opportunity to serve, and only wish there were two of me so one could go to school, and the other could work!"

In September Mrs. Stanley began classes at Wilkesboro Community College.

One of the outstanding projects in the county during the past year was a Lay Witness Mission in one of the churches, when Methodists from all parts of the county participated and 15 lay witnesses from out of the county took part in the mission. She assisted in arranging prayer groups before and during the mission.

A second Lay Witness Mission was planned for the Youth Groups of the area, when one hundred young people were reached in the religious services. Mrs. Stanley assisted in a Youth Planning Retreat at Elk Shoals Methodist Camp Ground, "the first such Youth retreat where good solid plans were made to insure a well rounded program on the charge."

During the fall months a Methodist Youth Fellowship Banquet for the Subdistrict was held, and the program presented was planned to carry out the theme of the Youth Lay Witness Mission.

Two new Woman's Societies have been organized and one new church school. Mrs. Stanley assisted the 4-H Club counselor in organizing a 4-H Club in the area. The churches are enjoying the leadership of Mrs. Stanley and people of all ages voice their appreciation for her enthusiasm and dedication.

The seven ministers in the Ashe County Group Ministry are Rev. John H. Christy, Rev. Finley Orr, Rev. Paul Davenport, Rev. Kenneth Eller, Rev. D. H. Lutz, Rev. Frank Herman and Rev. R. Walters.

The 14 churches on the Creston-Green Valley Charge are Big Laurel, Creston, Green Valley, Little Laurel, Martin's Chapel, Mountain View, Peak View, Pleasant Hill, River View, Roaring Fork, Rock Creek, Roundabout, Sutherland and Thomas Chapel.

CONFERENCE EXECUTIVE COMMITTEE

The Executive Committee of the Woman's Society of Christian Service of the Western North Carolina Conference will meet at Pfeiffer College, Misenheimer, March 14-16. Standing committees have been scheduled to meet prior to the opening session of the Executive Committee on Friday, March 15.

Mrs. Leslie Barnhardt of Charlotte, Conference president, will be in charge of the two-day session.

The Conference Wesleyan Service Guild Executive Committee will meet on March 16-17, with Mrs. Carl M. Worthy, Charlotte, Conference Guild secretary, in charge.

(Continued on page 15)

• CALENDAR OF COMING EVENTS •

NOTE: If any of the meeting dates or places are in error, please inform the ADVOCATE immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

Mar. 4- 5: Workshop on Evangelism, N. C. Council of Churches, Friends Meetinghouse, Asheboro
Mar. 6- 7: Semi-Annual Meeting, Commission on Chaplains, Washington, D.C.
Mar. 14-21: General Executive and Executive Committees of the Divisions, Board of Missions, and Joint Commission, New York, N.Y.
Mar. 25-30: Annual Meeting, Dept. of Education for Mission, NCC, Philadelphia, Pa

NORTH CAROLINA CONFERENCE

Mar. 3 : Sanford District Conference, Page Mem. Church, Aberdeen, 2:30 p.m.
Mar. 5 : Commission on Promotion and Cultivation, Meth. Bldg., Raleigh, 10:30 am
Mar. 9 : Cabinet Meeting
Mar. 9 : Deaconess Board
Mar. 11 : Workshop on "The Church Confronts Extremism," Queen St. Church, Kinston-Eliz. City, Greenville, New Bern, Wilmington, Goldsboro Districts
Mar. 12-13: Board of Education Planning Conference Camp Chestnut Ridge
Mar. 14 : World Affairs Conference, UNC-Chapel Hill, 10:00 a.m.
Mar. 16-22: Senior High U.N.-Washington Study Tour
Mar. 20 : Committee on Christian Higher Education, Methodist Building, Raleigh
Mar. 21 : Commission on Christian Vocations, Methodist Bldg., Raleigh, 10 a.m
Mar. 23 : Bishop's Meeting with Young Methodists, Edenton St. Church, Raleigh
Mar. 23-24: Wesleyan Service Guild Annual Meeting, Fairmont Church, Raleigh
Mar. 26 : Vacation Church School Institute
Mar. 26-27: WSCS Annual Meeting, Edenton Street Church, Raleigh
Mar. 27 : Vacation Church School Institute
Mar. 28 : Vacation Church School Institute
Mar. 29 : Vacation Church School Institute
Mar. 30 : Bishop's Meeting with Young Methodists, St. James Church, Greenville
Mar. 31 : Raleigh District Conference
Apr. 1- 2: Board of Ministerial Training and Qualifications, St. Paul, Goldsboro
Apr. 1 : Vacation Church School Institute
Apr. 2 : Vacation Church School Institute
Apr. 2 : Workshop on "The Church Confronts Extremism," Edenton Street Church, Raleigh, 10:30-4:00 p.m.
Apr. 3 : Board of Missions, The Methodist Building, Raleigh, 2 p.m.
Apr. 3 : Board of Evangelism, The Methodist Building, Raleigh, 10 a.m.
Apr. 3 : Vacation Church School Institute
Apr. 3 : Board of Ministerial Training and Qualifications, Duke Memorial Church, Durham, 9-3 p.m.
Apr. 3 : Board of Hospitals and Homes, Methodist Home for Children, Raleigh, 10

WESTERN NORTH CAROLINA CONFERENCE

Mar. 3- 7: Christian Workers' School, Monroe
Mar. 5 : Commission on World Service and Finance, Children's Home, Winston-Salem, 10 a.m.
Mar. 5 : Regional Local Church Public Relations Workshop, Methodist Information
Mar. 7 : Regional Local Church Public Relations Workshop, Methodist Information
Mar. 8- 9: Christian Vocations Testing and Guidance Clinic, Greensboro College
Mar. 10 : Bishop's Dialogue Session, Lake Junaluska, Lambuth Inn
Districts: Asheville, Marion, Waynesville
Mar. 10-14: Christian Workers' Schools, Hickory-Newton, Wadesboro-Anson County
Mar. 12 : Bishop's Dialogue Session, Conover, First Church
Districts: Charlotte, Gastonia, North Wilkesboro, Statesville
Mar. 13 : Bishop's Dialogue Session, Salisbury, Milford Hills Church
Districts: Albemarle, Salisbury, Thomasville
Mar. 13 : Spring Meeting, Board of Trustees, Institute of Homiletical Studies, 10-1
Mar. 14 : Bishop's Dialogue Sessions, Kernersville, Main Street Church
Districts: Greensboro, High Point, Winston-Salem
Mar. 15-16: Workshop on Ministry, Charlotte, Providence Church
Mar. 22-23: Workshop on Ministry, Winston-Salem, Burkhead Church
Mar. 29-30: Workshop on Ministry, Asheville, Central Church
Mar. 30 : Workshop for Through-the-Week Leaders of Nursery and Kindergarten Schools, Gastonia, First Church

Stewardship Witness And Renewal Action Group Meetings For The Western North Carolina Conference

District	*Date*	*Time*	*Place*
Thomasville	Mar. 3	7:30	First, Mocksville
Waynesville	Mar. 3	3:00	First, Murphy
Gastonia	Mar. 5	7:30	Aldersgate, Shelby
Gastonia	Mar. 7	7:30	Bradley Memorial, Gastonia



MRS. CATHRINE VICK

Dear Girls and Boys:

When I was a young girl, I learned a hymn that I have remembered for many years. You may have sung it and learned it, too. It is in the Methodist Hymnal on page 501. For the next few weeks I want to talk with you about the stanzas of this hymn and the responsibility each of us has to do what it suggests. The words of the first stanza are:

"We've a story to tell to the nations,
That shall turn their hearts to the right,
A story of truth and mercy,
A story of peace and light."

The early Christians, after the death of Jesus, went about telling the story of Jesus' life. They realized that the story of God's love needed to be made known to everyone. They felt that people who heard the story they had to tell would believe it and find a better way to live with each other.

As Christians today, you and I have the same responsibility to tell the story of God's love. We can tell it by the way we live, the words we speak, the deeds we do, the attitudes we take, and the choices we make. I hope you will learn the words of this hymn and try, during the coming days, to tell the story to your friends.

AUNT CAY

JONAH THE PROPHET

Were you ever told to do something that you knew you ought to do but you did not want to do? What happened? Well, if you thought you could get away with it, you likely did not do it. That is exactly what Jonah did.

We often know what is right—that is, we know what we ought to do—but for some reason we will not do it. Suppose you want to teach someone that he should always do what is right, that it, what God wants him to do, how would you try to do it?

One of the best ways, and one which Jesus used, is to make a story of it. A very wonderful teacher who lived before Jesus did that very thing. He believed that one should always do what is good and kind, for that is God's will. Here is the story:

Once upon a time there lived a good man whose name was Jonah. He loved God and felt that he ought to tell the people of Nineveh, which was a very big city for those days, how loving God is. Now Jonah and all the Jews of that time hated Nineveh. For one thing, Nineveh often compelled them to pay heavy tribute. So, though Jonah thought he ought to go and teach them, he just would not do so. Therefore he got on a ship and went in the opposite direction. It is just what you and I do or would do if we possibly could.

This teacher wanted to show that people cannot escape from what they know to be right, that is, from God. So, according to the wonderful story, a great storm arose; and the sailors on that ship asked one another who had caused this evil to come upon them. They cast lots, and the lot fell to Jonah! Jonah was thereupon cast into the sea. But, of all times, a great fish swallowed him whole; and then the great fish cast him upon the dry land.

Then Jonah worked his way back to the hated city of Nineveh and preached to the people about God and the good life. The people flocked to hear him; they gave up their bad ways of life and worshipped and served God.

Would you not think that this would please Jonah very much, that these enemies should become good and friendly and serve God? Not a bit of it. The fact is he never wanted the people of Nineveh to become God's people. He did not want these "heathens," these "foreigners," as he would think of them, to be loved by his God and share all the joys of life with Him.

Jonah, you see, is pictured by the writer as much like us. When he did not have his own way, he sulked. He threw himself down on the ground. It was terribly hot. A vine or some kind of plant grew up and sheltered him from the sun. Suddenly it died and the hot sun burned him again. Oh, but Jonah was mad and sulky!

The skillful storywriter goes on and tells how God spoke to Jonah. You must read it for yourself in the last chapter of the Book of Jonah. It is a lovely picture of God, one of the highest in the Old Testament. He treats Jonah as the wisest and best mother treats her very cross child.

God is represented as saying, "Do you do well to be angry, Jonah, because a shrub you didn't even plant or care for died?" Jonah replied bitterly, "I do well to be angry, angry enough to die." And God said, "You pity the plant, for which you did not labor, nor did you make it grow, which came into being in a night, and perished in a night. And should I not pity Nineveh, that great city, in which there are more than a hundred and twenty thousand persons who do not know their right hand from their left, and also much cattle?"

"One hundred and twenty thousand persons," God says, and then adds, "and also much cattle." This is perhaps the only place in the Bible where God is spoken of as caring for cattle. God, the great author says, loves and cares for all people, and all children and all cattle and birds and beasts and plants.

How great and good is our God!

From, *God's World and God's People*

LENT

Yesterday was Ash Wednesday which marks the beginning of Lent. This is a period before Easter when we think especially of Jesus and what he did and said when he lived on this earth. It is a time when we try very hard to become more like him by the words that we speak and the deeds that we do. It is a time when we can try harder to show our love for God. I hope these few lines will become your prayer each day during the coming forty days.

Lord, let me remember, these forty days,
Each deed you did, each word you spoke,
Not just to those who loved you, but
To all who needed your love.

BIBLE PUZZLE

Can you discover the verse from the Bible that the following letters stand for? Use the clue to help you.

B T H H P V T
M E S S A G E

"ATI IWXH BXCS QT XC NDJ, LWXRW LPH PAHD XC RWGXHI YTHJT. . . .'

RIDDLES

What is smaller than an ant's mouth? The food the ant eats.

When is a hat not a hat? When it becomes a girl.

BIRTHDAY PRESENTS

Cup of warm milk, Baby Jesus,
Present from the cow,
She has given it for your birthday,
Drink it, drink it now.

Wooly blanket, Baby Jesus,
Present from the sheep,
It will be a soft white cover
When you go to sleep.

If you're hungry, Baby Jesus,
What will you eat then?
Take this brown egg, you will like it,
Brought by mother hen.

Here's another present, Jesus,
When you want some fun:
On his back the colt will take you,
Riding in the sun.

A Japanese Carol.

IN MEMORIAM

MRS. H. C. MARTIN

The Clyde Auman Circle of Love's Methodist Church, Walkertown, suffered a great loss in the death of Amy Jones Martin (Mrs. H. C.) in Forsyth Memorial Hospital Feb. 17, 1968.

She was a loyal member of Love's Church and Sunday School from early life, a past president of the Woman's Society of Christian Service, chairman of local work in the Society and pianist of her class until her death. She graduated in music at Davenport College, was a member of the choir and soloist at Love's for many years, and taught piano in her home.

A devoted wife, mother and grandmother, she loved the people of her community and was ever busy about her Father's business.

We hear the Master say, "Well done thou good and faithful servant, enter into the joy of thy Lord."

Mary Crews Poindexter

★

KATE FERRELL QUINN

Whereas, on November 8, 1967, God in His infinite wisdom took from us our dearly beloved Kate Ferrell Quinn, affectionately known as "Miss Kate," and

Whereas, tribute in mere words cannot adequately express either the appreciation of her friends for her life, or the high esteem in which she was held by those who knew her, and

Whereas, her interest in and love for her Lord, her church, her family and her friends remained undiminished throughout her life, and her faithfulness in serving in various capacities in the Woman's Society of Christian Service; Now Therefore,

Be It Resolved

1. That we the resolutions committee express our gratitude to Almighty God for the life of His servant and for the service she rendered to her church, and that we assure her family of our deepest sympathy, earnest prayers, and Christian love.
2. Be It Futher Resolved that a copy of this resolution be recorded in the minutes of the Woman's Society of Christian Service, and copies sent to the family, the Duplin Times and The Christian Advocate.

Lottie Williams
Minnie Johnson
Eloise Ryder

Available

6½% INTEREST

(Yield to Maturity)

REGISTERED
FIRST MORTGAGE
CHURCH BONDS

For Information
Call or Write:

Church Investors

DeKalb-Peachtree Airport
Atlanta, Ga. 30005
Telephone: 451-5431



Union Chapel Methodist Church, Albemarle.

Union Chapel To Dedicate Church

The congregation of Union Chapel Methodist Church, Albemarle, will gather for a service of dedication for their new church on Sunday, March 3, at the eleven o'clock hour. Bishop Earl G. Hunt, Jr. will deliver the morning sermon, and lead in the service of dedication. Dr. J. Elwood Carroll, superintendent of the Albemarle District, will assist.

The new church, replacing an older building which was removed, contains a sanctuary with seating capacity for 200. The educational building contains ten classrooms, a choir room, rest rooms, and a pastor's study. Included in the building program was new furnishings throughout, along with air-conditioning of the sanctuary. Also included in the building program was landscaping and providing concrete drives and parking areas.

The building fund was begun in 1960; construction was begun in May of 1965; all indebtedness was removed in August of 1967. The value of the church and furnishings is approximately $95,000.

The Building Committee consisted of Jesse J. Almond, chairman, along with Robert W. Russell, James C. Trull, T. Carl Mabry, and the late Mrs. Paul W. Brewer.

The Finance Committee consisted of Howard Holt, chairman, along with O. B. Blalock, J. Arthur Poplin, Carl W. Austin, Paul Brewer, P. B. Poplin, Heath West, the late Claude Harwood, Sr., and the late Hoy R. Moose.

Frank R. Smith was treasurer and Mrs. Frank Smith was assistant treasurer.

The church has an average attendance of 90. The Rev. James R. Faggart is pastor.

Woman's Activities

(Continued from page 13)

WORLD UNDERSTANDING WORKSHOP

A Districtwide World Understanding Workshop for the Charlotte District will be held at Dilworth Methodist Church Charlotte, on March 9, beginning at 9:30 a.m.

The program emphasis of the Workshop will be on Africa. Mrs. C. C. Finley, district secretary of Christian Social Relations, will be in charge, with a special committee assisting with arrangements.

LOCAL WOMEN HONORED

The program of the Southeastern Jurisdiction Woman's Society of Christian Service held in Birmingham, Ala. Feb. 21-24 was planned to emphasize the importance of The Local Woman in church activities.

Each district in the conference was asked to select a local woman with leadership possibilities to represent her district at the jurisdiction meeting.

Among those chosen for this honor from western North Carolina were Mrs. N. E. Lefko, Misenheimer, from the Albemarle District; Mrs. L. P. Dixon, Asheville; Mrs. Sherrod Salsbury, Marion; Mrs. Jimmy Holland of the Providence Methodist Church, Statesville District; Mrs. Alton Clinard of the Midway Methodist Church, Thomasville District; and Mrs. Harold Wells, Murphy, of the Waynesville District.



EARNS SCOUTING AWARD

Jeff Cobb of Gastonia was presented the God and Country Award in Scouting on Feb. 11 at First Methodist Church in Gastonia. Dr. C. C. Herbert, Jr., pastor, is shown presenting the emblem to him. Jeff, son of Mr. and Mrs. C. A. Cobb, is a Life Scout and a member of First Methodist. He worked for the award under the direction of Rev. Clyde Murray and completed it under the direction of Kirk McNeill, minister of education.

METHODIST NEWS ROUND-UP

HIPPS HEADS NEW CHRISTIAN EDUCATORS FELLOWSHIP

The new Christian Educators Fellowship, formed last November, was officially chartered on Feb. 10 in Dallas, Texas. Named executive officer of the new organization is Rev. R. Harold Hipps, Nashville, who is director of services to professional Christian educators with the Board of Education of The Methodist Church. A member of the Western North Carolina Conference, Hipps was for many years one of the ministers of West Market Street Methodist Church, Greensboro.

Hipps said that the new organization will have a potential membership of 2,800 persons. Eligible for membership in the fellowship are directors and ministers of Christian education in local churches, professors of Christian education in colleges and seminaries, and members of conference, area and national boards of education of the soon-to-be-formed United Methodist Church.

Four separate groups will be merged in the new fellowship. They are: the Fellowship of Evangelical United Brethren Directors of Christian Education, the Directors Section of the Methodist Conference on Christian Education, the Methodist Fellowship of the National Council of Churches, and the National Conference of Methodist Directors of Christian Education.

The new professional organization will hold its first meeting Oct. 28-31 in New Orleans. Among the members of the executive committee of the board of directors is the Rev. John N. Flynn, minister of education, St. James Methodist Church, Atlanta, Ga., who will serve as chairman.

★

SCHOOL OF THEOLOGY ELECTS PRESIDENT

The School of Theology at Claremont, Calif. has elected Dr. Gordon Elliott Michalson president, effective Sept. 1. He succeeds Dr. Ernest C. Colwell, who is retiring after 11 years as head of the Methodist-related school.

Michalson is a brother of the late Dr. Carl Michalson who was dean of Drew Theological Seminary prior to his death in an airplane crash in 1965. He is currently president of MacMurray College, Jacksonville, Ill., where he has been since 1960. A native of Waverly, Minn., Dr. Michalson has received degrees from the University of Minnesota and Drew Theological Seminary, receiving the B.D. and the Ph.D. from the latter.

★

N. C. COURT HONORED

Citations will be presented to municipal courts in 58 U. S. cities by the Board of Christian Social Concerns of The Methodist Church to express appreciation for "an extraordinarily effective program of probation by and through the use of citizen participation" and for the judges' and citizens' "understanding, devotion, concern, affection and time far above and beyond the mere obligation of their duties to the 'prodigal sons'."

The municipal court in Lincolnton will be awarded one of these citations.

JOHN STREET OBSERVES 200th ANNIVERSARY

The 200th anniversary of the construction of the first building for American Methodism's oldest continuing congregation was celebrated at John Street Methodist Church, New York on Feb. 15. A direct descendant of Philip Embury was on hand for the unveiling of a plaque during the service. It was in 1768 that Embury appointed a board of trustees to investigate the possibility of acquiring property on which a church could be built to serve the congregation which had begun in his home and later moved to a rigging loft. The building was constructed immediately and dedicated in October of 1768. The present John Street Church is the third building to stand on the site.

★

BOARD WITHDRAWS BANK FUNDS

The Methodist Board of Missions has informed the First National City Bank that it will now proceed to implement its decision to transfer the investment portfolio of its National Division to a banking institution that is not directly involved in holding a credit arrangement with the Republic of South Africa.

This transfer is, according to a Board of Missions' resolution, a "first step" in protesting the bank's financial support of the government of South Africa, which upholds the principle of apartheid.

Mrs. Porter Brown, general secretary of the Board of Missions, stated that it is generally recognized by even the most enthusiastic supporters of the board's decision that the mere transfer of a portfolio amounting to a little more than $10,000,000 would probably not bring radical changes in the policies of either the banks or the government involved. "On the other hand," she said, "it is a moral obligation of the churches to throw whatever light they can upon the dark wounds of suffering in our world Surely it is our obligation to bring to bear what conscience we can upon the plight of colored people who suffer under apartheid."

★

NEW YORK CONFERENCE APPOINTS PROGRAM DIRECTOR

Bishop Lloyd C. Wicke of the New York Area has named Dr. H. Burnham Kirkland as executive program director of the Council on Program and Administration of the New York Conference. A new unified program structure along with a comprehensive business management administration will go into effect following the annual conference to be held the week of June 16.

The new unified organization and program is designed to cover the fields of mission concerns; leadership training and Christian education; Christian social concerns; evangelism; and stewardship. Heretofore, the five program areas noted above came under the direction of separate boards within the Methodist structure.

Kirkland, who is now superintendent of the Connecticut West District, will work in close relationship with Bishop Wicke, who will be chairman of the council. Concerning his new responsibilities, Kirkland expressed his hope that "by the unification of resources, COPA (Council on Program and Administration) can provide the local churches the help they need and have been asking for. If COPA does what we expect of it we believe the emergence of this new programming structure will help revitalize the church and increase its impact on the life of the community."

★

ARKANSAS METHODISTS PLAN FOR MERGER

Ministers and laymen in Arkansas met recently at Wesley Chapel Methodist Church, Little Rock, to plan and consult on problems related to the merger of their three annual conferences into two. The conferences involved were the North Arkansas, the Little Rock, and the Southwest (Central Jurisdiction).

Planned by the committees on Interjurisdictional Relations of the three conferences, the purpose of the meeting was to acquaint a wider segment of the church leadership and membership with the issues and problems involved in the transfer and merger. Some of the problems discussed had to do with pensions, minimum salaries, and education.

★

CHILE SEEKS AUTONOMY

Methodists in yet another country, Chile, have voted to request an autonomous status for their church. With only one dissenting vote, delegates to a January session of the Chile Methodist Conference approved the request for autonomy. Under present church law, the request will be forwarded to the Commission on the Structure of Methodism Overseas (COSMOS), which will consider it and presumably present it to the Uniting Conference in Dallas this spring. The action by Chile Methodists follows a trend toward autonomy by overseas Methodist bodies all over the world.

★

CHURCH ASKED TO BEAR MERGER COSTS

The considerable differential in ministerial salaries and pensions between white and Negro annual conferences got the attention of the Commission on Interjurisdictional Relations at its meeting recently in Dallas. As a result, the commission voted to recommend that the United Methodist Church set aside $1,250,000 per year to help take care of this differential in merged conferences.

It was pointed out to the commission that economic factors, such as indicated above, could be a serious drag on mergers of annual conferences.

A special church-wide sharing in meeting the difference was begun in 1964, and was augmented by the 1966 General Conference to about $500,000 per year. New formulas for the distribution of the funds will also be proposed to more nearly equalize the burden to be borne by conferences which will have large numbers of Negro churches and those which will have few.

NORTH CAROLINA
christian advocate

VOLUME 113 GREENSBORO, N. C., MARCH 7, 1968 NUMBER 10

OFFICE OF THE DEAN
DUKE DIVINITY SCHOOL
DURHAM N C 27706



Wesley Memorial, High Point, Begins New Era

On last Sunday, the congregation of Wesley Memorial Methodist Church, High Point, entered its impressive new sanctuary. This is the fourth place of worship in a succession of meeting places which go back to 1856. The decision to relocate from the building on Main Street, where the church had been situated since 1915, was made in 1953, during the pastorate of Dr. Walter J. Miller.

A nineteen-acre site was purchased on Chestnut Drive, and groundbreaking ceremonies for the first unit of construction were held on June 28, 1959. This took place under the leadership of Dr. C. C. Herbert, Jr., who was also pastor when the congregation first occupied the new church plant, October 23, 1960.

During the interval between then and the present, funds have continued to be raised and the plans for the new sanctuary have been carefully evolved and transformed into reality. Dr. James C. Huggin, Jr., present pastor, succeeded Dr. Herbert four years ago. R. T. Amos, Sr. has served as General Chairman of the Building Committee during the entire period of transition and construction, while Holt McPherson has headed up a series of four financial campaigns during this time. The Rev. Delbert Byrum, as Minister of Education since 1959, has played a significant role in the transition. (See page 3 for further information.)

⋆Carolina Briefs⋆

¶ Dr. E. Bruce Heilman, president of Meredith College in Raleigh, will preach at Central Methodist Church, Kings Mountain, on Sunday morning, March 10.

¶ On Saturday, March 9, at Epworth Methodist Church in Concord, Dr. Ben Johnson from the General Board of Evangelism will lead a workshop for laymen who want to be lay witnesses. On Sunday evening, he will lead the District Evangelistic Rally at Trinity Methodist Church in Kannapolis.

¶ Two public relations workshops for Methodists at the local church level were held in the WNC Conference during February. The first workshop was held at First Methodist Church, Charlotte, on Feb. 27; the second, at First Methodist Church, Morganton, on Feb. 29.

¶ The Annual Missions Conference of five Greensboro District churches will be held this weekend, March 9 and 10. The cooperating churches are Tabernacle, Bethlehem, Pleasant Garden, Moriah and Calvary. The highlight of the conference will be the Saturday night banquet at Calvary Methodist Church, Greensboro, at 6:30. On Sunday morning, each church will have its sponsored missionary representative speaking at the morning worship service. The Rev. E. L. Lowman is chairman of the Missions Conference.

SCHEDULE OF SPECIAL SERVICES

Date	*Time*	*City*	*Church*	*Preacher*
Mar. 10-13	7:30	Albemarle	Central	Rev. Herman Nicholson
Mar. 10-13		Lumberton	Chestnut Street	Bishop Paul Hardin, Jr.
Mar. 24-27	7:30	Concord	Kerr Street	Rev. Herman Duncan
Mar. 24-28	7:30	Fayetteville	Christ	Rev. J. H. Bailey
Apr. 7-10	7:30	Granite Falls	First Methodist	Rev. Julian Lindsey
Apr. 7-11		Winston-Salem	Ardmore	Dr. Clovis G. Chappell
Apr. 21-25	7:30	Greensboro	Rehobeth	Rev. Edgar H. Nease, Jr.

Many churches are planning special services on each Sunday night during Lent. These include Ardmore, Winston-Salem; Providence, Charlotte; Central, Clyde; Shiloh, Gibsonville, and First Methodist Church, High Point.

¶ On Sunday, Feb. 25, Bishop Earl G. Hunt, Jr., was at Midway Methodist Church in the Thomasville District to dedicate the educational annex, which is now debt free. The annex was named the C. L. Fishel Educational Annex in appreciation for the long years of service extended to the church by this dedicated layman. Bishop Hunt also preached at the morning worship service.

✧ ✧ ✧

A. C. Edwards Taken By Death

Death came to Alonzo C. Edwards, prominent Methodist layman of Hookerton, on Friday, March 1 after he had suffered a heart attack on Thursday. Funeral services took place on last Sunday afternoon at the Hookerton Methodist Church, with Bishop Paul N. Garber and the Rev. E. L. Earnhardt officiating. Burial was in Rainbow Cemetery.

He was a member of the Commission on World Service and Finance of the North Carolina Conference, and had served as a lay delegate to the General Conference of 1964. He was due to represent the annual conference at the Jurisdictional Conference scheduled to take place this summer.

Besides his distinguished leadership in The Methodist Church, Edwards was prominent in political affairs. He represented Greene County in the General Assembly from 1941 to 1955, and ran for lieutenant governor in 1956. He was a former president of the North Carolina Farm Bureau Insurance Co. and of the Duke University Alumni Association.

Lon Edwards served for over ten years on the North Carolina Board of Education, and was at one time a member of the State Board of Awards and of the state Advisory Budget Commission. At the time of his death, he was serving on the Comprehensive Health Planning Advisory Council, and was a director of the Coastal Plain Soil Conservation District.

Elizabeth City District Has Consultation on Small Churches

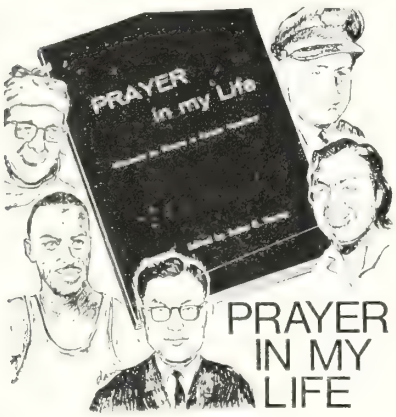
More than fifty people representing various churches and charges of the Elizabeth City District met at the First Methodist Church, Elizabeth City on Sunday, Feb 18, from 2:30 to 4:30 p.m. in a Consultation on Churches With Small Memberships.

After a devotion led by Rev. Henry G. Ruark, district superintendent of the Elizabeth City District, an orientation was given by Rev. Reginald Ponder, president of the Commission on Town and Country Work of the North Carolina Conference. This was followed by addresses on "The Rural Church" by Dr. Daniel Schores, associate director of Field Education, The Divinity School, Duke University, and "Problems of Churches with Small Memberships" by Dr. Wilson Nesbitt, Duke Endowment and Office of the Rural Church, The Divinity School, Duke University.

Following the addresses there was an open period of questions and answers after which the consultation was divided into small groups. These met in separate rooms with one of the consultants to discuss any problems of their own churches or charges.

Comments from those who attended were that the Consultation was very enlightening and helpful.

SAMUEL L. WOOD
District Director
Town and Country Work



WITNESSES BY PERSONS IN VARIOUS VOCATIONS

EDITED BY SULON G. FERREE

An Olympic champion, an airplane pilot, a doctor, a chaplain, and others . . . from different walks of life, different denominations, different nationalities . . . tell what prayer means in their lives. A compilation of addresses at the International Prayer Fellowship (1967) held at The Upper Room headquarters.

80 pages, velour cover, gold stamped, $1.00 each, $10.00 per dozen, postpaid. Order from

The Upper Room

World's most widely used daily devotional guide

1908 Grand Ave., Nashville, Tenn. 37203

For COLDS take 666

NORTH CAROLINA
CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western North Carolina Conferences of The Methodist Church

ESTABLISHED 1855

James C. Stokes—Editor and Manager

Address all correspondence to P. O. Box 508, Greensboro, N. C. 27402

Second-class postage paid at Greensboro, N. C. Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., 429 W. Friendly Avenue, Greensboro, N. C. 27401

Single subscriptions, $3.00 a year; every family plan each subscription, $2.50 a year. All subscriptions payable in advance. Obituaries and resolutions, $2.00 for the first 100 words; $2.50 per hundred for next 200 words; 3 cents per word for all over 300 words

The Methodist Board of Publication

O. Kelly Ingram, Durham, President, H. G. Allen, Statesville; N. E. Edgerton, Raleigh; T. C. Hoyle, Jr., Greensboro; Charles E. Jordan, Durham; L. W. Routh, Greensboro; Wilson O. Weldon, Nashville, Tenn.; Carl C. Wooten, Kinston.

If Peter Doub Could Return to High Point

If the Rev. Dr. Peter Doub, who preached in the village of High Point in 1856 could return today, he would be amazed at what he saw. Among other things, he would see the new Wesley Memorial Methodist Church. He would have to look high to see the cross upon its steeple, and he would have to look far to take in its fartherest building. He would, without doubt, be pleased with the spirit of fellowship and the deep sense of mission which permeates the life of the congregation.

If he were to ask, "Where did all of this stone come from, with which to build all of these attractive structures?" someone would have answered "from the Crab Orchard quarries of Tennessee." Peter Doub would probably walk all the way around the cluster of buildings, with the multiple parking areas and driveways, and he would note the varieties of color in the stone, ranging all the way from pink to shades of brown and yellow.

He would say to himself: "This is vastly different from the one-room brick building on Washington Street where we first held services." Being the man he was, Peter Doub would be intensely interested in finding out all there was to know about this latest edition of a church which he had something to do with founding. He would, of course, recognize the distinctly Gothic style of architecture, modified in some degree by the availability of structural steel in construction. He would have to be told, however, that the designer of this impressive church plant was an architect from Philadelphia by the name of Harold Wagoner, with another architect, C. C. Hartmann of neighboring Greensboro as his supervising assistant.

If his host were Dr. James G. Huggin, present pastor of the church, or the Rev. Delbert Byrum, minister of education, he would be privileged to receive an impressive array of interesting facts, among them these. The entire church plant contains approximately 120,000 square feet of floor space, including 32,000 in the just completed sanctuary. The main building has 43 classrooms, 34 restrooms, 12 offices, a library, eight social and assembly rooms, a main dining hall seating approximately 450, a fellowship hall seating 500, a central kitchen and eight strategically disbursed kitchenettes; and parking spaces for 400 vehicles. The church membership is over 2,200, with more than 1,600 enrolled in church school. Approximately 400 meetings are held at the church each month, involving 6,000 people. There are 16 full-time employees on the church staff, and seven part-time staff members.

Peter Doub would no doubt want to know something about the spiritual life of the church. He would surely say, "I'll admit you have a mighty impressive plant here. Back in my day, we never even dreamed of anything like this. But what sort of religion do you have? Do your people know Christ?"

If William Henderson, one of the active laymen, were among those in the group, he would perhaps speak up at this point. "As you can surmise, Dr. Doub, we have a fairly sophisticated church. As the town of High Point grew, we became a downtown church, but in 1961 we moved out to this suburban 19-acre site. What you see around you here represents an investment of $4½ million."

"There has been a strong mission interest historically in Wesley Memorial. For many years we have supported missionaries abroad, and members of Wesley Memorial have been responsible for developing a number of Methodist churches in the community. We operate a mission church in one of the less affluent areas of High Point."

"That sounds mighty good, Brother Henderson. Such good deeds must flow out of real devotion to Christ."

"Yes, Dr. Doub, we have always had a good church, but many of us were taking our opportunities as duties. Our church had become so institutionalized and organized that it was not meaningful to us as individuals. Many of us discovered that we had Sunday religion, but the precepts and principles which we endorsed at the worship period on Sunday morning went right out of the window on Monday through Saturday — at the conference table, the bridge club, on the golf course and, yes, even in our family life."

(Continued on page 6)



Hundreds of meetings and planning sessions were held by the Building Committee and its numerous sub-committees. Shown at left, facing the camera, is George Stewart of R. K. Stewart & Son, the company which had the general construction contract. To fartherest right, and facing to left, is R. T. Amos, Sr, chairman of the Building Committee.



Zolten Zsitvay of the Austin Organ Co. was caught by the camera as he works at the extremely sensitive task of putting the tonal finish on the new organ. The three-manual instrument with 60 ranks and over 3,500 pipes cost over $100,000. Zsitvay, a Hungarian by birth, has been in this country since 1959. The tonal finishing job took five weeks.

SPECIAL SERVICES AT WESLEY MEMORIAL

As Wesley Memorial Methodist Church, High Point, enters its new sanctuary, a series of special services have been scheduled from Ash Wednesday through Easter Sunday in celebration of the event. Included among the visiting preachers are five bishops together with other distinguished speakers. A variety of other events has also been planned. The schedule for visiting speakers is given below:

March 10, 11:00 a.m., Bishop Earl G. Hunt, Jr.
March 10, 7:30 p.m., Dr. Walter J. Miller
March 13, 7:30 p.m., Dr. D. Elton Trueblood
March 17, 11:00 a.m., Bishop Nolan B. Harmon
March 20, 7:30 p.m., Dr. William R. Cannon
March 24, 11:00 a.m., Bishop Paul Hardin, Jr.
March 31, 11:00 a.m., Bishop W. Kenneth Goodson
March 31, 7:30 p.m., Bishop Reuben H. Mueller

On Sunday, March 17, at 7:30 p.m. Braham's "Requiem" will be presented by the Chancel Choir of Centenary Methodist Church, Winston-Salem, the High Point College Choir and the Chancel Choir of Wesley Memorial.

EDITORIALS

★

IS THE ADVOCATE IMPORTANT?

Just how important is the North Carolina CHRISTIAN ADVOCATE to Methodism in this state? The Methodist Board of Publication has an answer to the question. This board is the agency of the two annual conferences for the production of the ADVOCATE.

It has for years considered it to be vital that every Methodist minister in the North Carolina and the Western North Carolina Conference have access to this publication. Its position is that a Methodist pastor in the state cannot function as effectively as he should, if he does not get this weekly journal. Therefore, at considerable expense the Methodist Board of Publication sees to it that every pastor gets it.

Furthermore, the board has for years expressed its conviction that every Methodist family in North Carolina should be reading the ADVOCATE. The two annual conferences have gone on record as approving this position. The leadership of the church in the state, including the episcopal heads of the two conferences and their respective cabinets, have strongly stressed the conviction that if most of our churches will not adopt the every family plan that at the very least, they should see to it that the members of the Official Board receive this church paper.

Now is the time of year when churches are making up their annual budgets, and we would again set before our pastors and other readers, the above facts. We have always maintained that any church which budgets money for ADVOCATE subscriptions for its leaders and members was making an investment which would draw rich dividends.

These dividends would be evidenced in a better informed and a more loyal membership. Let every pastor ask himself whether or not the ADVOCATE is important to him. And if it is important to him, should it not be important to his people — especially to his partners in leadership?

If the above assumptions are true, then how can a pastor or a lay leader in a local church justify his stance if year after year he does little or nothing to see to it that his people, and especially his key leaders, have access to the North Carolina CHRISTIAN ADVOCATE?

We believe that such a pastor is neglecting a means of grace for his people, and is depriving them of information and inspiration which is significant for their personal welfare and for the well being of their church. Furthermore, the failure to invest in the North Carolina CHRISTIAN ADVOCATE in order to save the $3.00 per subscription is about as sensible as the farmer who saves on expenses by cutting out the use of fertilizer (no inferences, please!).

LET'S KEEP TALKING AND LISTENING

The recent riot in Orangeburg, S. C., resulting in the death of three students and a serious set-back to good race relations, points up how important it is that disaffected groups talk about their grievances and that somebody listens. Orangeburg now has a bi-racial committee to provide a line of communications between whites and Negroes. It did not have one when tragedy struck on Thursday, February 8. Perhaps what did happen might have taken place anyway, even if the city of Orangeburg had had a human relations council of some sort. But there is this difference: its citizens could have been just a bit more sure that they were doing everything possible to avert trouble and violence. It is interesting that after the trouble, a council was hastily organized.

We mention all of this, not to suggest that Orangeburg should be held up to public scrutiny as a "bad" city. Nor are we saying that good citizens of both races had not been working for years in Orangeburg to solve problems of race relations. Certainly we are not seeking to fix blame on any particular group until fact and fiction are more carefully separated.

But this we can say without prospect of refutation: every community which has a sizeable proportion of its citizens belonging to a minority race ought to have a race relations council. There are towns in North Carolina where an active, officially sponsored council does not exist. Such a council is no guarantee that violent segments of society, a hoodlum element, will not break loose and perpetrate crimes which must then be met by firm enforcement of the law. But such a council will help, especially if it is made up of prominent and influential members of both races in the community.

How about your town? Does it have a human relations council? Shouldn't it have?

N. C. METHODISM LOSES KEY LAYMEN

North Carolina Methodism is impoverished by the passing of two laymen who made an illustrious contribution to the church and to the entire state of North Carolina. They are Dr. Henry W. Jordan of Cedar Falls and Alonzo C. Edwards of Hookerton. The catalogue of their achievements would fill a book, and would reveal their involvement in numerous of the most progressive thrusts within the church and within the state.

Men of their caliber cannot be replaced in the strict sense. The rest of us can only resolve to carry on in the manner of which they were accustomed. But in their passing, they leave with us a challenge to enter more fully into the labors to which they gave so much.

✧ ✧ ✧

Workshop on Extremism Scheduled In Greenville on Monday

A workshop on "The Church Confronts Extremism" is scheduled for Monday, March 11, at Jarvis Memorial Methodist Church in Greenville. The opening session will begin at 10:00 a.m.

Sherman Harris of Richmond, Va., regional director of the Anti-Defamation League, will speak on "What Is Extremism —Who Are the Extremists and How Do They Work?" A discussion period will follow.

Dr. James Stoner, assistant general secretary for executive operations of the National Council of Churches, will discuss "The Truth About the Attacks Against the National Council of Churches," during the afternoon session. Charles R. Baker of Washington, D.C. will give the concluding address on "How to Combat Extremism." Mr. Baker is executive director of the Institute for American Democracy.

During the morning session a movie, "Anarchy USA," will be shown and discussed. In the afternoon several movies on extremism will be previewed.

The workshop is sponsored by N. C. Conference Board of Christian Social Concerns. Ministers, community leaders, local church members and the general public are invited to attend.

A similar workshop will be held on April 2 at Edenton Street Methodist Church, Raleigh.

Something To Think About

When a Christian begins to tithe he will have five surprises:

1. The amount of money he has for the Lord's work.
2. The deepening of his spiritual life.
3. The ease with which he meets all of his obligations.
4. The stewardship care he gives to spending the remaining nine-tenths.
5. Surprise at not adopting the plan sooner.

Adapted from *Notes 'n News*
Messiah Methodist Church,
Lincoln County

Dr. Henry Watson Jordan Dies

A long time resident of Cedar Falls, near Asheboro, Dr. Henry Jordan, died on Feb. 29 at the Randolph Memorial Hospital after an extended illness. Memorial services were held on Saturday, March 2, at 11 a.m. at First Methodist Church, Asheboro. The officiating ministers were the Rev. A. J. Cox, pastor of First Church; Dr. Charles D. White, former pastor; and Rev. Dewey Bailey, pastor of the Cedar Falls-Central Falls Charge. Burial was at Pine Hill Cemetery in Burlington.

Among surviving relatives are his wife, the former Mary Ruth Rankin, three children, Henry Harrison Jordan II, Galax, Va.; Thomas Andrew Jordan, Cedar Falls; and Mrs. Walter G. Craven, Wilmington. He is also survived by three brothers and one sister: U.S. Senator B. Everette Jordan, Saxapahaw; Dr. Charles E. Jordan, retired vice-president of Duke University, Durham; Dr. Frank B. Jordan, pastor of Broad Street Methodist Church, Statesville; and Mrs. Henry C. Sprinkle, Mocksville.

Dr. Jordan was born into the parsonage home of Rev. Henry Harrison Jordan and his wife the former Annie Sellars, and he never lost his interest in and affection for The Methodist Church. At the time of his passing he was a trustee of Brevard College, and had served on various conference boards and committees, including the Board of Education.

His interests, however, ranged far out into other fields of concern, including service in the state senate, the state Board of Conservation and Development, several county school boards, and on the executive committee of Randolph Hospital. One of his most distinguished public services came during his eight-year membership on the North Carolina Highway Commission, during four years of which he was the chairman.

After ill health forced his discontinuance of the practice of dentistry at Belmont, N.C. he turned to the textile industry and, as in all of his varied activities, was eminently successful in the venture. It was his custom, upon the death of a friend to make a contribution to Brevard College.

OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

WANTED—Director or Educational Assistant, in medium sized church. Write or call — Belmont Park Methodist Church, Charlotte, N. C. 28205.

GROUP CAMPING FACILITIES—Off Blue Ridge Parkway near Mt. Mitchell. For small groups, during summer only. Low rates, good facilities, beautiful setting, cool climate. Write Arthur Morgan School, Burnsville, N. C. 28714 or phone 704-675-4262.

BUY BIBLES and religious books wholesale for yourself or resale. Old and new Scofields, The Dake Bible, Modern Versions, Children's and Family Bibles. Reference and study books. Up to 50% off. Write Wholesale Books, Shade Gap, Penna. 17255.

NORTH CAROLINA CHRISTIAN ADVOCATE
$3.00 per year. Subscribe now.

N. C. Conference Treasurer to Retire

By BILL QUICK

Marvin J. Cowell, treasurer of the North Carolina Annual Conference for the past fifteen years, announced retirement from that post today at his Raleigh office.

Cowell, treasurer for conference and benevolence funds for 845 Methodist churches in 56 eastern and Piedmont counties, told the Conference Commission on World Service and Finance at its winter meeting in Raleigh of his intentions to step down "following the completion of the annual audit and the availability of a successor to assume responsibility."

The 74-year-old New Jersey native has been actively associated in Methodist church programs since 1913. He held numerous posts in churches in Wilmington, Goldsboro and Rocky Mount prior to his appointment as conference treasurer.

Cowell's tenure of service has spanned the "Garber era" of Methodism in eastern North Carolina and embraces a period of growth in the area of stewardship and finance. He led in the establishment of a Central Treasury. This action established a credit basis for the Methodist Conference which manifested itself in several financial transactions, including the financing of the Methodist Building on Glenwood Avenue in Raleigh. The credit base established also paved the way for the Methodist Foundation, Inc., the Department of Gifts and Wills and the establishment of new colleges at Fayetteville and Rocky Mount. Cowell has served as treasurer of the Methodist Foundation since its formation.

The national Council on World Service and Finance of the 10.5 million member Methodist Church has cited the Raleigh Area Office as being probably the most modern and up-to-date of all Methodist conference offices in the USA.

The 1967-68 conference year marks the fourth consecutive year of production of a monthly financial report by electronic computer charge-by-charge in eastern North Carolina. This report of gifts to the mission, benevolent and conference projects is mailed to pastors and treasurers monthly

One of the earmarks of Cowell's work, according to the World Service Commission, is the adaptation of modern methods suited to the needs of The Methodist Church's Raleigh offices.

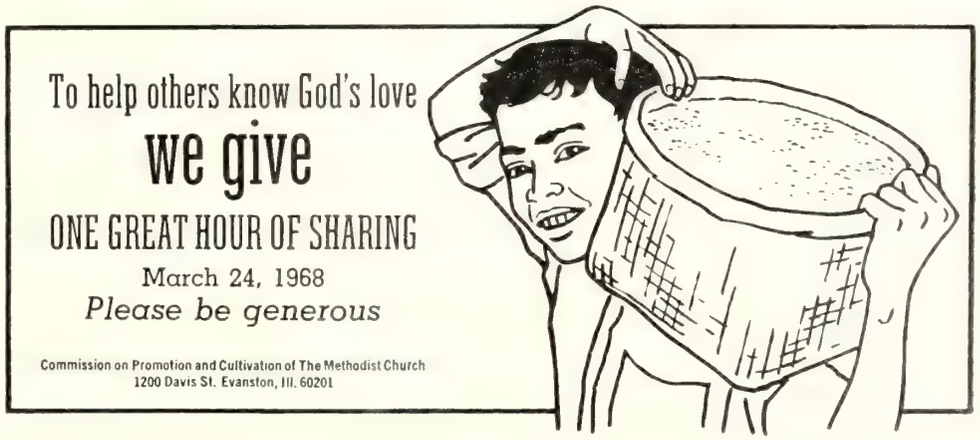


MARVIN J. COWELL

Funds are raised in the North Carolina Conference benevolent program in one year to be disbursed the following year. They are disbursed according to conference action or on specific requisition from the agency or committee involved. Funds in the treasury are held to the credit of various boards and agencies. Any balances over and above current year needs may be invested for the benefit of that agency. Earnings on central funds from 1954-67 amounted to $645,000, Cowell reported to the Commission. "These earnings have benefited the conference by making up the deficit from those churches failing to meet their benevolence asking in full," Cowell stated.

A member of Raleigh's Hayes Barton Methodist Church, he married his present wife, Mrs. Eva M. Cowell, following the death of his first wife unexpectedly in February, 1961.

Actively associated with the N. C. Conference since 1922, Cowell says "I hope to be able to render service in some capacity to the church as long as I live."



Cuban Methodists Form New Church, Elect Bishops

A new Methodist church came into being in Havana Feb. 2-4 with the formation of the autonomous Methodist Church of Cuba. The occasion was marked by the election of bishops and a public service attended by an overflow crowd in Havana's University Methodist Church.

The new church was constituted from the former Cuba Annual Conference of The Methodist Church. It has about 9,000 members, and is served by 54 pastors. Though it has severed its organic link with American Methodism (the Cuba Conference was formerly part of the Florida Area of Bishop James W. Henley), Cuban Methodism still has ties with the U.S. church through an affiliated autonomous relationship.

As their episcopal leader, delegates to the constituting conference of the Methodist Church of Cuba chose the Rev. Armando Rodriguez, a young minister who, as administrative assistant to Bishop Henley and chairman of the cabinet of the Cuba Conference, had been the top Methodist official in Cuba.

Prior to his appointment as administrative assistant in January, 1967, Bishop Rodriguez had been district superintendent of the Oriente Methodist District and pastor of several churches. He has also been serving as vice-president of the Union Theological Seminary in Matanzas. He is a graduate of the seminary and also attended the University of Havana. He has been a member of several important committees in Cuban Methodism. He is married and has five children.

Just before electing Bishop Rodriguez, the conference delegates took an unusual action. They honored posthumously the Rev. Dr. Angel E. Fuster, long-time leader of Cuban Methodism who died in an automobile accident in January, 1967, in Florida. In tribute to him, the delegates elected him as the first bishop of the newly autonomous church. Thus, in fact, Bishop Rodriguez is the second bishop of the Methodist Church of Cuba.

The birth of the new church was formally proclaimed in a public service of worship and celebration Sunday, Feb. 4, at the University Methodist Church. A crowd of 500 overflowed the sanctuary for the service, including representatives of the diplomatic missions of several countries.

Among the speakers was the only Methodist from outside Cuba to attend the organizational conference for the new church. He was Karl Ordnung, a layman from East Germany. He was accompanied to Cuba by Mrs. Ordnung.

Messages of congratulation and encouragement to the new church were read from the Council of Bishops of The Methodist Church, the Methodist Board of Missions and the Commission on the Structure of Methodism Overseas (COSMOS). It was the latter agency that had worked closely with Cuban Methodist leaders during the last four years as the church moved to autonomy.

During the week of Feb. 11, Bishop Alejandro Ruiz, episcopal leader of the autonomous Methodist Church of Mexico, visited Cuba and in a special service formally consecrated Bishop Rodriguez. He also ordained 10 elders and 11 deacons.



COMPLETES COLLEGE QUOTA

On Feb. 18 the pastor and congregation of St. John's Methodist Church, Durham, presented the Rev. J. A. Auman, executive director of the Association of Methodist Collges, with a check for $650 completing the college quota in their church. Shown at the presentation are, left to right, Rev. Mr Auman, Bishop Paul N. Garber, Rev. J. J. Juren, pastor at St. John's, and Rev. O. L. Hathaway, superintendent of the Durham District.

If Peter Doub Could Return

(Continued from page 3)

"Well, that sounds like some of the people I used to preach to," Peter Doub remarked. "But go on, this is interesting."

"To make a long story short, we had a Lay Witness Mission here last fall which made a great impact on our congregation."

"Wait a minute. A Lay Witness Mission? Just what is that, anyway?"

"Dr. Doub, you might say that a Lay Witness Mission is a sort of testimony meeting or prayer service."

"Oh, yes. I get you. We used to have a lot of them in my day, Brother Henderson. Just what did happen in your Lay Witness Mission?"

"It all took place over one weekend, but the effects of it go on and on. We had a group of people from all over the Southeast to visit us, who had had a breakthrough into a really vital experience of knowing Christ. They simply came into our midst and told the story of what had happened to them. As they shared their experiences, we found ourselves entering into similar breakthroughs."

"It would take a book to tell the whole story, Dr. Doub," William Henderson continued. "There are so many things happening within our individual lives and within the corporate structure of the church that time will not permit description. It suffices to say that there is warmth of love which demonstrates that the Holy Spirit is within our church and its members. Dr. Jim Huggin, our beloved and distinguished Senior Minister, has stated that it is the most moving and significant spiritual experience he has ever been a part of."

"Within a three-months' period our members have participated in Lay Witness Missions in Alabama, Georgia and throughout North Carolina. They have attended Faith at Work conferences, Camps Farthest Out and are enrolled in Conference Lay Retreats, Ashrams and other programs offering growth opportunities."

"If someone had said a year ago that we would have 100 or more of our members volunteering to go, at their own expense, and spending three days or a week pursuing such activities, we would have thought them mad. Approximately 300 are now participating in 29 Sharing Groups."

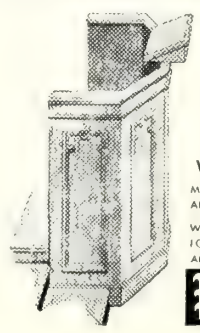
"The Wednesday morning men's prayer group has grown so large that it has been divided into five different groups. We have not confined our activities to just the members of our church or our faith. A number of Baptists, Presbyterians and Quakers have participated, returning to their congregations to form Sharing Groups, or their equivalent."

If Peter Doub could have returned, and entered into such a conversation, he would probably at this point have had a comment like this: "You know, it took a mighty lot of stone to build a church like this; and it took more dollars than we had in the whole country back when I was preaching in North Carolina. But stone and dollars alone would never have done the job. No. There had to be a lot of dedication, a lot of prayer, a lot of love of God and love for one another."

At this point Peter Doub would have looked up at the sun moving toward the western horizon. "It's getting late and I've got to go. But as your first preacher, I believe I've got the right to say one last thing. This beautiful, comfortable church plant is not an end in itself. It's a means to an end. It's a means of grace. It's a place to come to for renewal of faith and refreshment of spirit. And then it's a place from which to go out into the world to witness to Christ and to fulfill the mission which He has committed to you. If you want a Scripture passage for it, here is one, if I may use the King James Version: For unto whomsoever much is given, of him shall be much required (Luke 12:48). Goodbye and God bless you!"

JCS

GOWNS
CHOIR-PULPIT
HANGINGS
ALTAR BRASS WARE
Catalog on request
THE C. E. WARD CO.
Box 85 New London, Ohio



Page
CHURCH FURNITURE THAT COMBINES BEAUTY AND DIGNITY WITH LASTING QUALITY
MADE FROM HIGHEST GRADE DOMESTIC AND IMPORTED HARDWOODS.
WRITE FOR CATALOG CONTAINING INFORMATION ON OUR DESIGNS OF PEWS AND CHANCEL FURNITURE
Page CHURCH FURNITURE CO.
ALBEMARLE, N. C.

Second Thoughts on First Impressions

By Rev. Roy C. Putnam

Second thoughts on first impressions from our recent regional evangelistic seminar in High Point have led me to chronicle a few reflections.

I came away from that conference recalling Alice's experience with the Cheshire cat who gave her advice and then faded away except for a smile. "I have often seen a cat without a grin," mused Alice, "but a grin without a cat! That's surely the strangest thing I've ever seen!" The regional seminar was precisely such a phenomenon: An eloquent plea for a relevant evangelism without any substantive biblical or theological foundations.

We have rarely been confronted with such arrogant pedantry. We were deluged with a complete obfuscation of the real issue of the Gospel. Some of us did not like the old liberal stand. But at least it was clear and definitive. However, the existential character of this new theology defies definition. It is a manipulation of symbols which can best be described as a word-mysticism. At once we recognized it as the old attempt to propagate the Gospel without preserving it. There was in this conference a sad confusion of the relevant with the true. One could register many negative impressions but these are among the more serious:

I. THE ATTACK UPON PROPOSITIONAL THEOLOGY. With redundancy we were told that the old mind-set would not reach the life-situational man of this generation. The plea in this context was for relevancy. And by this it was as plain as Pike's Peak on a clear day that propositional theology was demeaned. When there was mentioned fidelity to the written revelation of Scripture and faith enshrined in the historical creeds, we were accused of holding to idols.

However we have never thought of the Word of God as an idol. Paul admonished us to "hold fast our confession . . ." (Heb. 4:14). We cannot hold to the changing questing philosophies of men. One can't harpoon a jellyfish! Ours is a definitive Gospel. It is just as definitive as "the Word made flesh and dwelt among us." It is as historical as "Bethlehem of Judea in the days of King Herod." It is as empirical as that broiled fish eaten by the living Savior with His disciples on yonder shore of Tiberias after the resurrection.

These followers of Rudolph Bultmann insist that we do well to discard the view that these events took place as recorded. But we take sides with Bishop Lesslie Newbigin ("Honest Religion For Secular Man") when he vigorously dissents from this way of treating history. We simply will not be pushed into the arms of pagan philosophy. We do not believe we have followed "cunningly devised fables." This new theology emasculates our historic words of their true meaning. For instance, what do they mean by the Cross? It is merely a symbol in the hands of the relativist. He makes it mean whatever the secular mood of the day dictates. And so with other great words of our faith.

These theologians have developed a professional jargon and judgment which makes short work of the evangelical by labeling him "a literalist." However, their mind-set is such that they have never heard us out. We recognize anthropomorphic expressions, figures of speech, etc. The principle of our interpretation is that we understand the Scriptures in the sense in which the author intended them to be understood. If that is literalism then we stand by it firmly. We cannot ignore the claim of II Timothy 3:16. More than that we believe in the absolute authority and integrity of the Scriptures because our loyalty to Jesus Christ requires it. His authority and that of the Bible stand or fall together for us. And we don't need a scientist to measure the gullet of a whale to see if it were possible that Jonah could be swallowed. We believe it because Jesus confirmed it by His words.

II. THE INFERENCE THAT THOSE WHO THUS BELIEVE CANNOT RELATE TO THE CONTEMPORARY MIND-SET. Quite the contrary! From our perspective they are the only ones who are reaching our generation for Christ. Those who believe in an unchanging Gospel are moving with confidence to lay this generation under the claim of Christ. We conservatives want progress. We only want it, however, in the guidelines of our historic Gospel. Because we thus believe we can move into the Inner-city of the 60's with a witness as spectacular as that of Paul or Luther or Wesley or John R. Mott. Conservative Christians today, both those within Methodism and those in other Christian communions are moving across the world carrying to hard pressed people a dynamic gospel of hope. They are offering Christ's answer to the complex personal and social problems which people everywhere face.

We are not here as conservatives to adjust to the social order but to transform it in the name of our altogether victorious Savior who is on a throne of absolute authority in this universe, guiding the march of history and making even the wrath of men to praise Him! *It is not social action to which we object. It is evangelical inaction!*

III. THE UNDERMINING OF THE CENTRAL AUTHORITY OF THE PREACHED WORD. The implications in the Regional Seminar were that the preacher had no authority to stand behind the communion rail and invite people to Christ. Rather is he to take his place with the people in questing and searching for truth. The whole concept is false to the Word of God. Paul did not come to Corinth to join the research team. He came with "a revelation of God" (I Cor. 2), literally "the attested truth of God." Romans 13:11 tells us that "there is none that seeketh after God." Now the new theologian is disposed to dispute this. He speaks of a god hard to find, incomprehensible to man. But this is not the God of the Scriptures. The Bible is nowhere preoccupied with man's search for God. It would never have entered their thinking. The writers of the Holy Scripture are concerned with a God from whom there is no escape. He is too uncomfortably near. "Whither shall I flee from thy presence. . . ." (Ps. 139:7). That's the plaintive cry!

It is by the preached Word that God finds man in the confused undergrowth of his carnal mind. This Word reconnoiters the heart with the piercing light of heaven.

(Continued on page 9)

PEACE COLLEGE
Raleigh, North Carolina 27602
- A SMALL JUNIOR COLLEGE FOR WOMEN
- HIGHLY COMPETENT, CONSCIENTIOUS FACULTY
- AFFILIATED WITH THE PRESBYTERIAN CHURCH
- EXCELLENT LIBERAL ARTS PROGRAM

Write: James R. Stewart, Jr.
Assistant to the President

KLM's new 15-day Bible Lands/Europe Tour —3 countries, just $90 down!

(Take up to 24 months to pay balance, at about $35 per month. Total tour cost: only $898*.)

KLM's tour includes all the inspiring cities and shrines of Israel, plus the best of Greece and Italy—*in first-class comfort.*

KLM's price covers round-trip jet economy excursion fare from New York, deluxe and first-class hotels (private baths), meals, tips, transfers, sightseeing.

Escorted departures every Monday. (*Mon. and Thurs.* starting Jan. 1, 1968.) Clip coupon. Then see your travel agent.

**Based on 14/21-day, 15-person GIT fare.*

Please send free brochure with details of KLM's 15-day Bible Lands/Europe Tour for $898 complete. I am interested in leaving on or about_____

Name_____

Address_____

City_____ State_____ Zip_____

(My travel agent is)

KLM
Royal Dutch Airlines
Dept. C, 609 Fifth Ave.
New York, N.Y. 10017
JL



ROYAL DUTCH AIRLINES

Lenten Meditation

The Purpose of Lent

By S. J. STARNES

As we observe the Lenten season and as we prepare to celebrate the holy Easter Day we should take advantage of the rich opportunities afforded us to re-examine our spiritual status in order to know whether we are making progress or merely marking time in our religious life. We Methodists are not too strong in setting aside certain seasons to be religious while we neglect it at other times. We believe we should live every day in close fellowship with our Lord if we are to measure up to our potential and reap the richest benefits. But even so, Lent is a time which calls us to give special attention to these matters. It should be a time of special, regular, persistent prayer, Bible reading and meditation. If we use these opportunities properly they can and will bring strength to our living as they bring richness to our character.

It seems, to put it simply, there are at least two things which this season affords us: First, it should be a time of re-examination of ourselves, and second, it should be a time of re-dedication.

We are fortunate to have in our Book of Worship a suggested program for the entire Lenten season which if followed closely should be very helpful. Beginning with Ash Wednesday and running through Easter there are prayers, and collects, and scriptures and litanies designed for our enrichment. I should also like to recommend a book, edited by Dr. J. Manning Potts while he was editor of the *Upper Room*, entitled "Listening to the Saints." This is a rich collection of brief meditations from some of the masters in devotional literature. Anyone interested in the deepening of his or her spiritual life would do well to secure and read this book. It can be obtained from the "Upper Room, 1908 Grand Avenue, Nashville 5, Tennessee."

Lent is observed by many as a time when they abstain from certain practices, such as personal indulgences usually engaged in. It is also a time for meditation and self-examination as they measure their spiritual temperature. Paul, in his second letter to the Corinthians, urged them to "Examine yourselves, whether ye be in the faith; prove your own selves." The Psalmist (26:2) said "Examine me, O Lord, and prove me; try my reins and my heart." Again (139:23) "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." From a very early period in the Church's history, it was customary for priests and others to wash the feet of twelve or more people, in memory of the supreme example of humility set by Christ on the night before his death. In later times gifts of money, food, and clothes were added, and the originally simple ceremony gradually became a solemn and splendid function in which kings and high dignitaries of the church took part. We are told that in Rome today the Pope washes the feet of thirteen priests and serves them at table with bread and wine. This is evidently an effort to cultivate a spirit of humility in keeping with the practice of Jesus. We need more of the humble spirit of Christ, the spirit of humility, in our religious life today. The great religious leaders of all time have been men who constantly sought to emulate this humble spirit.

As we engage in the Lenten season in preparation for the observance of Easter, and recall the suffering of the Saviour, who bore our sins upon the cross, may we feel constrained to spend time in prayer, and meditation, in Bible reading, and in self-examination, as we seek to qualify as the recipients of his unmerited grace.

Easter is the great day of our Christian faith, and offers to us our greatest hope and satisfies our deepest longing. Someone has suggested that selfishness asks, "Why wasn't I born differently?" — Love asks, "Why was God so good as to create me?" Selfishness asks, "Why isn't my life ideal?" —Love asks, "What can I do to return thanks for the gift of life?" Selfishness asks, "Why isn't life easy?"—Love asks, "How can what life I have be made what it should be?" The Collect for the first Sunday in Lent could be read with deep thoughtfulness: "O Lord, who for our sake didst fast forty days and forty nights; give us grace to use such abstinence, that, our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness, and true holiness, to thy honor and glory, who livest and reignest with the Father and the Holy Ghost, One God, world without end."

The heart of all that we have been saying is the subduing of the flesh to the Spirit. To come to a true and glad and free obedience to God, unhampered by fears and set free from overmuch concern for this life, is the purpose of Lent. It is the purpose of the whole of Christian discipline. If we can only see ourselves as Christ sees us, with all His tenderness and sympathy, and with all of His depth and greatness of vision too, perhaps we can learn to put health and life and sickness and death in their right order, and so find the unity and wholeness God means for us to have. The Lenten season, culminating in Easter, is designed to contribute much to our spiritual well-being. Let us observe it reverently.

The Rev. Mr. Starnes is pastor of the Shiloh Methodist Church, Gibsonville.

LIKE SWEET ONIONS?

NEW BLUE RIBBON ASSORTMENT
600 sweet onion plants with free planting guide $3 postpaid fresh from:

TEXAS ONION PLANT CO.
"Home of the Sweet Onion"
Farmersville, Texas 75031

Goldsboro District MYF Meets Sunday at St. Paul Church

The Goldsboro District MYF spring rally will be held at St. Paul Methodist Church, Goldsboro, Sunday afternoon, March 10, beginning at 3:30 o'clock.

This will be a recreation workshop, with each member attending having a choice of participating in one of four areas of recreation with the following instructors: games, Harvey Reinhardt, teacher-coach at Southern Wayne High School; fellowship singing, Roger Searles, choir director and organist at St. Paul Methodist Church; folk dancing, John Meares, educational assistant at First Church, Cary; and drama, Richard Williams, director of Christian education at Centenary Methodist Church, Smithfield.

Election of district officers will also be held.

Following a refreshment break, the Centenary Players of Smithfield will present the drama, "Christ in the Concrete City," and the Four Oaks MYF will lead in a folk mass.

Before concluding at 6:30 p.m., new officers will be installed. Gene Crowder of Warsaw is district MYF president.

At the same time the youth are meeting, the adult workers with youth in the local churches of the district (church school teachers, Junior and Senior High MYF counselors, youth division superintendents and prospective teachers) are urged to attend a training session on new trends, directions and curriculum. The Rev. H. H. Hodgin, Fayetteville, will lead this important training session, which is a must to begin preparing for the new curriculum to be used in September 1968 for the first time.

The Rev. J. Conrad Glass, Jr., conference director of Ministries with Youth, and the Rev. Dick Gibson, minister of education at Hayes Barton Methodist Church, Raleigh, will direct a training session for the ministers of the Goldsboro District at the same time as the youth rally and training session for adult workers with youth.

MARGARET BOYD
District Director
Ministries With Youth



SELLS FASTER BECAUSE IT'S DIFFERENT!

Earn $330.00 or more for your club or church IN JUST ONE WEEK

No risk • No investment • No shipping cost • No call-backs to make deliveries

Out-of-the-ordinary Golden Praying Hands Pen — a tested, proved money-maker — a fine-quality, guaranteed writing instrument.

Completely packaged fund-raising plan.

Write for information, FREE sample.

No salesman will call.

Give age (if under 21) and name of organization.

COLLINGWOOD FUND-RAISING
44 Warren Street • Dept. 19
Providence • Rhode Island 02901

Issues and Opinions

(Continued from page 7)

It breaks the tyranny of a self-ruled life. It bears witness that God has come. And when it is preached, replete with Scripture and resonant with the risen life of Jesus, it becomes more than man's word. It becomes the deed of God! It is more than our doing. P. T. Forsythe was unexaggeratingly right when he said that preaching "is the act of God, an extension of the great act!"

Dear brethren in the ministry, let us find a renewed confidence in the authority of the Scriptures. Without it we have no authentic evangelism. It just won't happen! It is only the Holy Spirit acting upon the preached Word who "casts down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (II Cor. 10:5). The battlefield today is not what we will do in the realm of social action. The battlefield is this: Will modern man admit the fallibility of the human mind and bow to the infallibility of a given revelation of Scripture? The issue is and will always remain: "Yea, hath God said?"

After due allowance is made for the self-styled evangelist who is theologically depleted and psychologically suspect, it still remains that God has ordained to save this world by "the foolishness of preaching" (literally the foolishness of the thing preached). It still remains that God has separated unto Himself certain men upon whom His anointing rests for the preaching of the Word of God. And that man makes a difference in any community. He raises the level of expectancy. He stands in a peculiar identification with the Living God. He is not afraid to take the consequences of being identified with Jesus.

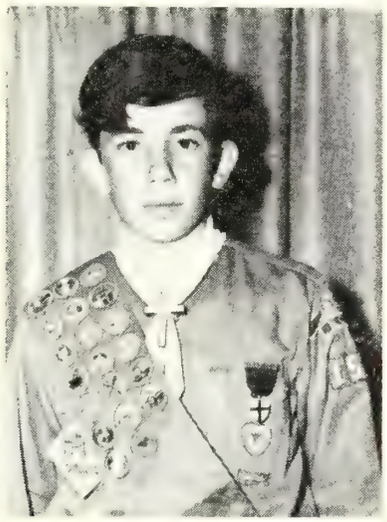
What is relevancy anyway? In Jesus' day He might have told those disciples to appear before the Sanhedrin with their pickets, organize crusades against the exploitation of the poor, etc. He did none of these. He bade them tarry until they be endued with power from on high, until the Holy Spirit possessed their redeemed humanity, ". . . vessels sanctified, and prepared unto every good work . . ." (II Tim. 2:21). A Holy Spirit-endowed ministry is the *only* relevancy of our day! Peter and John couldn't meet the lame man at the Gate Beautiful of the Temple on a sociological level. So they went up to a higher level. When the church once again finds this level the world will be won to a new respect. The world scorns our cheap socio-political attempts to be relevant. And rightly so.

Our Methodist Church needs nothing like it needs the authentic voice of the Evangel. Many of our younger preachers have possibly never heard the great evangelical voices that are shaping the thinking of a great segment of the church today. Therefore I am calling upon our Board of Evangelism to provide equal time for representative conservative and evangelical voices to be heard. It is only honest to God and a host of evangelicals across our Conference that we have such men on our platforms. What a travesty to ignore the greatest resource for renewal while we follow the cunning philosophies of men. What a tragedy to see the smile without the cat!



HONORED BY GUILD

The Wesleyan Service Guild of Johnson Memorial Methodist Church, Fayetteville, honored two of their members, Mrs. Lydia Moore and Mrs. Edith West, with life-time membership pins on Jan. 21. Among those taking part in the presentation were, left to right, Mrs. Betty Byrum, president of the Guild, Mrs. Moore, Mrs. West, and Miss Mary Lou Suddath.



EAGLE SCOUT AWARD

Shown above is Sherrill Barber, son of Mr. and Mrs. Minter Barber of Tryon, who received his Eagle Scout Award recently in ceremonies at the Tryon Methodist Church. He had previously received his God and Country Award in June, 1967. A high school junior, Sherrill is also a band member, and the past president of his Methodist Youth Fellowship. The Rev. Clark W. Benson is his pastor.

NORTH CAROLINA CHRISTIAN ADVOCATE
$3.00 per year. Subscribe now.

Who Are the Doubly-Dead?

It is what happens to the person whose burial place is marked by no suitable memorial stone. Soon they are forgotten. When their relations and personal friends have likewise perished, it is as if they had never been. They are numbered among the *Doubly-Dead*. Like those who are drowned at sea "the great waters have gone over their heads." After a while, no one will know where they lived, nor when, nor to what purpose.

That is one of the reasons why memorial stones are set up beside the burial places of our loved ones, that there may remain after them a spot where their memory may be recovered and the quality of our own lives bettered.

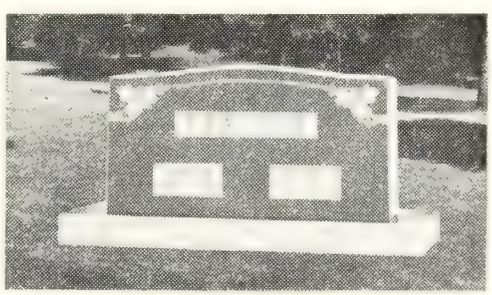
Specify

WINNSBORO BLUE GRANITE

"The Silk of the Trade"

It is most lasting because it is composed of the most durable minerals known. It is superbly beautiful because it is made up of the substance of precious stones and gems. Inscriptions on it are clearly legible because of the marked contrast between cut and polished surfaces.

Be sure that you get genuine Winnsboro Blue Granite. Like other high quality materials, there are many inferior substitutes that resemble this granite on first appearance, but do not possess its durable qualities and lasting beauty.



Write for FREE illustrated booklet, "FACTS for the Memorial Buyer"

Winnsboro Granite Corporation, Rion, S.C.

Among Our Colleges

FINLATOR AT BREVARD

The Rev. William W. Finlator, pastor of Pullen Memorial Baptist Church in Raleigh, was the featured speaker for the ninth annual Plyler Religious Emphasis Week at Brevard College March 3-7.

Theme of the week was "Saints Without a Halo."

◇

ALUMNI DAY SET AT GC

The presentation of four Distinguished Alumni Awards will be a high point of Alumni Day at Greensboro College on March 16.

A feature of Alumni Day will be the performance of "Kiss Me Kate" by an all-student, all-campus cast. This will be staged for alumni in Odell Auditorium the afternoon of March 16, following the annual luncheon.

The day's activities will begin with registration and coffee hour in Main Building between 9 and 10 a.m. Class reunions are set for 10 to 11 a.m.



LOANS MADE TO COLLEGES

Loans to assist with student housing facilities have been granted several Methodist-related colleges by the U. S. Department of Housing and Urban Development. They include $470,000 to High Point College and $500,000 to Louisburg College.

◇

HONOR STUDENTS INDUCTED

Twelve High Point College juniors and seniors have been recently inducted into the Order of the Lighted Lamp, the oldest and most prestigious honor society on the campus.

Those tapped into the Order from North Carolina include Robert Myers, High Point; Miss Dianne Holt, Charlotte; Miss Ann Neese, Fayetteville; Miss Mary-Jo Hall, Bahama; Barbara Taylor, Denton, and James Coston, Jr., of Raleigh.

◇

LOCKE CONTRIBUTES TO "CHRISTIAN ADVENTURE"

Dr. William R. Locke, chairman of the department of religion at High Point College, has written several study lessons for the month of April in "Christian Adventure," the church school literature for the junior high age group of The Methodist Church.

"Birth of the Church—Good Friday to Pentecost" is the subject matter for the church school for the weeks of April 7-28.

◇

GC PLAYERS TO GIVE MUSICAL

An all-student cast will present "Kiss Me, Kate," Cole Porter's merry, melodious and sophisticated work, in Greensboro College's Odell Auditorium March 14, 15 and 16.

Leonard Hart, assistant professor of speech and drama, is directing the entire production. E. L. Williams, associate professor of voice, is music conductor. Miss Willie Taylor, assistant professor of physical education, and Mrs. Don Everhart of Greensboro are the choregraphers. Thomas Hammond, assistant professor of art, is the scene design decorator.

◇

JENNESS APPOINTED TO VISITING SCIENTIST PROGRAM

Dr. Arthur Jenness, professor of psychology at N.C. Wesleyan College, has been appointed as one of 60 scientists to represent the American Psychological Association in the Visiting Scientist Program sponsored by the National Science Foundation.

Each visiting scientist will spend two days on some college campus. He will serve as consultant to administrative and faculty members responsible for development of the instructional program as well as for building and equipping laboratories.

◇

WESLEYAN TO INAUGURATE THREE-TERM PROGRAM

A major change in the academic calendar from a two-term to a three-term (4-4-1 month) college year, was adopted recently by the N. C. Wesleyan Board of Trustees.

A one-month special studies term devoted to travel or concentrated study of a single subject will conclude the college year. The first two terms will cover 14 weeks each rather than 16 as in the past.

The fall term will open Sept. 2 and end Dec. 20, 1968. The winter term will run from Jan. 3 to April 23, 1969. With lengthened class periods, each term will afford the student an opportunity to earn 14 semester hours of credit.

The final special term, affording either 3 or 4 semester hours of credit, will begin April 28 and end May 23, 1969. Other colleges have interim short terms between semesters, but it is probable that this is the first time a college has adopted a concluding short term calendar.

Projected plans for this short term include such possibilities as studies of literature in England, government in Washington, the theater in New York, biology at marine laboratories at Morehead City and ecology at Rose Hill. However, most of the small intensive study classes and individual research projects will be conducted on campus.

Gastonia District Laymen Meet

Approximately two hundred laymen and ministers from the Gastonia District met for dinner at First Methodist Church, Gastonia, Feb. 13, at 6:30. They were guests of Robert P. Cauldwell, district lay leader.

After dinner, the laymen heard Bishop Earl G. Hunt, Jr., describe the conditions of the society in which we live. It was a frank appraisal of some of the real problems that are faced today. He concluded by offering the Gospel through the Church as the best possible means of redemption. "The church has a significant role to play in answering some of these problems," he said.

The ministers heard Paul Hardin, III, a professor of law at Duke University and president-elect of Wofford College. He spoke about the changing times, the problems encountered and the overwhelming pessimism in the land. He went on to say that "while many people are overwhelmed by the present conditions of the world, we should be overwhelmed instead by the power of the Gospel to help change these conditions." The recurring theme was, "I look upon these conditions as a golden opportunity for the church."

MERRILL PERKINS

6½%

REGISTERED
FIRST MORTGAGE
CHURCH BONDS

For Information Call or Write Today:

Church Investors

DeKalb-Peachtree Airport
Atlanta, Ga. 30005
PHONE 451-5431

N. C. Conference WSCS to Hold Annual Meeting in March

Mrs. H. W. Doub

The twenty-eighth Annual Meeting of the Woman's Society of Christian Service of the North Carolina Conference will be in session at Edenton Street Methodist Church, Raleigh, on March 26-27. The theme of the meeting will be "Renewed and Sent Forth."

Mrs. Sam A. Dunn of Enfield, conference WSCS president, will preside over most sessions. Miss Camille Staton of Bethel, conference vice president, is program chairman for the Annual Meeting.

Tuesday Morning, 8:00

Registration will begin at 8:00 o'clock on Tuesday morning, March 26, and the opening session will convene at 10:00. Mrs. R. L. Bame, conference secretary of spiritual life, will be the liturgist. Philip Cartwright of Milburn, N.J., well-known for his Meditations in Song, will again lead the singing and assist in the meditations.

Following the organization of the Annual Meeting, greetings will be brought by Mrs. Hugh Dupree, hostess society president; Mrs. Palmer Bailey, Wesleyan Service Guild coordinator, and Dr. T. Marvin Vick, Jr., host pastor.



Mrs. Sam A. Dunn
President

The President's Message by Mrs. Dunn will be followed by a Symposium on World Understanding, Emphasis on Africa. Mrs. Niles C. Clark of Waterloo, S. C., a member of the Board of Missions of The Methodist Church, will lead the symposium.

The closing worship will be "The Power of Him," under the direction of Mrs. Fred Pfisterer and Mr. Cartwright. Mrs. Pfisterer, who is a native of Burlington now living in Louisville, Ky., is secretary of spiritual life cultivation for the Southeastern Jurisdiction of the Woman's Society.

Tuesday Afternoon, 2:00

An address, "The International Year of Human Rights," will be given by Mrs. B. Adjali, from the Methodist Office of the United Nations.

Following Mrs. Adjali's address, Dr. Marie Sommerville will speak to the conference on "What Jesus Christ Has Done for India." Dr. Sommerville was born in Calcutta and graduated from Isabella Thoburn College in Lucknow, where she later taught. She is presently teaching English Literature in Winthrop College, Rock Hill, S. C.

After adjournment of the afternoon session, the women will be taken on a tour of the Executive Mansion from 4:30 to 5:30.

Tuesday Evening, 7:30

Miss Staton will preside during the evening program. The Rev. Nicholas W. Grant, superintendent of the Raleigh District, will read the Scripture and lead the opening prayer. Special music will be presented by the Handbell Choir directed by Marvin W. Burke.

Dr. Claude H. Thompson, professor of systematic theology at Candler School of Theology in Atlanta, will deliver the evening address on "Renewed: But Do We Really Want It?" Dr. Thompson is author of several books and Bible commentaries, and has written many articles and lesson series for adult and youth church school material.

Wednesday Morning, 9:15

The morning meditation, "Creation's Glorious Goal," will be given by Mrs. Pfisterer and Mr. Cartwright. A Symposium on World Understanding will be led by Dr. Sommerville, Mrs. Walter Yohan Shan and Mrs. Jorge A. Gonzales. Mrs. Shan is from India and Mrs. Gonzales is the wife of a visiting professor at Berry College, Mt. Berry, Ga.

The dedication of the Annual Report and presentation of special memberships will follow.

Reports of "Our Church at Work" will be given by Mrs. Cecil Pate, conference chairman of projects, and area workers, Miss Bernice Ballance, Miss Iral B. Moore and Mrs. William Williams.

Dr. Thompson will give his second address of the session on "Sent Forth: But What If It Really Happened."

Wednesday Afternoon, 2:00

Following the call to worship, the pledge service will be led by Mrs. Harold Mann of Sanford, conference treasurer, assisted by the district treasurers.

The Rev. Mr. Vick will install the newly elected officers, and the Sacrament of Holy Communion will close the Annual Meeting. The celebrant, the Rev. Mr. Vick, will be assisted by the following ministers, H. Arthur Phillips, George W. Blount, L. C. Vereen, James Auman, Howard McLamb and William G. Sharp, IV.

The love gifts to be placed on the altar will be sent as a working fund to Barbara and Jack Theis, missionaries in Seoul, Korea.

Guild Annual Meeting

The Wesleyan Service Guild will have its annual meeting on the weekend of March 23-24 at Fairmont Methodist Church in Raleigh. Miss Rosalie Holmes of Snow Hill, conference secretary of the WSG, will preside over the sessions.



Miss Camille Staton
V.-Pres., Program Chairman



Dr. Claude H. Thompson
Speaker



Mrs. Fred Pfisterer
Speaker



Dr. Marie Sommerville
Speaker

Woman's Activities

28th Annual Meeting Jurisdiction Society

Mrs. John C. Wright

The Western North Carolina Conference had the largest delegation attending the 28th Annual Meeting of the Woman's Society of Christian Service of the Southeastern Jurisdiction in Birmingham, Ala. Feb. 21-23. There were 52 women including delegates, officers and representatives of the 13 districts.

The total attendance far exceeded expectations, for more than 600 women were present for many sessions. Mrs. H. M. Russell, Jurisdiction president, recognized the importance of this large attendance when she said, "This is proof of the glorious loyalty of Methodist women. We have 21 conferences represented in the voices singing in unison, as we worship together and work together, in mission."

The conferences represented were the 16 in the Southeastern Jurisdiction and the five conferences of the Central Jurisdiction now merging into the larger group.

These women pledged $3,192,000 for missions during the coming year at the concluding service of the meeting. The announcement of the amount of the pledge was made by Mrs. David R. Thurman, Miami, Fla., treasurer.

A dramatic presentation of the history of the SE Jurisdiction climaxed the two-day program. The drama was written by Mrs. E. U. Robinson of Madison, Tenn., who had been commissioned to write the history of the Southeastern Jurisdiction Woman's Society. More than two hundred persons took part in the performance as two readers presented the unfolding drama and the choir of First Methodist Church, Birmingham, furnished background music.

From the first small group of women assembled for prayer to a definite organization of a woman's missionary group the moving drama was presented in pantomime. In the "Endless Line of Splendor" a long procession of workers passed in review. Spotlighted were two whose long years of faithfulness and love was outstanding, Miss Kate Cooper, a missionary to Korea, and Mrs. M. E. Tilley, whose years of service in Woman's Work have been an inspiration.

The theme of the meeting, "Blow, Wind of God," was carried out in every session. Mrs. Russell used it in her message at the opening session, saying, "As we look at the problems and challenges of today, we realize the importance of this year of 1968. Never in the history of our work have we faced the challenges that are before us today. It is the 20th anniversary of the Declaration of Human Rights. It is the year of a political election. It has been said that the American electorate does not realize its responsibility, that what it does today will affect the destiny of the whole world."

She urged the women to "remain committed and involved in the issues facing us today." She continued, "Changes are inevitable—change is good—we are moving forward in faith and acceptance. But the challenge of the 20th century is that so many people are involved *in* things that they fail to see the challenge and permanence in the enduring values."

She said that today's women "need to apply the existing knowledge in rural order, international law, establish food banks around the world, the application of methods of the perfection of the population, to keep a balanced adjustment between the poorest and the richest of nations . . . and we need to provide opportunities where youth engage in responsible involvement. If the churches are involved, we can find the solution to our problems. Faith and knowledge help us find security and perfection of ideals insures us that men may live and that the world may continue to live."

Bishop Kenneth Goodson of the North Alabama area spoke of the "Winds of the Spirit" at the Wednesday evening session. Bishop Goodson outlined "the frightening magnificent change that is present in the world today"—in transportation, communication and many other areas, but "The great drive of our day is the movement of ecumenicity. The winds of God are interesting winds—strange winds, but they are blowing a sense of unity. We are no longer a mission church but a church *in* mission."

He said that "The function of an apostle is to be a witness . . . and have four things to give: devotion, experience, language and life. We have a common denominator of faith wherever we are. The first requirement of a Christian is not to *do*, but to *be*."

His message was concluded with an impressive communion service for the more than 600 people in attendance at the meeting.

Dr. William R. Cannon, dean of the Candler School of Theology at Emory University in Atlanta, Ga., spoke at a luncheon session on, "Voices in the Ecumenical Wind." He said, "In ecumenicity, the breath of God is in the wind of change—the change through upheaval which destroys the old before the new can take hold."

He recounted the history of the movement of ecumenicity beginning in 1910 up through the present date when there are two groups in which Methodists are especially interested—two groups in conversation, one in the United States and the other abroad. He said, "We operate through our denomination — Methodists must not come with empty suitcases. Methodists have something to contribute as all denominations bring their treasures."

Dr. Clayton Calhoun, president of Paine College in Augusta, Ga., spoke on the freedom and power of today's Christian. He said, "If I don't understand Rap Brown and why he hurts and why he has anger, then I lack sensitiveness and discipline. Freedom and power, at their deepest essence, are the same thing. They are both acts of God in us that enable us to fulfill what God intended in us."

He continued, "When we are children of God, we have freedom and power. . . . Our part in the creative activity is bending to the task at hand. . . . Concern out of the depths of our relation to Him for people not like ourselves, who don't do things like we want them done, who don't see the world as we see it and who may not care for us either."

Dr. Calhoun substituted for Dr. Dorothy McConnell of New York, who could not be present because of the death of her mother.

An outstanding feature of the program was the music presented by choirs of the area. These included the choir of the hostess church, the choir of Birmingham-Southern College in Birmingham, and of Miles College, a Negro college near Birmingham.

Miss Doris Peterson of Baker College, Baldwin, Kansas, presented very beautiful interpretations in worship for many of the sessions and conducted a class of instruction in Interpretative Worship one afternoon.

The workers in the mission projects of the Jurisdiction presented the story of their work one morning. Four leaders of the SE Jurisdiction outlined changes that are to come in the new structure of The United Methodist Church. There was a tour of the campus at Birmingham-Southern College and four young people described their tour of Russia last year.

An autograph tea was given for Mrs. E. U. Robinson one afternoon, when the women might have the author place her personal signature in the histories, which were on sale for the first time at the meeting.

As the gavel sounded to close the historic meeting, Mrs. Russell stated "This is an historic occasion—we have had a partnership in mission, and when we reconvene it will be a new church that will move forward to a more glorious future."

The Wesleyan Service Guild convened Feb. 23-25.

NOMINEES FOR THE BOARD OF MISSIONS

Mrs. Carl H. King of Charlotte was elected as one of the 16 nominees for possible membership on the Board of Missions of The Methodist Church at the recent meeting of the Woman's Society of the Southeastern Jurisdiction in Birmingham, Alabama.

Mrs. King is the only nominee from the Western North Carolina Conference. This

is a reelection, for she is completing her first four-year term on the Board.

The nominees also included Mrs. C. H. Boyd of New Bern.

The names of the 16 nominees will be sent to the Jurisdictional Conference to be held at Lake Junaluska in July, and in elections held at that time, eight members of the Board of Missions will be chosen from the group.

21st ANNUAL MEETING WESLEYAN SERVICE GUILD

Miss Lillian Johnson of New York, executive secretary of the Wesleyan Service Guild of the Woman's Division of the Board of Missions, was the featured speaker at the 21st Annual Meeting of the Wesleyan Service Guild of the Southeastern Jurisdiction held in Birmingham, Ala. Feb. 23-25.

Miss Johnson challenged the women to the task of "revitalizing the program in Guild work today." She said, "Group growth is one thing—individual growth is another. We should study: Is our worship relevant? Is our membership open and welcoming? What is our outreach?"

She pointed out several areas of study open to business women today: "We should study the program needs of women in Africa—an outgrowth of our workshops; we should look at our Guild recommendations, consider the possibilities for women on the Official Board in local churches; we should learn to listen—try to find out what is going on in our world, in service. We can all find out things that need to be done."

She mentioned changing attitudes in inter-racial relations, in organization, in committee work and in many other program areas of the church, but "Withal we should learn to rejoice—rejoice and celebrate — be joyful."

Dr. Louise Branscomb, physician of Birmingham and a member of the Board of Missions, spoke on, "Glimpses of Life and Religion in Atheistic Countries," at the concluding session of the Guild Weekend. Dr. Branscomb was one of six adult counselors to accompany a group of 36 college students from North Alabama on a 22-day tour of Russia last year. She described the people, the living standard, the lack of religion, but she reminded her audience, "No government is completely representative of its people. We should do as the Russians do; remember that they are God's children. We should use the mind and the spirit that the Lord has given us."

Monseigneur Francis Wade of the Birmingham area spoke on, "The Winds of Change in the Church," describing the gradual changes in the Catholic Church. He gave four suggestions for developing a deeper sense of unity; examine yourself—what you are supposed to be in the light of Christ; renew ourselves; make contact in dialogue first in our own organization; then move from ourselves to all Christians.

Msgr. Wade said, "Nobody has all the answers—nobody has all the truth. The changes in the Catholic Church must be relevant to you— they must meet you where you are. It's the same old diamond—but in a different ring!"

Miss Beulah Thomas, a missionary to Peru, told the story of her journey into a new profession, "What God has made possible in the life of one Guilder." She is professor of education, training teachers at the Normal School in Lima, Peru.

Special features of the program included a symposium on, "New Forms in Mission," when speakers told of the Resort Ministry at the Lake-of-the-Ozarks, adult literacy work by Guilders, the Campus Crusade for Christ ministry at Daytona Beach, Fla. when thousands of college students gather during Easter vacation, and the Inner-City Work in Miami, Fla.

The Guilders had a tour of Birmingham-Southern College, an Inter-Faith tour of Birmingham, a coffee hour before the opening session, a brunch on Sunday at the hotel, and a Fellowship Luncheon on Saturday.

Music for their program was presented by the Children's Handbell Choir of First Methodist Church, the choir of Birmingham-Southern College and the choir of First Methodist Church. Miss Doris Peterson of Baker University, Baldwin, Kansas, presented interpretative devotion in worship.

A highlight of the evening session was the presentation of a sustaining membership to Mrs. C. H. Boyd of New Bern, retiring secretary of the Wesleyan Service Guild of the SE Jurisdiction. The membership represented a gift of more than $1,000 to missions from Guilders in all parts of the SE Jurisdiction.

Mrs. H. M. Russell, president of the Jurisdiction Woman's Society, spoke at the meeting.

More than 500 Guild members attended the weekend meeting.

• CALENDAR OF COMING EVENTS •

NOTE: If any of the meeting dates or places are in error, please inform the ADVOCATE immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

Mar. 14-21: General Executive and Executive Committees of the Divisions, Board of Missions, and Joint Commission, New York, N.Y.
Mar. 25-30: Annual Meeting, Dept. of Education for Mission, NCC, Philadelphia, Pa.

NORTH CAROLINA CONFERENCE

Mar. 9 : Cabinet Meeting
Mar. 9 : Deaconess Board
Mar. 11 : Workshop on "The Church Confronts Extremism," Jarvis Memorial, Greenville-Eliz. Cty, Greenville, New Bern, Wilmington, Goldsboro Districts
Mar. 12-13: Board of Education Planning Conference Camp Chestnut Ridge
Mar. 14 : World Affairs Conference, UNC-Chapel Hill, 10:00 a.m.
Mar. 16-22: Senior High U.N.-Washington Study Tour
Mar. 20 : Committee on Christian Higher Education, Methodist Building, Raleigh
Mar. 21 : Commission on Christian Vocations, Methodist Bldg., Raleigh, 10 a.m
Mar. 23 : Bishop's Meeting with Young Methodists, Edenton St. Church, Raleigh
Mar. 23-24: Wesleyan Service Guild Annual Meeting, Fairmont Church, Raleigh
Mar. 26 : Vacation Church School Institute
Mar. 26-27: WSCS Annual Meeting, Edenton Street Church, Raleigh
Mar. 27 : Vacation Church School Institute
Mar. 28 : Vacation Church School Institute
Mar. 29 : Vacation Church School Institute
Mar. 30 : Bishop's Meeting with Young Methodists, St. James Church, Greenville
Mar. 31 : Raleigh District Conference
Apr. 1- 2: Board of Ministerial Training and Qualifications, St. Paul, Goldsboro
Apr. 1 : Vacation Church School Institute
Apr. 2 : Vacation Church School Institute
Apr. 2 : Workshop on "The Church Confronts Extremism," Edenton Street Church, Raleigh, 10:30-4:00 p.m.
Apr. 3 : Board of Missions, The Methodist Building, Raleigh, 2 p.m.
Apr. 3 : Board of Evangelism, The Methodist Building, Raleigh, 10 a.m.
Apr. 3 : Vacation Church School Institute
Apr. 3 : Board of Ministerial Training and Qualifications, Duke Memorial Church, Durham, 9-3 p.m.
Apr. 3 : Board of Hospitals and Homes, Methodist Home for Children, Raleigh, 10

WESTERN NORTH CAROLINA CONFERENCE

Mar. 8- 9: Christian Vocations Testing and Guidance Clinic, Greensboro College
Mar. 10 : Bishop's Dialogue Session, Lake Junaluska, Lambuth Inn
Districts: Asheville, Marion, Waynesville
Mar. 10-14: Christian Workers' Schools, Hickory-Newton, Wadesboro-Anson County
Mar. 12 : Bishop's Dialogue Session, Conover, First Church
Districts: Charlotte, Gastonia, North Wilkesboro, Statesville
Mar. 13 : Bishop's Dialogue Session, Salisbury, Milford Hills Church
Districts: Albemarle, Salisbury, Thomasville
Mar. 13 : Spring Meeting, Board of Trustees, Institute of Homiletical Studies, 10-1
Mar. 14 : Bishop's Dialogue Sessions, Kernersville, Main Street Church
Districts: Greensboro, High Point, Winston-Salem
Mar. 15-16: Workshop on Ministry, Charlotte, Providence Church
Mar. 22-23: Workshop on Ministry, Winston-Salem, Burkhead Church
Mar. 29-30: Workshop on Ministry, Asheville, Central Church
Mar. 30 : Workshop for Through-the-Week Leaders of Nursery and Kindergarten Schools, Gastonia, First Church



MRS. CATHRINE VICK

Dear Girls and Boys:

Today we want to think about the second stanza of the hymn we began to learn last week. You remember that it is on page 501 of the Methodist Hymnal and these are the words :

We've a song to be sung to the nations
That shall lift their hearts to the Lord;
A song that shall conquer evil
And shatter the spear and sword.

We sing and listen to many kinds of songs. Some of them are happy songs, some sad; some of them are foolish songs, some serious; some of them are just for fun, some have a message. The song we want to bring to the world has a message and it is a message of joy and hope.

It was sung first to a group of shepherds, long ago, on a hillside in Palestine. You remember that the angels told of the birth of Jesus and then sang, "Glory to God in the highest, and on earth peace among men."

In these days when we hear so much about war, we need to help people know that when we learn to follow Jesus' way of life, peace will come on earth. Jesus showed us how to live but we don't always follow his way.

Perhaps, you can't do anything about bringing peace to Vietnam, but you can do something about the quarrelling in your home. You can do something about fighting with other children. You can remember to treat others with love. Only when we learn to live peacefully with each other in small groups can we learn to live peacefully in the world. God will help us. Let's learn to sing the song of peace.

AUNT CAY

THE KING OF AN UNDERSTANDING HEART

After forty years as king of Israel, David died, and his son Solomon, whom he had chosen, became king after him. Solomon loved the Lord and walked in the ways of his father David.

One day the young Solomon went to the altar on the hill Gibeon, near Jerusalem, to offer sacrifies to God, for that was in the days when people worshipped God by burning sacrifices on an altar. A thousand burnt offerings did Solomon offer upon the altar, and as he stood before the altar, he thought of the thousands of Israelites who were looking to him for leadership. Though but a young man, he was king of all Israel! He thought of his father's reign. He thought how happy he would be if he could lead the people wisely in the ways of God. As the smoke curled up from his offerings on the altar, his thoughts arose to God, the only one who could lead him in his new work as king of Israel.

These serious thoughts went with Solomon that night as he lay on his bed. The feeling of his need of God, which had come to him as he worshipped by the altar, grew stronger and stronger.

Then suddenly a great feeling of peace came over him. He felt God nearer than he had ever felt him when burning sacrifices upon the altar.

The voice of God spoke, as in a dream. "Ask what I shall give thee," Solomon seemed to hear God say.

Then Solomon poured out all that was in his heart. "You have shown your servant David, my father, great loving kindness according as he walked before you in truth, and in righteousness, and in uprightness of heart; and you have given him a son to sit on his throne. And now, O God, you have made me king instead of David, my father; and I am but a little child. I know not how to go out or come in. And I am in the midst of your people, a great people, that cannot be numbered nor counted for multitude.

"Give me therefore an understanding heart to judge this people, that I may discern between good and bad; for who is able to judge so great a people?"

It pleased God that the young king had asked this thing, and God said, "Because you have asked this thing, and have not asked for yourself long life; neither have asked riches for yourself, nor have asked the life of your enemies; but have asked for yourself judgment to discern justice; behold, I have done according to your word. I have given you a wise and understanding heart. And I have also given you that which you have not asked, both riches and honor. And if thou wilt walk in my ways, to keep my statues and my commandments, as thy father David did walk, then I will lengthen your days."

When Solomon awoke in the morning, he realized that he had had more than an ordinary dream, for anyone who sincerely desires to have from God that greatest of good gifts, an understanding heart, will feel God very near.

Based on I Kings 3:3-15

LET ME KEEP LENT

Let me keep Lent—
Let me not kneel and pray,
Forego some trifle every day,
Fast, take sacrament,
And then
Lend tongue to slander, hold ancient grudge, deny
The very law which I would glorify.
Let me keep Lent—
Let my heart grow in grace;
Let God's light shine till my illumined face
Will be a testament
Read by all men
That hate is buried, self-crucified.
New born
The spirit that shall rise on Easter morn.

Author Unknown

FILL IN THE BLANKS

Here are some words from the Bible that all have an S in them. Can you tell what they are from the clues?

S....	A Prophet
S....	A Great Teacher
S	A Great Leader
S	A Spy
S	One of Twelve Brothers
S	Paul's Hometown
S....	A Strong Man
S	An Important City
S....	A Book in the Bible

RIDDLES

What is found in the middle of both America and Australia? The letter R.

What evidence is there in the Bible that Adam and Eve were noisy? They raised Cain.

What is the last thing you take off when you go to bed? Your feet from the floor.

ANSWER FOR LAST WEEK

Let this mind be in you, which was also in Christ Jesus.

Little Johnnie had been to Sunday School, and his mother asked him what he had learned.

"Well," said Johnnie, "our teacher told us about the time God sent Moses behind the enemy lines to rescue the Israelites from the Egyptians. When they were on the way back home, they came to the Red Sea and couldn't get across. But Moses called for the engineers to build a pontoon bridge and they got to the other side. Then they looked back and saw the Egyptian tanks coming. Quick as a flash Moses radioed headquarters on his walkie-talkie. And right away they sent bombers to blow up the bridge and save the Israelites."

"Now Johnnie," his mother said, "That isn't really the way the teacher told the story, is it?"

"Well, not exactly. But if I told it the way she did, you'd never believe it."

Sunday School Lesson

FOR MARCH 17

(International Lesson Series)

The Holy Spirit, Our Helper

Background Scripture: John 14
Lesson Scripture: John 14:15-26

With this 14th chapter, John is drawing toward the close of his presentation of Jesus Christ. What has he been trying to do in writing this account? Put together a biography? Apparently not, for from this standpoint it is fragmentary? Give a disinterested account of some very interesting happenings? Frankly, no. John does not write as a neutral on the question of who Jesus was.

We know exactly what John sets out to do in this book, for he frankly states his purpose near the end of the book. "Now Jesus did many other signs in the presence of the disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name" (20:30-31).

The chapter we are studying today reveals God's plan for the perpetuation of the life and ministry of Christ in the world. Jesus goes to great pains, according to John's telling of it, to impress upon the disciples the fact that his physical passing from the scene of this world will not bring the end of his presence and work among his followers. They are to know that he has just gone on before. Not only will they some day join him in the new freedom of eternal life fulfilled, but, in the meantime, he himself will return to them and remain with them on the scene of this world. This is double good news!

All of this is to be brought about through the ministry of the Paraclete, or the Holy Spirit. This "Comforter," "Counselor," "Advocate," "Helper" as he is variously described will not merely continue the work of Christ, but through his agency Christ himself will come and will live in the heart and mind and spirit of those who love him and are obedient to his will. John is here setting forth the foundation for the doctrine of the Holy Spirit.

The concept of the Holy Spirit is a most crucial one for the Christian Church. More the pity, therefore, that it has been often bypassed or belittled. It is through this doctrine, and through it alone that the concept of Christ's return and real presence among us is maintained. The importance of this reality is lost upon those who think of Christ's contemporary presence as being identical with that of George Washington's or Abraham Lincoln's continued presence. The influence of a good and great man will indeed linger long after he is gone. He may lay foundations in the structure of government or of social life which will affect the future for many centuries.

Those who would so evaluate that impact of Christ—an Abraham Lincoln, only more so—are missing the whole point that John is trying to make in this 14th chapter. What could be clearer than the following words? "If a man loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him" (vs. 23). "These things I have spoken to you, while I am still with you. But the Counselor, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your remembrance all that I have said to you" (vs. 25-26).

Could any such thing as this happen? Learned theories may be marshaled against it, but a vast array of human experience supports it. Such experience goes all the way to Paul who said, "For to me to live is Christ" (Phil. 1:21) and "it is no longer I who live, but Christ who lives in me . . ." (Gal. 2:20).

A man may say, "I have been profoundly influenced by Abraham Lincoln," and receive approval; but what happens to the man who says "I am Abraham Lincoln come back to life?" We all know. But what about the man who says, "Christ is alive, and he lives within me?" That man is the Apostle Paul, for one; and a countless host of others who know Christ's presence through the Comforter.

Ecumenical Affairs Commission Organized in WNC Conference

Dr. Lee F. Tuttle of Lake Junaluska and New York City has been elected chairman of the Commission on Ecumenical Affairs for the Western North Carolina Conference.

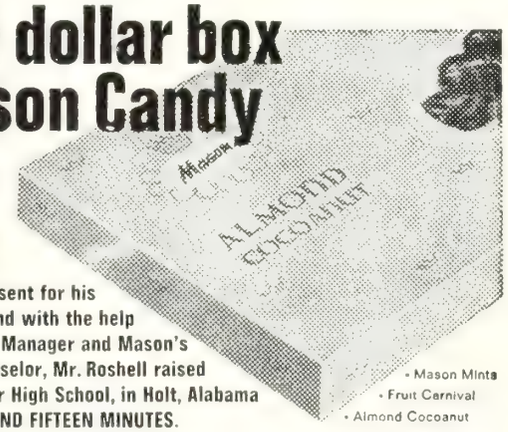
The new Conference agency was approved by delegates attending the 1967 annual meeting of the Conference at Lake Junaluska.

Other officers elected for the organization, charged with serving the Conference in all matters dealing with ecumenicity, are:

The Rev. Robert J. Ralls, pastor of First Methodist Church, Waynesville, vice chairman; Mrs. Ira C. Shelley, Greensboro, secretary, and Dr. Julian A. Lindsey, superintendent of the Winston-Salem District, member of the executive committee.

Dr. Tuttle is the American secretary for the World Methodist Council, and is also a member of the Commission on Ecumenical Affairs for The Methodist Church.

A FREE dollar box of Mason Candy worth $1200?



Mr. Frank L. Roshell sent for his FREE box of candy and with the help of Mason's Regional Manager and Mason's local Campaign Counselor, Mr. Roshell raised $1200 for the Boteler High School, in Holt, Alabama IN ONLY ONE HOUR AND FIFTEEN MINUTES.

"The candy was given to the students on Friday afternoon at the close of school. By 4:30 PM of the same day, the drive was completed. This method of raising $1200 in less than two hours is undoubtedly the best method I have ever used. Mason's Two-Hour-Plan does not take the student away from any school activities and it eliminates the agony of running a prolonged sale."

Send for a Free box of candy and let our Campaign Counselor explain Mason's Two-Hour-Fund-Raising Plan. Here are some of the highlights: No risk—No investment. Each box of Mason candy has an attractively printed sleeve bearing your organization's name, picture and slogan. We prepay shipping charges. Return what you don't sell. Your group keeps 40¢ on every dollar box sold. Pay only after you have sold the candy. For details and your free dollar box of Mason Candy, fill in and mail the coupon below.

PAT MASON, Dept. 723, Mason, Box 549, Mineola, L.I., N.Y. 11501

Please send me (without obligation) further information and have your Campaign Counselor bring me my Free box of candy and explain Mason's Extra-Profit / Prize Award Program.

NAME_____ AGE (if under 21)_____

ORGANIZATION_____

ADDRESS_____ CITY_____

COUNTY_____ STATE_____ ZIP_____

HOW MANY MEMBERS_____ PHONE_____

Mason Candies, Inc. Mineola, L.I., N.Y. (Offer available only to non-profit groups.)

WHEN READY TO INVEST

GET THE FACTS

ON REGISTERED OWNER BONDS, COUPON OR NEW DEFERRED INCOME

FIRST MORTGAGE CHURCH BONDS

8% current yield on coupon or registered bonds
10% at maturity on deferred bonds
Send for descriptive literature and investigate without obligation

COASTAL SECURITIES
INCORPORATED
7721 Park Place Blvd • MI 4-5545
HOUSTON, TEXAS 77017

This advertisement is neither an offer to buy or sell any security. In states where this dealer is not qualified to act as a dealer, sales literature will be deleted from descriptive brochures.

METHODIST NEWS ROUND-UP

WORLD SERVICE GIVING REPORT

With eight months of the fiscal year completed, giving for World Service is ahead of last year in every category except General Advance Specials for World Missions, according to announcement from the Council on World Service and Finance, Evanston, Ill. Giving for Overseas Relief registered a whopping increase of 51 per cent, from $400,000 last year to $606,000 for this year.

★

NEW EDITOR FOR MUSIC MINISTRY

The Rev. H. Myron Braun, Austin, Texas, has been selected to become the new editor of *Music Ministry*, The Methodist Church's magazine for church musicians. For the last seven years, he has served as minister of music at University Methodist Church in Austin.

In his new position, Mr. Braun will be a staff member of the Editorial Division of the Board of Education and music editor for the division. He will succeed the Rev. V. Earle Copes, who resigned last year to take a position in Birmingham, Ala.

★

RECENT DEATHS

Mrs. Francis J. McConnell, 96, widow of the late Bishop McConnell, died Feb. 19 in Portsmouth, Ohio. Funeral services were conducted Feb. 22 in Lucasville, Ohio. Survivors include one son, Thomas, and one daughter, Dorothy, associate general secretary of the Board of Missions.

The Rev. Dr. Horace Greeley Smith, president-emeritus of Garrett Theological Seminary, died Feb. 20 in St. Petersburg, Fla. at the age of 86. During a distinguished career, he served pastorates throughout Illinois and was a delegate to six General Conferences and to the Uniting Conference in 1939. His presidency at Garrett ran from 1932 to 1953.

★

CONCERN PUBLISHES LAST ISSUE

The final issue of *Concern* magazine, publication of the Board of Christian Social Concerns, came off the press last week. The semi-monthly, which has often been a storm-center of controversy, has gone out of business at the request of the Coordinating Council, based on action by the 1964 General Conference. Its continued publication was viewed as contrary to the policy of The Methodist Church, in which promotion and cultivation responsibilities of various church agencies were to be vested mainly in *The Methodist Story, Together*, and *The Christian Advocate*.

However, the Board of Christian Social Concerns is expected to go before the 1968 General Conference with recommendations for a social issues publication similar to *Concern* but with a broader policy and organizational base. In the meantime, Allan R. Brockway, who has been editor of *Concern*, and other staff members are being retained and assigned to other board publishing activities.

Concerning plans for the future, Editor Brockway states in this final issue: "The proposal is for a brand new social issues periodical that will continue and expand the task begun by *Concern*. While it calls for the new magazine to be published by the Board of Christian Social Concerns, it recognizes that the issues at stake are vital to every area of our corporate life. It has been developed after consultation with representatives from the Boards of Missions, Evangelism, and others, as well as representatives of the American Baptist Convention, the United Church of Christ, the United Presbyterian Church, and the National Council of Churches. We find it exciting and hope the church will agree."

★

MOST INFORMATION NOT NECESSARILY BEST, LEADERS TOLD

Our present generation may be the most informed, but not necessarily the best informed, Methodist public relations and information leaders from nine states were told in Phoenix, Ariz. Feb. 16-17.

Dr. LeVan Griffis, Dallas, Texas, vice provost and director of Southern Methodist University's grants and contract services, sounded the caution on the quality of information available today during a discussion of possible new avenues of communications opened up by technological advances.

Other speakers at the consultation sponsored by the denomination's Commission on Public Relations and Methodist Information included the Rev. Dr. Curtis A. Chambers, Dayton, Ohio, executive editor of *Church and Home*, Evangelical United Brethren monthly magazine; the Rev. Dr. Paul V. Church, Dayton, executive secretary of the EUB General Council of Administration; the Rev. Dr. Gene W. Carter, director of field contacts and research for the Methodist Television, Radio and Film Commission; and the Rev. Dr. Donald R. Locher, superintendent of the Phoenix District. William M. Hearn, director of Methodist Information's Nashville, Tenn., office was program coordinator.

★

MORE OVERSEAS METHODISTS SEEK AUTONOMY

Upon the heels of Chilean Methodists' request for autonomy comes similar petitions from four other Latin American countries. Meeting in January and February, Methodist annual conferences in Peru, Bolivia, Uruguay and Argentina expressed the desire for autonomous status for Methodism in their countries.

Under present church law, the requests will be forwarded to the Commission on the Structure of Methodism Overseas (COSMOS), which will consider them and presumably present them to the Uniting Conference in Dallas in April. Final approval for autonomy will have to come from this body.

The action by the Latin American conferences calls for an autonomous church in each country, but within the framework of an over-all Latin America Regional Methodist Conference, the nature of which will probably be worked out at a meeting of the Latin American Methodist Central Conference scheduled for January, 1969.

With these four additional requests, Methodists in eight of 10 Latin American countries where Methodism is at work have opted for autonomous status. Methodists in the two other countries—Costa Rica and Panama—were expected to act on autonomy before the end of February.

★

BETTER DAY FOR INDIAN METHODISTS

Some 60 persons active in church work among Indians—two-thirds of them Indians—met Feb. 14-15 at Farmington, N. Mex. in a National Consultation on Indian Work. Recommendations growing out of the consultation included the creation of an Indian desk in the National Division, and of an advisory committee composed of Indians to coordinate Methodist work among Indians. This work covers 21 states with some 150 Indian churches and 104 pastors, mainly Indians.

Methodist membership among Indians in the mid-west has increased greatly in recent years. The Oklahoma Indian Mission Conference has grown since 1943 from 84 congregations with 3,796 members to 124 churches and 12,069 members. Evangelism continues to be a strong emphasis among the Indians, under the episcopal oversight of Bishop W. Angie Smith, who has been in charge since 1943, but is shortly to retire.

Among other proposals growing out of the consultation are the following:

- Increased leadership training opportunities, review of ministerial qualifications, and equalization of pay for Indian and non-Indian pastors and church workers.
- Ecumenical ministries to Indians migrating from reservations to towns and cities.
- Special ministries to youths, who comprise over half of the estimated 600,000 Indian population in America.
- Greater flexibility in church structures and geographic lines to permit fuller Indian participation.
- Better communication of Methodist Indian work among church members and large and increased financial support for Indian missions.

In discussions, it was brought out that "there is necessity for interpreting and informing the church about its responsibility to this neglected minority." Another comment was to the effect that "it is the church that is facing a dilemma—not the Indian. Unless the church becomes more understanding, flexible, trusting, inclusive, and does away with the idea of the 'white man's religion,' Indians will move away from it, ecclesiastical baggage and all."

However, the amount of "Indianess" to be kept in the Indian Methodist Church puzzled many delegates. While arguing for racial pride and respect for Indian heritage, the wisdom of preserving the Indian culture in the church was questioned. "The church and the government have already destroyed the Indian culture," one speaker maintained. "What exists in many areas is a pseudo-Indian culture." Rev. Cecil Corbett, associate director of the Cook Christian Training School in Tempe, Ariz. emphasized that future Methodist work must be by and with Indians, not to and for them.

NORTH CAROLINA
christian advocate

VOLUME 113 GREENSBORO, N. C., MARCH 14, 1968 NUMBER 11

DUKE UNIV LIBRARY
DEC 8
DUKE STA
DURHAM N C 27706



One Great Hour of Sharing – March 24, 1968

JOIN THE CIRCLE OF COMPASSIONATE SHARING

As the world has grown smaller, the circle of our compassion has grown larger, until today it encompasses the entire world. Our neighbors are now the refugees of the Middle East, and crusade scholars from the Far East. They are the emerging peoples of Africa and the destitute peoples of India. Some of them are nearer home, in Puerto Rico, Hawaii and Alaska, where help is needed in building new churches and supporting existing institutions.

On Sunday, March 24, we Methodists join other denominations to observe ONE GREAT HOUR OF SHARING. Surely there is no more noble fellowship among men than the sharing of our material means as the symbol and the reality of our compassion for these less fortunate than ourselves.

Our offerings will go to 1) ministry to our servicemen in the Far East; 2) church extension needs in American outposts; 3) crusade scholarships; (4 the Methodist Committee for Overseas Relief. Join the worldwide circle of compassion! (See story on page 7.)

⋆Carolina Briefs⋆

¶ Mrs. Effie Wheeler of Martha, Ky., mother of the Rev. K. R. Wheeler, died on Feb. 21. Mr. Wheeler is pastor of Davis Street Methodist Church in Burlington.

¶ Dr. Lee F. Tuttle of Lake Junaluska will preach at Fairgrove Methodist Church, Conover, on Sunday, March 17, at the morning worship service. He will speak to the Commission on Membership and Evangelism at 2:00 p.m.

¶ The Methodist Youth Fellowship of St. James Methodist Church, Greenville, will have its annual spring retreat March 16-17 at the Chinquapin Plantation, north of Reidsville. Some 50 youth and their counselors will attend, according to the Rev. Frank E. Berry, minister of education.

¶ Methodists of Greensboro, High Point, Thomasville and Winston-Salem districts met on March 7 for a local church-level public relations workshop in Wesley Memorial Methodist Church, High Point. Dr. Holt McPherson of High Point is chairman of the sponsoring Commission on Methodist Information. This is one of four regional workshops scheduled during February and March.

¶ Erlanger Methodist Church, Lexington, will celebrate the Lenten season by incorporating dramatic evangelism into the worship services through the use of the dramatic medium. Various members of the congregation will participate in the service through dramatic readings, sermon dialogues, scripture readings and prayers. The services, at 11 a.m. each Sunday, will be designed to speak to the contemporary concerns of the congregation, according to the pastor, the Rev. Tom Duncan. The dramatic presentations will serve as sermon starters, and the questions raised will be answered by the minister. The series began on Feb. 25 and will continue through April 7.

NORTH CAROLINA
CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western North Carolina Conferences of The Methodist Church
ESTABLISHED 1855

James C. Stokes—Editor and Manager

Address all correspondence to P. O. Box 508, Greensboro, N. C. 27402

Second-class postage paid at Greensboro, N. C. Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., 429 W. Friendly Avenue, Greensboro, N. C. 27401

Single subscriptions, $3.00 a year; every family plan each subscription, $2.50 a year. All subscriptions payable in advance. Obituaries and resolutions, $2.00 for the first 100 words; $2.50 per hundred for next 200 words; 3 cents per word for all over 300 words.

The Methodist Board of Publication

O. Kelly Ingram, Durham, President, H. G. Allen, Statesville; N. E. Edgerton, Raleigh; T. C. Hoyle, Jr., Greensboro; Charles E. Jordan, Durham; L. W. Routh, Greensboro; Wilson O. Weldon, Nashville, Tenn.; Carl C. Wooten, Kinston.

SCHEDULE OF SPECIAL SERVICES

Date	*Time*	*City*	*Church*	*Preacher*
Mar. 16-20		Greenville	St. James	Dr. Don Gilmore
Mar. 17-22		Clemmons	Harmony Grove	Dr. John R. Church
Mar. 24-27	7:30	Concord	Kerr Street	Rev. Herman Duncan
Mar. 24-28	7:30	Fayetteville	Christ	Rev. J. H. Bailey
Apr. 7-10	7:30	Granite Falls	First Methodist	Rev. Julian Lindsey
Apr. 7-10		Raleigh	St. Mark's	Dr. G. A. Foster
Apr. 7-10		Charlotte	Trinity	Rev. J. C. Grose, Jr.
Apr. 7-11		Winston-Salem	Ardmore	Dr. Clovis G. Chappell
Apr. 7-12	7:30	Lexington	Erlanger	Rev. Jim Freeman
Apr. 10-14		Andrews	Andrews	Rev. Jack Waldrep
Apr. 21-25	7:30	Greensboro	Rehobeth	Rev. Edgar H. Nease, Jr

¶ The Chaplain's Organization of the Western North Carolina Conference has misplaced every copy of its constitution. If you should have a copy, will you please send it to the secretary, William A. Rock, Jr., 419 Kerr St., N.W., Concord, N. C. 28025. It will be reproduced and your copy returned.

¶ Mrs. Annie C. Bundy, 89, of Clio, S. C., died on Feb. 25 at the Medi-Center in Winston-Salem. Funeral services were held on Feb. 27 at the Clio Baptist Church. Mrs. Bundy was the mother of Mrs. Sam B. Moss of Lewisville. She had made her home with the Rev. Mr. and Mrs. Moss since December 1966. Two other children survive in addition to Mrs. Moss; W. H. Bundy of Clio, and Lt. Col. Robert C. Atkins of Clearwater, Fla.

¶ For the fourth consecutive Lenten season, the St. James Methodist Church in Greenville is involved in Parish Koinonia Study Groups. The 1968 study is I, II, and III John. The MYF meets on Friday mornings for a Study Prayer Breakfast. These youth babysit free of charge as a Lenten service project for young parents of the church for the six Sunday night studies. Leaders for the groups are trained by the minister, the Rev. Bill Quick, and on Sunday nights during Lent the congregation meets in twenty-five homes. Some 200-240 adults are usually in attendance.

¶ Twenty Western North Carolina Methodist clergymen took part in a training school March 2-8 at Cleveland, S. C., to become accredited teachers in Christian education laboratory schools. The school was held at the South Carolina Methodist Conference camp. The participating ministers were: G. G. Adams, Jr., Sherrill B. Biggers, and J. T. Jones, all of Asheville; John S. Jordan and W. T. Robinson of Spindale; Marshall McCallum of Shelby; K. A. Horn, Granite Falls; T. R. Sigmon, Hickory; W. K. McNeill, Gastonia; Robert Young, Boone; J. F. Herman, Creston; W. B. Ellison, Greensboro; George C. Starr, Jr., High Point; Harry G. Long, Jr., Randleman; Glen A. Brooks, Thomasville; T. J. Duncan, Jr., Lexington; Melvin McIntosh, Thurston St. Clair, and Kelley R. Jones of Charlotte; W. Marshall Jones of Hayesville.

▶ *Issues and Opinions* ◀

Our Prestigious Methodists

By MELVIN K. MEDLOCK

There's no doubt about it; we Methodists have gone "middle class." I read the bulletins that come to us from other churches (and our own) and notice that Dr. Hackensack and his family are warmly welcomed as new members, and the Rev. Piltdowne Manne proudly announces that the new city manager has decided to bring his membership to First Church. Among the personals are items proclaiming that Susie Queen has made Phi Beta, and Jack Spratt is the new president of the Rotary Club. These are all good. But Old First had better be a cosmopolitan church instead of a "one class church," and some of the Lord's poor had better be in its membership.

It might be good to read, for instance, in the bulletins that print "personals" that Joe Seefas has been promoted to foreman of the sixth precinct garbage detail, and that Mrs. Tweetsie Rhodes is now the new housekeeper at the Biddle Hotel, and it would be good to note that the church is welcoming with great enthusiasm the Pick L. Wickers family who come to live at 200 Shelton Row, with the explanation that Pick will be the night watchman at Nipp and Tuck's Department Store, while Cindy his wife will operate the elevator at the new Marine Bank Building.

Of course the way some of these boys write things for their bulletins, Mrs. Rhodes would be heralded as Director of Custodial Concerns at Biddle. Pick would work under the supervision of the First Vice President of Nipp and Tuck, having oversight of Nocturnal Affairs, and Cindy would be Superintendent of Leverages, Marine National Bank. And get this. One good brother announced that a new member was a Superintendent of Transportation for the Piggibak Lines. His wife said, when someone called her attention to it, "Oh, that means that he drives a truck. He superintends that all the way from here to Miami and back."

Reprinted from the South Carolina Methodist Advocate.

NORTH CAROLINA CHRISTIAN ADVOCATE
$3.00 per year. Subscribe now.

Western N. C. Conference Cabinet Recommends Making 14th District

The Western North Carolina Conference will probably have a 14th district soon, and the likelihood is that its district superintendent will be a minister from the former North Carolina-Virginia Conference. The decision to recommend an additional district was made in a cabinet session last week, as Bishop Earl G. Hunt, Jr., Episcopal head of the Charlotte Area, met with his district superintendents. The recommendation will be brought to the next session of the Western North Carolina Annual Conference, scheduled for Lake Junaluska, June 5-9

Bishop Hunt issued the following statement with reference to the cabinet decision.

"The Cabinet of the Western North Carolina Conference of The Methodist Church, in session in Hickory, March 7-8, voted unanimously to recommend to the forthcoming session of the Annual Conference the formation of a 14th district, to be known as the Winston-Salem-Forsyth District, and to be comprised principally of churches within the greater Winston-Salem area. Other churches presently in the Winston-Salem District would become churches in the Winston-Salem Northeast District. A full list of congregations affected by these recommendations will be released from the office of the resident Bishop of the Charlotte Area whose responsibility it is, under the Methodist *Discipline*, to compose districts of his Annual Conference.

"It is contemplated that in June a minister of the former North Carolina-Virginia Annual Conference would be named superintendent of the Winston-Salem-Forsyth District, and that both superintendents of the Winston-Salem districts would reside in the city of Winston-Salem."

The addition of some 11,000 new members from the North Carolina-Virginia Conference, with their churches and pastors, was an important factor in the cabinet's decision to recommend the creation of a new district. This former Central Jurisdiction conference will pass out of existence in June. It is scheduled to hold a final session at Bennett College in Greensboro on March 27-28. Thereafter, its congregations and personnel, which all lie within North Carolina and Virginia, will become a part of the regional conference in which each lies. This will involve additions to the North Carolina Conference and the Virginia Conference as well as to the Western North Carolina Conference.

If the creation of an additional district meets the approval of the annual conference—which is anticipated—Bishop Hunt will then name his selection to fill the superintendency along with all of the other appointments of ministers to various charges in the conference.

The new district would be the first for the conference since 1961 when two were created: the High Point and the Albemarle. Since that time, the work-load of the existing 13 districts has steadily increased with the formation of new congregations and growth in membership.

In anticipation of the development described above, the Official Board of Centenary Methodist Church, Winston-Salem, last week discussed this possible development in its regular monthly session. After frank and open discussion of all factors involved in the possible move, the Board, with one dissenting vote registered, passed the following resolution offered by one of its members and duly seconded: "I would like for this Board to go on record as welcoming anyone the Bishop sees fit to appoint as District Superintendent." In commenting on the meeting, the church's weekly publication *Through Centenary Windows* stated: "Many members expressed their views that they thought such an assignment was welcome in our time, that Centenary should take the leadership in support of the move, and that they supported the Bishop in it."

Centenary Church, with a membership of approximately 3,300, is the second largest in the Western North Carolina Conference.

Bishop Hunt indicated that in considering the selection of a district superintendent from the former North Carolina-Virginia Conference, he was taking account of the fact that at present that conference has two district superintendents presiding over districts within the geographical area of the Western North Carolina Conference. The administration of these former North Carolina-Virginia Conference churches, and the appointment of their pastors, would be extremely difficult, said Bishop Hunt, without one of their number serving in the cabinet.

The North Carolina-Virginia Conference will be the first of the predominantly Negro conferences in the Southeastern Jurisdiction to be merged into white conferences.

ST. MARY'S JUNIOR COLLEGE
RALEIGH, N. C.

A small liberal arts college for women. The program is enriched by specialized courses in Art, Expression, and Music. Two years of college preparatory work is also available.

RICHARD G. STONE, President

OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

WANTED—Director or Educational Assistant, in medium sized church. Write or call — Belmont Park Methodist Church, Charlotte, N. C. 28205.

BUY BIBLES and religious books wholesale for yourself or resale. Old and new Scofields, The Dake Bible, Modern Versions, Children's and Family Bibles. Reference and study books. Up to 50% off. Write Wholesale Books, Shade Gap, Penna. 17255.

The Broad Scope

★

METHODIST-CHURCH OF ENGLAND UNION PROGRESSES

A major breakthrough in efforts to reach agreement on the union of the British Methodist Church and the Church of England was achieved when a common document of forms of services for ordaining bishops, presbyters and deacons was adopted by the Anglican-Methodist United Commission. In an accompanying statement, the Commission stated that it "regards this as a primary document in its proposals for the ultimate union of the two churches."

The document has already been published separately because of its importance, but it will be a part of the final report, which is due to be completed early in April.

★

CATHOLIC ARCHBISHOP SAYS "RETURN TO GOD"

John Cardinal Krol, in accepting the 1968 Human Relations Award of the National Conference of Christians and Jews expressed his opinion recently that solutions to world problems must be founded on the premise that 'social order cannot be maintained to the exclusion of religious ideals and principles."

"There must be in our daily life and activities a return to God," asserted the Catholic Archbishop of Philadelphia. "No nation can survive," he said, "without a religious and moral core. No amount of laws, no amount of welfare programs can preserve social order and good human relations. Our love of man, to be universal and all-embracing, must derive from the love of God."

★

STATE COUNCIL EMPLOYS YOUTH WORKER

A Duke Divinity School student, Robert Blackwell, has been employed on a part-time basis by the North Carolina Council of Churches. He will spend approximately two days a week in promoting the council's ministry to youth.

Blackwell is a native of Corpus Christi, Texas. His assignment is to go to as many communities as possible in North Carolina to put to young people and their colleagues the question, "What can we do better ecumenically rather than denominationally?" or "What can we do better together rather than separately?" He will work in close association with the executive director, Dr. Samuel S. Wiley, and with the council's Committee on Youth Ministry.

(Continued on page 5)

WRITERS

N. Y. publisher wants books on all subjects, fiction, nonfiction. No fee for professional opinion. FREE: Brochures that show how your book can be published, publicized, sold; tips and article reprints on writing, publishing, contracts. Write Dept. 31-C

EXPOSITION 386 PARK AVE. S., N. Y. 16

EDITORIALS

★

BRANDING TIME?

Palm Sunday, which comes on April 7 this year, is a red letter day in the life of a great many children. This is the day when they join the church, when they become confirmed in their membership.

Leading up to the confirmation event, they will have undergone several weeks of special preparation for membership. Of course, in a broad sense, all of their experiences in the church school and in other activities at church have been preparation for this important event.

In Methodist churches all over North Carolina thousands of boys and girls are at the present time enrolled in these membership classes. What are they learning? Just how meaningful will be their membership vows?

These vows include 1) a renewal of the vows made at baptism; 2) a confession of Jesus Christ as Lord and Savior and a pledge of allegiance to his kingdom; 3) acceptance of the Christian faith as contained in the Scriptures; 4) a promise to live a Christian life according to the grace given, and to remain a faithful member of Christ's holy Church.

There is a fair amount of cynicism abroad as to the effectiveness of the membership class. There are those who say that the children stand before the congregation on Palm Sunday and are asked to make affirmations that they do not understand, to vow commitments that they do not really feel. Also, it is said that the church school curriculum for children does not lay the kind of emphasis which will prepare a child to say conscientiously and understandingly the vows which he will be called upon to affirm.

It is our impression that the children's curriculum material is much richer than ever, both in biblical content and in variety of teaching tools it affords. But what about the application of this material to the pupil? Is the material offered in such a way that each child is led into a personal experience of knowing God, and into an acceptance of Christ as Lord and Savior? Do the teachers and counselors use the material, not only to convey knowledge about religious things, but to bring the child to an understanding of the nature of sin, of God's offered remedy for sin through Jesus Christ, and of the ministry of the Holy Spirit in enabling the child to grow in the Christian graces?

The answer to these questions goes beyond curriculum materials to the perspective and motives of the teacher. Does the teacher conceive of his role as being at least partly evangelistic? If not, then why not?

A sensitive and dedicated teacher who truly understands his role should never lose sight of the fact that his pupils will one day be standing before the congregation and affirming the vows of membership listed above. If he does possess understanding and perspective at this point, he will not merely be a teacher; he will also be an evangelistic teacher, leading the children into an understanding of and a profession of faith in Christ. If over a period of years, the children have been so taught and led, they will be ready for the final preparation of the membership class and for the confirmation ceremony.

The lack of this type of evangelistic orientation in many of our Sunday schools has resulted in a generation of church members who are shallow in faith, lacking in spiritual discipline, and rebellious against the known will of God. The existence of this condition, in which children are herded into the sanctuary on Palm Sunday ill-prepared to assume the vows of membership meaningfully, has led to this occasion being termed "Branding Time." The very idea is obnoxious to us, and the term certainly does not describe what actually takes place in most congregations on Palm Sunday.

Nevertheless, pastors and workers with children should bend every effort in seeing that no semblance of similarity exists. If the process of confirming children becomes as automatic as the coming of their twelfth birthday, we are approaching the "branding time" concept. We are dealing here not with peas in a pod; not even with calves on a range. We are dealing with human beings; each individually and marvelously made; each needing to be dealt with as a unique personality — even as God deals with us each one as a distinct individual.

What will your children be understanding, thinking, feeling when on Palm Sunday they stand before the congregation and publicly affirm these sacred vows of membership in the Church of Jesus Christ? The answer will depend in part on all of those learning experiences through which they have passed at home, at church school, and in other settings throughout the years of their young lives. The answer will depend also upon whether they have, in the midst of the learning processes, been led to a personal acceptance of Christ as Savior and Lord; and a commitment of their lives to God in response to his love and in obedience to his will.

MARVIN J. COWELL, DEDICATED SERVANT

Among the many dedicated laymen of the North Carolina Conference, none stands higher than Marvin J. Cowell, who last week announced his retirement from the position of treasurer of the conference.

During the fifteen years of his tenure, he established some financial procedures which saved the conference literally hundreds of thousands of dollars. He was never satisfied with the status quo but was constantly seeking for better and more efficient ways of conducting the financial business of the conference. Thinking of the annual conference, one is inclined to offer vigorous protest at the thought of his retiring. But thinking of him, one must gracefully accede to his wishes to leave so demanding a position.

However, we are sure that Marvin J. Cowell will continue to serve The Methodist Church in various capacities. His trim figure and sprightly step belie his 74 years of age.

We hope that he will remain active in the church for many years to come. His long-term association with the North Carolina Conference, dating back to 1922, is our hopeful assurance that this will be the case.

✧ ✧ ✧

Something To Think About

"Mother, have you ever led anyone to believe in Jesus?" asked the child as her mother put her to bed.

"Why do you ask me that question?"

"Because," replied the daughter, "my Sunday school teacher told us that the greatest thing we can ever do is to lead someone to believe in Jesus."

The mother kissed the child, gave the baby-sitter instructions and went out with her husband for an evening of fun. Only it wasn't really much fun. The party was boring, the cocktails tasteless and the mother miserable. When the occasion permitted, she whispered to her husband, "You've got to take me home."

They said their goodbyes and drove home. While the husband took the baby-sitter home, his wife slipped upstairs and tiptoed into her daughter's bedroom. She knelt beside the bed of the sleeping child, and said, "No, my child, I never led anyone to believe in Jesus; but you have!"

Adapted from story credited to
DR. HAROLD LLOYD

✧ ✧ ✧

TODAY, I pray for —

A few friends who understand me and yet remain my friends.
An understanding heart.
The power to laugh.
Nothing at the expense of others.
The sense of the presence of God.

Walter Reid Hunt, Minister

NCC Acts on 'Crisis in Nation'

The General Board of the National Council of Churches, meeting in San Diego, Calif., Feb. 21, adopted a special action program to "coordinate the resources of the council and member churches" to meet the "crisis in the nation."

By special executive order, the board "authorized and directed" the council's president, Dr. Arthur S. Flemming, a Methodist layman, officers and staff to act in the board's behalf in implementing the program.

In a statement introducing the program, the board said "this nation is in the midst of its most threatening domestic crisis of the past one hundred years. Continued denial of equal opportunities produces mounting frustrations as we move further into 1968, the document added.

"As a nation we rapidly approach the brink of armed conflict in our cities. This crisis demands unprecedented action by the churches working together."

Passed unanimously, the program is designed to "strengthen, accelerate and fully coordinate the resources of the churches and the National Council in the crucial struggle for justice in the nation."

In other actions, the NCC General Board called for important changes in U.S. foreign policy, adopted a resolution on Vietnam welcoming assurances by the administration that atomic weapons would not be used—and appealing to Hanoi for "restraint," deplored the suppression of religious freedom in Russia—particularly oppression of conservative Baptist groups and de facto restrictions on Jewish religious life, called for a more vigorous battle against world poverty, opposed foreign travel limitations by the U.S. government, and voted a resolution condemning the recent trial of 30 South West Africans by a South African court.

The General Board is the National Council's highest policy making body, has a membership of 250 delegates from 34 Protestant, Anglican and Eastern Orthodox communions, and meets three times a year.

The action on the "crisis in the nation" came within three days of an emergency consultation called by Dr. Flemming for denominational leaders, and state and city church council executives. The consultation was called to "discuss ways to overcome the present fragmentation of the efforts of the church to meet the crisis."

As examples of immediate action needed, a statement urged "development of a communication network between councils at all levels and communions that would enable the church to respond promptly to specific opportunities to prevent the outbreak of conflict, the acceleration of conflict, and to minister to the needs of those who are the victims of conflict."

Other things asked include the "immediate coordinated development of adult education curriculum which can be utilized in a crash program by all the churches;" "increased involvement in and support of poverty and rights action groups by Church Women United;" and "the establishment of an effort to utilize the mass media—newspapers, magazines, radio and television—for a communications program which will meet the challenge of the present crisis."

The statement stressed that "the development of an effective program will require an analysis of existing resources—and their possible re-allocation—as necessary, the expansion of resources available and the immediate commitment of the denominations and the NCC to provide adequate financial backing for the programs which are developed."

In other sessions during the board's meeting, Evangelical United Brethren Bishop Reuben H. Mueller of Indianapolis, Ind., past-president of the National Council, led the commissioning service as the council recognized two of its leaders who will go on an Easter mission to U.S. armed forces overseas. Those going are the Rev. Dr. Edwin H. Tuller, Valley Forge, Pa., and the Rev. Dr. John Williams, Kansas City, Mo.

Mrs. Porter Brown of New York, general secretary of the Methodist Board of Missions, reported for the council's "Mission in the 70s" and also as chairman of the committee for the 1969 Assembly in Detroit, Mich.

The Rev. Dr. Tracey K. Jones of New York, associate general secretary of the Methodist Board of Missions in charge of its World Division, guided the council's reports on imperatives of peace and world poverty. He is chairman of the NCC Advisory Committee on Peace.

The Rev. William Fore, New York, executive director of the council's Broadcasting and Film Commission and a Methodist clergyman, presented a report on its "Look Up and Live" series.

In other actions, the board members endorsed the principle of the guaranteed annual income as "morally right," commended Congress for establishing a system of public broadcasting and called attention to the need for widespread support, and voiced support of the United Farm Workers Organizing Committee to win a fair standard of living and collective bargaining rights for grape workers in California and asked "church people and other Americans" to join in prayers for their success.

SOUTHEASTERN EQUIPMENT CO.



Chairs and tables in complete range of sizes for every Church need. Steel and wood folding chairs, folding banquet tables, speakers' stands. Also office desks and chairs. Write for information.

SILER CITY, N. C.

The Broad Scope

(Continued from page 3)

★

GUNS AND BUTTER BOTH?

George Meany, president of the AFL-CIO, recently urged that the United States live up to its two-fold commitment: i.e. the war in Vietnam, and the battle for our cities.

"Americans are fighting in Vietnam for the right of self-determination — for the basic principle of free, democratic choice," he said. The perpetuation of conditions which effectively deny full participation in American society by millions of citizens is a betrayal of that principle, and an affront to those who are giving their lives for it."

He added, "A degree of sacrifice may be necessary to carry on this two-front war. The AFL-CIO has repeatedly expressed its readiness to pay its fair share of such costs."

★

LUMBERTON NIXES ABC STORES

On a very high vote turn-out the citizens of Lumberton recently voted their opposition to ABC stores by a count of 2,552 to 2,232. At the same time, a vote on sale of beer and wine went even more decisively against the wets: 2,670 to 2,068.

This follows recent action of the city of Fairmont in turning down ABC stores. These could be signs that the people of North Carolina are beginning to react to the growing problems of alcoholism in our midst.

★

SOUTHERN BAPTISTS DISCUSS NAME CHANGE

Our friends in the Southern Baptist Convention are now debating a proposed name-change for the organization. The reason why a change seems necessary is that the Southern Baptists are no longer a regional church, but have congregations in every section of the country.

An interesting game of name-proposing is now going on, which will culminate in a straw vote to be taken at the church's upcoming convention at Houston in June. A name change must be approved by a two-thirds vote by two consecutive conventions. As a result nothing final can be voted at Houston—and perhaps not for sometime to come. So northern Southern Baptists may have to wait for sometime for clarification of their "status."

Serious contenders for an alternative name are "United" and "Baptist General."

✧ ✧ ✧

The Church is not a club. It is a Fellowship of those who love for the sake of those who need and suffer. We support it with our gifts because through it we can help those who cannot give, those who sit in the shadow of danger and poverty and death, those who belong to God's family in all parts of the earth.

Ralph Sockman

Quality Church Windows since 1906

HIGH POINT
GLASS & DECORATIVE CO.
A. W. Klemme, Pres. & Mgr.
Box 101 High Point, N. C.

Lenten Meditation

The Disturbing Christ

By PAUL D. LOWDER

MARK 5:1-20

If Jesus came to our community today how would He be received? Would we have a reception for Him? Would we welcome Him into our homes? Would we want Him to stay?

We cannot know what we would do. But we have the story of what happened when He visited another community.

The disciples were with Jesus and had just seen Him calm the storm on the sea. As Jesus got out of the boat a man came running to Him, a man with an unclean spirit. We do not know exactly what this was, but we know it affected a person in very much the same way as mental illness. They believed that the spirit should remain in unclean places—the tombs.

After Jesus cured the man of his illness the pigs stampeded into the sea and were drowned. And it is here that the story begins to bother us. For it does not turn out as we expect. Instead of celebrating or asking Jesus to stay with them, they ask Him to leave. They did not want Him around.

We may think that this could not happen today in our enlightened society. For would we not welcome anyone who could cure our ills, feed the poor, forgive our sins? But there is another side too. We might not be able to bear the sight of ultimate goodness and love. He might show us how evil we really are and make us more guilty instead of less guilty.

Why did they ask Him to leave? It might have been because *they were afraid of change.* They had become accustomed to seeing the demoniac around and even if they were afraid of him they had adjusted to the fact that he was there. Man is a creature of habit and how readily we get used to accepting that which is tragic or unfortunate—the poor (didn't He say they would always be with us?)—the illiterate—the starving of the world.

But the fact that they had got used to seeing the demoniac probably was not the real reason they were afraid of change. If He could do this to the demoniac, what might He do to them? We are often afraid of God for the same reason. We want to keep our faith where we can control God and not let God get in a position where He can control our faith. For He might require changing our lives or risking them for Him.

The irony in this fear of change is that God only wants for us what is best. How foolish to ask Jesus to leave when He had healed a man. We will never know what might have happened in the community had they invited Him to stay. But they were afraid even of what would be best for them.

Another obvious reason they may have asked Him to leave was because He was *an economic threat.* How many times since then has Christ been ruled out because He is an economic threat? As Rita Snowden has said, "They did not want a savior in their country who saved men at the expense of pigs. Let the devils have the man, but save the hogs! And for fear that He might save more men at the cost of more pigs they ordered Him out of their coasts."

We still have a tendency to judge what is good for us and the church by the economics involved! We don't want to lose "good-paying-members." Yet when a church in Texas refused the gift of a million dollars because the donor insisted that the church never be racially integrated it was the greatest spiritual experience the church had known.

From this experience of Jesus we should learn two specific things. *Before we judge a situation we should be careful to see if we can discern the hand of God in it.* To the average person in that community all they could hear and really see was the destruction of the pigs. If we are not careful we will make the same mistake. Because our daily lives are not perfect, because our church is not what we want it to be, because life seems to leave God out, we may be tempted to say also, "Of course God could have no purpose in destroying pigs, therefore God could not be in what happened today." We reduce God to the most obvious problem without seeing what He has done even in the tragedy. No situation has to be perfect for God to use it or to be in it. We are the ones who keep insisting that it does have to be perfect.

We should also see that we may be far more likely to find God in that which disturbs us than in that which comforts or tranquilizes us. Of course we should be aware of God's goodness to us in the pleasant aspects of life, but how many of us really grow when we are comfortable and everything is "going our way?" We have too long thought that God always works through kind and peaceful means in dealing with us but real peace of mind and real strength may come only through suffering and turmoil.

Some final questions should be asked: What would Jesus do in our lives that would disturb us if we let Him have His way? What is He doing in our lives in which we have not recognized His presence? Are we going to put Him out or let Him reign in our hearts and bring changes in our values and motives? Each person in his own heart has to face it just as that community did. What will you do?

The Rev. Mr. Lowder is pastor of West Irving Park Methodist Church, Greensboro.

Mrs. E. B. Hina Joins Staff At Brevard Methodist Church

Mrs. Edward B. (Peggy Lee) Hina has been employed as director of Christian Education in the Brevard Methodist Church, Brevard.

Mrs. Hina has a Master's degree in Religious Education from the Candler School of Theology, Emory University, Atlanta.

She previously has served as director of Christian Education of the Brevard Church but resigned in the spring of 1965 because of added family responsibilities. Since that time she and her husband have been counselors of the Junior High MYF and also directed a Lay Renewal Weekend which was held recently in the church.

Recreation Lab Set This Mouth

A workshop on the church's ministry in leisure and recreation is scheduled from Monday, March 25, through Saturday, March 30, at the Methodist Youth Camp in Leesburg, Fla. The cost is $55 per student.

Skill groups will include story telling, puppetry, general crafts, ceramics, creative arts, music leadership, drama, folk dancing, administration of the recreational program in the local church and social recreation.

Registration blanks and brochures may be obtained from the Rev. Sam Dodson, Box 95, Norman, or from the conference executive secretaries for the Boards of Education.

LIKE SWEET ONIONS?

NEW BLUE RIBBON ASSORTMENT

600 sweet onion plants with free planting guide $3 postpaid fresh from:

TEXAS ONION PLANT CO.

"Home of the Sweet Onion"
Farmersville, Texas 75031

HIGH POINT COLLEGE

SENIOR METHODIST COEDUCATIONAL

FULLY ACCREDITED

BACHELOR OF ARTS			BACHELOR OF SCIENCE	BACHELOR OF ARTS IN TEACHING
Art	Music	Social Studies	Biology	Art Education
English	Sociology	Political Science and History	Business	Business Education
Economics	Philosophy		Chemistry	Elementary Education
Languages	Psychology		General Science	Music Education
History	Religion		Mathematics	Physical Education

Write: Admissions, Dept. C., High Point College. High Point, N. C.

Sharing Is God's Love in Action

What is the connecting link joining these figures?

$19,000,000.00
1,000,000.00
3.00
.01

All these amounts are related to the 1968 observance of the One Great Hour of Sharing, set for March 24. More than 30 denominations, including The Methodist Church and the Evangelical United Brethren Church participate in this annual observance.

The figure $19 million is the combined goal of all the participating communions. "One million is the very least that Methodists should accept as a goal for the One Great Hour of Sharing," stated the Rev. Howard Greenwalt, general secretary of the Commission on Promotion and Cultivation.

Three U.S. dollars will keep a child alive for a year in some parts of the world, and a penny a day will keep a child alive wherever Church World Service works. Money given in the One Great Hour of Sharing offering permits the 1968 theme, "God's love in action," to become a reality in millions of lives.

A significant portion of the Methodist offering is used to support the work of the Methodist Committee for Overseas Relief. Through MCOR the church is present after massive catastrophes and disasters, helping the afflicted with temporary shelter, food, medicine, and a program of rehabilitation.

One leader in the field of relief work, the Rev. James MacCracken, executive director of Church World Service, stated recently, "We now have the technology and the means of transportation to provide all the vitamins and proteins a human being needs for about one penny per person per day. But we don't have enough pennies. We know three U.S. dollars will keep a person alive (in some places in the world) for a year, but we don't have enough dollars."

MCOR, working with Church World Service, uses funds given through the One Great Hour of Sharing for this type of life-giving relief work. In addition, money from the offering helps support the Methodist Crusade Scholars program, church extension projects in Hawaii, Alaska, and Puerto Rico, and our cooperative Ministry to Servicemen in the Far East.

Now in its 22nd year, the Crusade Scholarship program has helped nearly 1500 students from this and other countries to obtain additional education. They are especially selected for their Christian leadership abilities. Several former Crusade Scholars are bishops of The Methodist Church, others are district superintendents, church executives, seminary professors and pastors. Lay Scholars have gained recognition in journalism, music, medicine, agriculture, government, science, education, and business.

Urgent church extension projects included in this year's offering are the Keolumana Methodist Church in Kailua, Hawaii, the East Anchorage Methodist Church in Alaska, and a new congregation in Carolina, Puerto Rico. All three churches will receive help in the erection of their first building unit.

In cooperation with other denominations, The Methodist Church supports a Ministry to Servicemen in the Far East. Servicemen's Centers are located in Japan, Korea, Bangkok, and Hong Kong. Opportunities for finding a Christian atmosphere are provided through the civilian chaplain and his family at these Centers. In addition, servicemen are able to meet with peoples of these lands and learn more of their history and culture.

Individual Methodists are asked to add one more part to the $19 million, $1 million, $3 and one penny formula. This is the dollar amount they will give on March 24 to the One Great Hour of Sharing—their part in showing "God's love in action."



New Resident Membe rs Honored At Party

Once a year all persons who have come into resident membership at The Methodist Home in Charlotte are honored at a "New Members' Party," which is one of the social highlights of any calendar year. It was interesting to note that in this year's group actually eight of the thirteen districts of the Western North Carolina Conference were represented by a member or members along with one from the State of South Carolina and one from the State of New York. Those shown in the picture above are:

Front row, from left to right: Mrs. Carrie M. Hindes, Mrs. Hazel K. O'Brien, Mrs. Ella C. Reins, Mrs. Mabel McGee, Miss Bela Altman, Mrs. Frankie W. Edwards, Mrs. Stella J. Rankin, Mrs. Bertha A. Millen; second row: Miss Izetta Ross, Mrs. Edna M. Robins, Miss Marjorie Nield, Mrs. Florence H. Lilly, Mrs. Lena W. Lawrence, Mrs. Sarah E. Belk, Mrs. E. F. Pepper, Mrs. T. E. Pickard; third row: Miss Mary B. Goforth, Mrs. Minnie N. Wilde, Mrs. Emma M. Raper, Mrs. Vada L. Edwards, Miss Evver L. Bame, Miss Letha M. Bame, and Miss Fannie A. Bame.

Not present when the picture was taken were: Mrs. A. W. Huntley and Miss Ada Snow.

Of some concern and as well as humorously noted by others there was not a single man in this particular year's new members!

The program for the evening was a pictorial review of the past twelve months happenings showing scenes from the twelve birthday parties, other interesting events including Santa's visit on Christmas Eve to both The Home and Wesley Nursing Center, along with a few miscellaneous slides which members of the staff had taken at national meetings or other occasions in which staff or members of The Home had a vital interest.

Delicious refreshments were served to all and as has been the case of the past number of years, attendance was unusually good with approximately 90 per cent of the members living on the resident campus present.

Uniting Conference Information

Visitors are cordially invited to the Uniting Conference of the United Methodist Church in Dallas, Texas April 21-May 4. There will be a special visitor registration plan in effect with a registration fee of $1.00 which will entitle the visitor to a "Visitor" badge and an official program. Advance visitor registration can be assured by sending check to Dallas Committee Office, 3000 Daniels Avenue, Dallas, Texas 75205. Checks should be made payable to Dallas Committee-Uniting Conference.

There will be no tickets for any session of the Uniting Conference. However, there will be 6500 seats available in the Dallas Memorial Auditorium for visitors for all plenary sessions and all special night programs.

Information about hotel and motel accommodations may be secured by writing to the Dallas Committee Office at the address given above.

Notes From Africa

By WILSON O. WELDON

Editor, *The Upper Room*

I remember how negatively I have reacted to tourists visiting a city or a country for one or two days and coming back to pose as an "authority" on people and conditions. Nevertheless, when my friend of many years and now a fellow-editor, Dr. James C. Stokes, requested me to write some observations during a three weeks trip into Africa, I could not decline. However, I would make it lucidly clear that these are merely "notes" on what I saw and pondered.

The purpose of this trip was threefold: to discover new writers for *The Upper Room*, because very few of our writers come from this vast continent; to establish new outlets for distribution; and to make inquiries concerning possible new editions in some of the African languages.

I was accompanied by Dr. R. W. Ricker from our staff. We paused in Beirut, Lebanon where our Armenian and Arabic editions are published, and then flew to Nairobi in Kenya, East Africa. This was a fascinating city, the capital of a new Republic.

Since *The Upper Room* is very ecumenical in its contents and philosophy we talked with leaders from many denominations. Dr. Hal Fisher of the Council of Churches allowed us to sit in on some of the sessions of a Seminar on Communications. Two Anglican bishops, one from Kenya and one from Tanzania, and a Lutheran editor opened up vistas of understanding. Other churchmen, including the Secretary-General of Education of the Roman Catholics, made valuable suggestions. An edition in Swahili appears to be a real possibility within two years, despite some real obstacles.

While in the Council of Churches office I noted names of some of the churches in Nairobi: Legion of Mary Church, African Orthodox Church, African Israel Church, African Church of Holy Spirit, African Divine Church, African Brotherhood Church, Red Cross African Church in Kenya, the Christian Holy Ghost Church of East Africa, God's Word and Holy Ghost Church, the Holy Spirit Church of East Africa, and the Sinai Church of East Africa.

Salisbury, the capital of Rhodesia, was our next major visit. Rhodesia is a former member of the British Commonwealth, but declined to surrender white supremacy in the government, and is now under economic sanction by England, the United States and others. Censorship of what is printed in newspapers and church publications erects many difficulties for our missionaries and churches. Here I was greatly impressed with the devotion, services and sacrifices of our missionaries and African preachers. How they need our continuing encouragement and the undergirding of our prayers!

Forty-five laymen and clergymen of many denominations gave strong encouragement on the wider use of our devotional guide. Worship with an African Methodist congregation in the out-of-doors is a cherished memory.

Johannesburg in South Africa is a fascinating metropolis of a million and a half persons. This country of South Africa has approximately 3,500,000 whites, 12,500,000 Bantus (blacks), 1,800,000 Coloureds, and 600,000 Asiatics. Two languages, English and Afrikaans, are generally spoken. Three branches of the Dutch Reformed Church constitute large numbers. Methodists are fairly strong, with major efforts among the Africans who come from Mozambique to work in the gold mines.

The widely discussed and condemned (outside South Africa) system of apartheid (segregation of races) functions in government and social relations, but not in business, commerce, and industry where there is mixing of the races.

Those who know me are aware of my opposition to any forced separation based on race. Yet, when one comes on the inside of South Africa he sees that her major need is not primarily condemnation from other peoples. Quick and glib judgments need to be replaced with understanding and love. A change will come and is coming now (i.e., mixed teams to be in Olympics), but they will come more rapidly, in my judgment, by fewer condemnations and more efforts to understand. If one thinks that South Africa is about to collapse economically, he will have his mind changed by observing the energy evidenced in growing business expansions.

Monrovia, Liberia, is in West Africa and was our final point of visit. Brief stops were made in neighboring Ghana and in Sierra Leone, where the Evangelical United Brethren friends have strong missions. We are finding that Methodist missions in Liberia are significant, and that Bishop S. Trowen Nagbe, Sr., their first native bishop, is a forthright leader. Wider emphasis upon the ministries of *The Upper Room* here are most promising.

An interesting experience was participation in a worship service in the Executive Mansion where there is a beautiful chapel. The service was on the anniversary of the birthday of Mrs. Tubman, wife of Dr. W. V. S. Tubman, president of the Republic of Liberia. At the breakfast which followed I presented autographed copies of *The Upper Room*, and invited President Tubman, who is a Methodist local preacher, to write a meditation, and he promised to do it.

I flew in the airplane which was contributed by the Western North Carolina Conference from Monrovia to the Ganta Mission. This visit to this wonderful mission, including the leper colony, was the climax of my visit in Liberia. Just before leaving for Durham, N. C., today we met the Rev. and Mrs. William Bobbitt of Charlotte and the team of medical doctors who had arrived on a medical mission.

Africa ought not to be viewed as a whole. East Africa, South Africa, Central Africa, and West Africa are so distinctly different, yet alike in major needs. Our international and interdenominational witnesses are needed throughout this continent, and we hope to extend our services as widely as possible. Let us all pray for each other and redouble our efforts to make our varied witnesses more meaningful.

Monrovia, Liberia
February 28, 1968

New Degrees At Duke Divinity

The graduating class of the Duke Divinity School this June will not receive the Bachelor of Divinity degree. Instead, its members will have conferred upon them a degree of master of divinity. The change, which is in line with present national trends, was approved by the Board of Trustees last week.

At the same time, the trustees approved changing the basic degree for the Duke Law School from the LL.B. to J.D. (doctor of law). This change-over was made at the law schools of the University of North Carolina and Wake Forest University last year.

President Douglas M. Knight, in announcing the changes, stated that both moves had the recommendation of the appropriate national professional associations. In the case of the Divinity School, this was the American Association of Theological Schools.

In the Duke Divinity School program, a student wishing to study beyond the basic professional degree (master of divinity) would be awarded the degree of Master of Theology. The Ph.D. programs in the field of religion and related areas, it is presumed, would remain unchanged.



PRESENTED AWARD

On Feb. 25 Keith Jones, a member of Mocks Methodist Church, located in Advance, was presented the God and Country Award by his pastor, the Rev Philip Vaughn. He belongs to Advance Scout Troop 507 and has the rating of a first class scout. His parents, Mr. and Mrs. Paul Jones of Advance, are pictured with Keith. Mr. Jones is Scoutmaster for the troop.

Duke Announces 20th Session Of Supply Pastors' School

Duke University has announced the 20th session of its annual summer Supply Pastors' School to be held on the university campus from July 8 to Aug. 2. The program will stress the needs of non-seminary candidates for the ministry.

O. Kelly Ingram of the Duke Divinity School faculty, the Supply Pastors' School director, said the training is not a part of the work of the university, but is a "special course for ministers of The Methodist Church required to take the Methodist Course of Study."

Members of the Duke Divinity School faculty will join selected instructors from churches and church-related institutions, to furnish instruction for some 225-230 students expected to be enrolled this summer, Ingram added.

Students live in Duke dormitories, have meals in the student dining halls, study in the university libraries, worship in Duke Chapel, and enjoy the regular facilities of the campus while in attendance.

Any student may complete the Studies for License, the Introductory Studies, or one full year of the main course during the four-week session. Two advanced courses may be completed each summer.

Studies for License require only two weeks and will be offered July 8-19.

All other courses, including the Advanced Studies, require the full term.

Duke Divinity School faculty who will teach in the Supply Pastors' School this year (with field parenthesized):

Drs. James Efird (New Testament); W. Arthur Kale (Religious Education); Thomas Langford (Religion); Creighton Lacy (World Christianity); Mac L. Ricketts (Religion); Charles A. Rogers (Historical Theology); John J. Rudin, II (Speech and Worship); Harmon Smith (Christian Ethics); Robert B. Claytor (Pastoral Care); and Stuart Henry (American Christianity).

The Rev. Paul Carruth of Hayes Barton Methodist Church, Raleigh, will teach in the Studies for License program, and the Rev. Conrad Glass, Jr., director of Youth Work for the North Carolina Conference of The Methodist Church, will teach parish organization and administration, as part of the introductory studies and first year studies.

The Rev. Donald J. Welch, assistant dean of admissions and general administration at the Duke Divinity School will conduct courses in preaching and worship at both the introductory and the fourth year studies level.

Applicants requiring scholarship aid to attend the Supply Pastors' School should request information from the school director, Box 4484, Duke Station, Durham, N C. 27706.

Student officers for 1968 include Messrs. Bruce Taylor, of White Oak, president; Harold Kirby, Gretna, Va., vice president; Ted Hendrix, Gold Hill, secretary; and Earl Cook, Mineral Springs, treasurer.

Sponsoring organizations in addition to the Duke Divinity School are the Southeastern Jurisdictional Conference, the various annual conferences in the jurisdiction, The Department of Ministerial Education In-Service Training, Board of Education, The Methodist Church.

The courses are separated into (1) Studies for License to Preach; (2) Introductory Studies; (3) Studies for First, Second, Third and Fourth Years; and (4) two Advanced Courses of Study for Ministers on Trial.



Taking part in the groundbreaking service on Feb. 25 at First Methodist Church, Roanoke Rapids, were: left to right, Dale Haverstock, chairman of the Building Committee; the Rev. T. R. Jenkins, pastor of the church, who led the service; the Rev. J. W. Page, Rocky Mount District Superintendent, who preached at the morning worship service; W. J. Edwards, Jr., chairman of the Board of Trustees; Vernon Buffaloe, representing the MYF; Mrs. A. E. Akers, representing the link between the old and the new; Mrs. Don Hall, president of the WSCS; Henry Akers, chairman of the Official Board, and, in front, Milton Charles Davis, representing the children and the Sunday School The Chancel Choir sang "The Sanctus" as the prayer response.

First Church, Roanoke Rapids, Breaks Ground For New Sanctuary

Seldom does a church—or a minister—have the privilege to hold two groundbreaking exercises in the short span of two years. This, however, has been the experience of First Methodist Church, Roanoke Rapids, and its minister.

On March 6, 1966, a groundbreaking service was held for a new $236,000 educational building. In the early morning of January 26, 1967, within two weeks of the completion of this building, the adjacent church sanctuary, which had stood on that spot for some forty-nine years, was completely destroyed by a devastating fire. A sad, but courageous, congregation met on the evening of that date and began making plans for an uninterrupted program. Fortunately the new educational building was near enough complete for the congregation to begin using it, and the contractor was good enough to accommodate them. On the following Sunday, the minister, the Rev. T. R. Jenkins, took as his subject for the morning worship services the theme, "From These Ashes Will Arise."

Many hours of planning have been spent since then, and on Sunday, Feb. 25, ground was broken for a beautiful new $385,827 sanctuary (which includes stained glass windows, pews, carpet, a W. Zimmer & Sons pipe organ, and an additional chapel for small services). Charles C. Davis, Jr., is the architect for the new structure, and W. K. Neal is the general contractor. This building will be completed in something less than twelve months.

It is interesting to note that when the service was held to remove the cornerstone of the church building which was burned, thirteen people were present who witnessed its sealing forty-nine years before. These same people are diligently working with the other members of the congregation to rebuild.

During the intervening time—between the date of the fire which destroyed the old sanctuary and this date—the new educational building has been furnished with new furnishings, and the old educational building erected in the 1950s has been completely renovated and beautified.

CAMPBELL COLLEGE
— 1887 —

A church-related, fully accredited liberal arts senior college, offering a complete range of courses leading to a B.A. or B.S. degree.

Summer School — June 13 - August 26, 1968

Write: Director of Admissions, Buies Creek, N. C.

Sunday School Lesson

FOR MARCH 24

By Rev. E. Boyd Stokes

(International Lesson Series)

A Living Relationship

Background Scripture: John 15 and 16
Lesson Scripture: John 15:1-12

In this passage Jesus makes three important points about the fruit which a Christian life should bear. First, he describes the true fruit. Then he gives the motive for the production of fruit. In the third place he tells what the Christian can expect if his life bears fruit.

Point number one appears in verses 1-7. Jesus clarifies his own relationship with God. Jesus is the true vine from which all fruit derives its nourishment. But God, as the vinedresser, is the One who cares for Jesus and who meets his every need. It is easy for us to forget that in taking humanity upon himself Jesus needed to call daily upon God for strength and nourishment in much the same way as we today need God's strength. Jesus goes on to explain that men are branches growing from and deriving nourishment from himself, the true vine. To describe this close relationship Jesus uses the word "abide." As the branch owes its strength and its very life to the vine, so also is the Christian life dependent upon the abiding presence of Christ.

It is all too often the trend today for people to water down the meaning of Christ's abiding in a person. This is frequently said to mean that Christ simply acts as a moral influence on man, giving him the role of a glorified teacher. While recognizing the fact that Jesus did much teaching, it must be said that the Son of God came not just to teach men, but also to change them. In Jesus' illustration, the vine does not simply influence the branch; it is its very lifeline. So also when Christ truly abides in a person, as in conversion, the person is remade within so that he literally becomes a new person. Paul, in Galatians 2:20, described this same relationship: "I have been crucified with Christ; it is no longer I who live, but Christ who lives in me. . . ."

Jesus says that Christian fruits, or good works, come only when one abides in Christ in a relationship as close as that of a branch to a vine. No action of a person is Christian fruit unless Christ is active therein. All else must be called humanism. Verse 4 explains this clearly: "As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me." John Wesley once commented concerning a person's good works: "Were they ever so many, or holy, they are not his own, but God's." True fruits are the responses to the working of God in us. Should anyone depend for his strength on any source other than Christ, his works become as dead as the branch which is cast forth from the vine to wither and be burned. This is the legacy of legalism.

In point two Jesus gives the true motive of Christian works, or fruit: "By this my Father is glorified, that you bear much fruit, and so prove to be my disciples" (v. 8). It is very important to stress the fact that Christianity needs to be expressed in actions, but it is all too often the case that this becomes a legalism. Many people practice good works in order to "feel good," to meet a membership obligation for being called a Christian, or to earn salvation. How often it is that one Christian will feel superior to another because he considers the quality and number of his works to be greater than that of his neighbor. Often people refrain from doing certain things more because of what people would think if they saw it than the more basic fact that it is wrong. Such an attitude reminds one of the position of the Pharisee when he prayed: "God, I thank thee that I am not like other men, extortioners, unjust, adulterers, or even like this tax collector." (Luke 18:11). Jesus said that it was the penitent tax collector who went home justified. So, as Jesus tells us in this week's passage, there is one purpose for good works—that God may be glorified through us.

Jesus explains the third point in verse eleven: "These things I have spoken to you, that my joy may be in you, and that your joy may be full." Jesus did not talk to his followers about fruits in order to burden them so that they had to worry constantly about breaking this or that law. The fruits Jesus talked about were not forced at all, for they were the reactions of our love of Christ in response to his love for us.

This is why the Christian life should not be one of trembling in fear of breaking a law which will condemn. Instead, it should be one of joy in the new meaning Christ gives to life here and now. A professing Christian with a constant grim look on his face and a sour disposition makes one wonder if he could really know Christ and be so unhappy. What a shame that so many people view the Christian life as a duty to be performed instead of as a gift and a joy from God. As the passage explains, the joy is thus experienced by both Christ and men. This is the true meaning of abiding in the love of Christ.



EARN GOD AND COUNTRY AWARD

The God and Country Award was presented to two scouts of Kilgo Methodist Church, Charlotte, on Feb. 11. They were, left to right, Ricky Dean Aldridge, son of Mr. and Mrs. J. M. Aldridge, and Terry Lynn Lankford, son of Mr. and Mrs. Cornelius Lankford. Shown in the picture also, left to right, are Robert B. Dula, Scoutmaster; J. Gilford Gaddy, Assistant Scoutmaster, and the pastor, Rev. Kenneth D. Crouse, who presented the awards.



COLLEGE HONOR ROLL GROWS

Thanks to the efforts of a faithful congregation the Cokesbury Methodist Church in Raleigh has completed their college crusade quota. Even though this church has an indebtedness of $70,000 the final check completing their $1,100 quota is being presented to Raleigh District Superintendent, the Rev. N. W. Grant (left), by the pastor, the Rev. E. M. Rhiner (right), as the chairman of the college committee, E. M. Bridgers, looks on.

IN MEMORIAM

MRS. JOHN F. EAKER

Mrs. Josie Eaker died at Duke Hospital, Durham, North Carolina, on November 8, 1967 at the age of 83. She had always made her home in Lawndale, North Carolina where she was a member of First Methodist Church and a charter member of the WSCS.

Mrs. Eaker is survived by her husband, Mr. John F. Eaker, who is a patient at Wesley Nursing Center, Charlotte, N. C., four children: Mrs. Jack Wilson, Mrs. Roy Newman and Dr. Ralph Eaker of Shelby and William F. Eaker of Gastonia. She was the daughter of the late Mr. and Mrs. Omar Rollins.

Funeral services were conducted at First Methodist Church and interment was in Rose Hill Memorial Park.

Woman's Society of Christian Service
First Methodist Church, Lawndale

★

MRS. ESTHER BRAUDWELL COX

We, the members of the Woman's Society of Christian Service of the Wendell Methodist Church, Wendell, N. C. wish to pay tribute to the memory of Mrs. Esther Braudwell Cox, who passed away on January 23rd, 1968.

Funeral services were conducted at the Wendell Methodist Church at 11 a.m. on January 25th by the Rev. R. Norman Knight, her pastor, assisted by the Rev. H. L. Harris. Then at 3 p.m. further services were held at the Jordan Memorial Methodist Church in Ramseur, N. C. by the Rev. Robert E. Early.

Mrs. Cox was a charter member of the Wendell Methodist Church.

She married J. Preston Cox while teaching in Ramseur and made her home there for more than forty years until his death. Then she returned to Wendell to be near her people.

She was a highly respected teacher in Ramseur and Randolph County where she taught for many years. Also, she was very active in civic affairs. She helped form two book clubs in Ramseur and assisted in the organization of the city library.

Mrs. Cox was a loyal consecrated member of the Jordan Memorial Methodist Church in Ramseur, where she taught the Woman's Bible class for years. She knew her Bible and loved books.

She was a faithful worker in the Woman's Society of Christian Service where she served as president, zone leader and in many other capacities. She was many times teacher of the Mission Study classes which showed her interest in the efforts to extend the cause of Christian missions.

When she returned to Wendell, she continued her interest and faithful work in Christian service. At the time of her death she was the chairman of Spiritual Life in the Woman's Society of Christian Service of the Wendell Methodist Church.

We can truthfully say she was a good friend and loyal worker.

As a token of our respect for her and her family, we are recording a copy of this memorial in the minutes of our Society, sending a copy to the North Carolina Christian Advocate, and a copy to the family.

Mrs. H. L. Harris
Mrs. H. M. Stott



MRS. ELDRA M. FLOYD, SR.

Mrs. Eldra M. Floyd, Sr., was born Susan Augusta Blake, March 23, 1894, near Lumberton, North Carolina—now RFD 5, daughter of William Owen Blake and Georgia Ann Phillips. She was the great niece of Reuben King, Robeson County's famous Civil War sheriff, killed by outlaw Henry Berry Lowry.

Augusta Blake attended Lumberton Graded Schools and Southern Industrial Institute in Charlotte. In 1916 she became Court Reporter for the Robesonian. One of the then employees said of her: "Augusta is the epitome of a Christian woman."

Prior to marriage to Eldra Moore Floyd, Sr., she was employed by the Lumberton Post Office as a clerk and worked as a bookkeeper for L. H. Caldwell, merchant in Lumberton. In 1918 she also served as clerk to the Selective Service Board in Lumberton. She married Mr. Floyd October 4, 1919 at the home of the Rev. Mr. R. A. Bruton, a Methodist minister in Lumberton.

Eight children, four sons and four daughters, were born to bless this Christian couple: E. M. Floyd, Jr., Lawrence Blake Floyd (killed in Korea in July, 1951), Druid Page Floyd, Eugene Ross Floyd, Mrs. Walter (Marguerite) Shaw, Mrs. Terrence (Kathleen) Edwards, Mrs. Sherwood (Betty Ruth) Hinson, and Mrs. Jack (Christabel) Britt. There are twenty-two grandchildren and one great grandchild.

In the community in which she lived near Orrum, she served as secretary of the Grange, of the Parent-Teachers Association, of the Proctorville Home Demonstration Club. She was a member of the Eastern Star and the Gold Star Mothers. For nearly fifty years she was an active member of the Bethesda Methodist Church. As church historian, she succeeed in getting a printed history of the church, one of the state's oldest. She strongly supported the Sanford Jenkins Circle of the Woman's Society of Christian Service of which she was a member. As a Steward at Bethesda, she practiced her stewardship as a tithing Christian. Mrs. Floyd loved her God and His Church. Her life was a living example of that love!

Mrs. Floyd served as secretary-treasurer for the Reuben King Reunion, a group representing one of the oldest and most respected families in Robeson County.

On January 13, 1968 Augusta Blake Floyd —aged 73—having lived a rich and complete life died a most peaceful death while asleep. Her funeral was conducted at the Prevatte Funeral Home in Fairmont, N. C. The Rev. Mr. Paul G. Bunn, minister of Bethesda Methodist Church officiated. The organ was played by Mrs. Tommy L. Jones, and Mrs. Billy Mitchell sang "Beyond the Sunset." Mrs. Floyd's circle, the Sanford Jenkins Circle, served as Flower Girls. The Pall Bearers were relatives: Larry Floyd, Michael Floyd, and Vincent Hinson, grandsons; Jerry Johnson, grandson-in-law; and Jimmy Blake and Hutaff Blake, nephews.

The theme of the funeral eulogy was, "Being dead, yet she speaks."

★

MRS. MARY GRINDSTAFF

We, the members of the Woman's Society of Christian Service of Ebenezer Methodist Church of Old Fort, N. C., wish to pay tribute to one of our most faithful and beloved members, Mrs. Mary Grindstaff, who passed away Feb. 1, 1968, after an extended illness.

Mrs. Grindstaff, or Ma Staff, as she was called, will long be remembered for her love, sincerity, and devotion to family, friends and church. She always was ready with words of encouragement not only to you but for the upbuilding of God's Kingdom. Love the Lord with all your heart, mind and strength, read His word and do as it says were often heard when talking to her. At the age of 86 she had devoted 73 years to her Lord and Master. Though she passed from our midst she shall live on in our lives for the many things she taught us and having known her great faith in God.

And to her family, all members of our church, may we say we're glad that you are part of our church. Your mother was indeed the greatest when it comes to knowing a servant of God.

MA STAFF

A friend and inspiration to me,
That was Ma Staff, you see.
Ever singing her praise of Him
Though her physical strength was growing dim.
Keep clean thy heart and strong thy faith
For our Saviour is truly great.
Read your Bible every day.
Kneel in prayer, new strength you'll gain along life's way.
Love the Lord with all your heart,
He will ne'er from you depart.

Words of courage she gave to me—
Always saying, "Love the Saviour and to Him be true."
Just to visit with her a little while
And to be greeted by her smile,
To hear from her words of wisdom, too,
Saying, "Be kind in all you do."
Ma Staff, a pillar of rock that ever stood
For her Master, the Good Shepherd;
A mother, grandmother and good friend,
Served her Saviour to the end.

She was a light to all who knew
Her saintly ways in all she'd do.
Shouting the praises of the Saviour Divine,
An inspiration, this friend of mine.
Her memory will be with me to stay,
Then on that great and glorious day,
Side by side we'll stroll Heaven's shore
And sing our Savior's praises evermore.
She's waiting and watching by her Savior's side,
For you and me to cross the tide.
Then the gate will open wide
And all whom she loved will come inside.

Mrs. Bertha Fohl
President, WSCS
Ebenezer Methodist Church

◇ ◇ ◇

Uniting Churches Named

Messiah Methodist Church is the name chosen for the new congregation, formed from Bethel, Russell's Chapel and Zion Methodist churches in Lincoln County.

On Feb. 11 the three official boards met and elected a building committee and a board of trustes. The building committee members are David Abernethy, chairman; Rhyne Reep, vice-chairman, Mrs. Faye White, secretary; Ervin Carpenter, Donald Houser, Mrs. Dianne Reep, Loy Reep, Eugene McConnell and E. C. Rhyne.

Members of the board of trustees are Harold Houser, chairman; Eugene McConnell, vice-chairman; Miss Helen Jonas, secretary; John Hill, treasurer; Ervin Carpenter, Mrs. Frank Scronce, William Spencer, Carl Avery and David Abernethy.

A financial campaign for funds to construct the new church building will be conducted by the Rev. Rollin Gibbs of Statesville. He will organize the campaign next week, and then return on April 7 for the concluding week of the drive.

Woman's Activities

N. C. CONFERENCE

Mrs. H. W. Doub

ELIZABETH CITY DISTRICT

The Elizabeth City Executive Committee of the Woman's Society of Christian Service met at the home of Mrs. Eddie Harrell in Hertford, with Mrs. Beulah Gaylord, district president presiding. The meeting was opened with prayer by Mrs. Gaylord. There were 21 members present.

Mrs. Roy Miller, district treasurer, gave her report and stressed the need to concentrate on the pledge for the coming year.

Mrs. L. L. Gibbs announced plans are being made to have a workshop on Africa April 29-30.

Mrs. Rena Tillett, membership secretary, asked that the correct number of members in the 59 district societies be sent in the reports. It was suggested that packets be given new members of local churches.

Mrs. F. A. McGrogan announced that a treasurer's kit had been sent to each local president. It was voted that each member of the executive committee pay one dollar per year to be given to Missions in memory of deceased members of families of the district officers.

A letter was read from Mrs. Elbert Taylor accepting the nominations of delegates to the Southeastern Jurisdiction meeting.

Mrs. L. A. Green reported for Spiritual Life that she had received 47 reports, and Mrs. Eddie Harrell, chairman on Nominations, said all offices were now filled.

Mrs. Callie McPherson, chairman of Public Relations, said there should be more reporting by societies to the local newspapers.

Dates to be stressed were as follows: Annual Meeting at Edenton Street Methodist Church, Raleigh, March 26-27; district meeting at McBride Church, South Mills, on April 16; Spiritual Life Retreat, Louisburg, June 12-13; School of Christian Mission, Methodist College, Aug. 3-4 and 5-9.

After grace by Mrs. L. A. Green, luncheon was served by Mrs. Harrell.

Mrs. Callie McPherson
Dist. Sec., Public Relations

GOLDSBORO DISTRICT

The Executive Committee of the Goldsboro District Woman's Society of Christian Service met in Salemburg Feb. 6. Mrs. E. C. Thompson, district president, called the meeting to order. Mrs. Cecil Pate, secretary of Spiritual Life Cultivation, opened the meeting with a devotional thought on "The Christian As A Citizen, Community and World-wide."

All district officers made a fine report about their work. It was announced that Mrs. Roland Hales of St. Luke Church, Goldsboro, had been selected to attend the Southeastern Jurisdiction meeting in Birmingham on Feb. 21-23.

The district meeting will be held at Daniel's Memorial Church. Plans were made for all subdistrict meetings in April.

Following the adjournment for lunch, Miss Bernice Ballance, the deaconess doing rural work in the Salemburg Area, gave a glowing report of her work. Beulah Church organized a Woman's Society on Feb. 5. This makes 21 societies out of the 22 churches in this subdistrict represented in the Woman's Society of Christian Service.

The group then went on a tour of the five churches Miss Ballance works with, and this was most interesting. Andrews Chapel is believed to be the oldest church in this district, dating back to 1785. They now have an enrollment of about 65. Salemburg is the newest church, being organized in 1956. Beulah is the home church of Joan Stanford, who is one of our missionaries. It is one of the few one-room churches left today. McGee was almost abandoned a few years ago, but was revived and is now planning a building program. Coharie Church is the Indian church, and most of it was actually built by the pastor and the Indians. It is still small with only about 20 members but it is growing. Three of these small churches are using the new Sunday School material to a great advantage. They have all improved in interest, size and a great spiritual awareness since Miss Ballance has been working with them.

Mrs. A. M. Benton
Dist. Chmn., Public Relations

TENTATIVE LEGISLATION PROGRAM FOR 1969

Mrs. D. K. Fry, secretary of N. C. Conference Christian Social Relations and chairman of the Legislative Program announces that the following three issues will be voted on at the Annual Meeting, March 26-27.

1. *Mandatory Licensing of Day Care Facilities.* The State Board of Public Welfare, working with other agencies, stresses the need for mandatory licensing along with adequate inspection. This is imperative since more women will have to leave their children in order to work. North Carolina needs to regulate this growing industry on a state-wide basis now, in order to protect its greatest resource—its children.

2. *Abolishment of the Death Penalty*—As North Carolina law now stands, the death penalty can be imposed for first degree murder, rape, first degree arson and first degree burglary. The Legislative Council is working for the repeal of this law. Some progress is being made.

Those who oppose capital punishment state that the death penalty is not an effective deterrent and that it ignores modern rehabilitation methods. It often punishes beyond remedy some who are later proved innocent, that it falls on the poor, the ignorant, the friendless, the Negroes and that it is outright legalized killing.

The State Legislative Council has added its voice to those who favor abolition and should continue to do so.

3. *Support of Consumer Protection Legislation*—Consumer credit in North Carolina is growing. It is an unregulated business since our state has no statutory law which protects the consumer in credit purchases. Forty other states have laws which provide a measure of credit protection and such federal legislation is now pending.

The North Carolina Legislative Council favors a law that would protect and provide safeguards for the consumer by adequately regulating the consumer transactions of all lending and credit institutions. The public has a right to such protection.

★

W. N. C. CONFERENCE

Mrs. John C. Wright

TRAINING DAY IN STATESVILLE

The Woman's Society of Christian Service of the Western North Carolina Conference has set March 23 as a special training day for district officers and leaders to come to Statesville to prepare for the Annual District Meetings to be held during April and May.

The meeting will be held at Race Street Methodist Church, Statesville, from 10 a.m. until 4 p.m., with a coffee hour beginning at 9:30 a.m.

The day's program will feature "A National Seminar in Miniature," centering around Human Rights, the basic theme of the year.

Leaders for the day will be Mrs. H. M. Russell, Morristown, Tenn., president of the Southeastern Jurisdiction Woman's Society, and Miss Peggy Billings, New York, secretary in the Section of Christian Social Relations of the Woman's Division of the Board of Missions.

Each district is asked to send eight representatives to the training session and these persons will return to their districts to serve as a nucleus for planning a team to present "A National Seminar in Miniature" at each District Meeting, adapting their experiences to the needs of their respective districts.

The district representatives include these district officers: president, vice-president, secretaries of Christian Social Relations and Spiritual Life Cultivation, plus four other representatives, two of which are to be representatives from the North Carolina-Virginia Conference. The Wesleyan Service Guild is included in the day.

Each one who attends is asked to bring sandwiches. The hostess church will furnish a salad and coffee.

The Sub-Committee on Leadership De-

velopment in charge of the day's program include Mrs. Gilreath Adams, Jr., Mrs. Leslie Barnhardt, Mrs. Fletcher Nelson, Mrs. C. C. Herbert, Jr., Mrs. Howard Johnson, Mrs. Paul Feezor, Mrs. J. Z. Watkins and Mrs. Carl Worthy.

Mrs. Adams, who is the chairman, issued this statement: "We feel that every local woman should be looking forward with anticipation to the opportunity she will have to become a bettter informed and more concerned Christian as she participates in her district's National Seminar in Miniature, and that every Methodist woman will be 'in mission' as she enlarges her horizons to the rights of all human beings."

DAY APART SERVICES

Four districts have planned Day Apart Services during the Lenten season.

On March 13 the women of the *Salisbury District* gathered in Salisbury for a worship program with Mrs. C. C. Phillips, Charlotte, as leader.

On March 20 the *Thomasville District* will have its Day Apart Service at First Methodist Church, Lexington, with Mrs. C. C. Phillips as leader. Mrs. A. N. Weisner, Jr., Lexington, is in charge of arrangements.

On March 26 the *Asheville District* will have two Day Apart services. At 10 a.m. the women of Sardis Methodist Church on the Brevard Road will be hostess for the two-hour worship program. At the 7:30 p.m. service the women of the Asbury Methodist Church will be hostesses. Mrs. C. C. Norton, pastor of the Edneyville Methodist Church, will be the devotional leader, and Mrs. Donald C. Davis, district secretary of Spiritual Life Cultivation, will assist.

On April 4 the women of the *Charlotte District* will gather at the Methodist Home in Charlotte for their Day Apart Service. Mrs. P. H. Gillespie, district Spiritual Life Cultivation secretary, will be in charge of this meeting.

LOCAL WOMEN ATTENDING SEJ MEET

Several local women in the districts were chosen to attend the 28th Annual Meeting of the Woman's Society of Christian Service in Birmingham, Ala.

A list of some of these was published prior to this time. Others who attended included Mrs. Howard Campbell and Mrs. W. A. Wood, Charlotte District; Mrs. Arnold Black and Mrs. Carl Hartman of the Gastonia District; Mrs. A. O. Funderburk and Mrs. W. I. English of the Greensboro District; Mrs. Carter Holbrook of the High Point District; Mrs. Van Dillon, Jr., and Miss Fannie Lee Pruitt of the North Wilkesboro District; and Mrs. James Ringley of the Winston-Salem District.

Mrs. A. B. Johnston of North Wilkesboro also attended.

LIT-LIT OFFERING

The Wesleyan Service Guild of the WNC Conference contributed a total of $13,908 to missions during the past quarter, according to a report in the current issue of Guild-O-Gram.

Included in this total were four special items, in addition to their mission pledge of $8,672. The special gifts included $1,577 to World Literacy and Christian Literature

(Continued on page 15)

• CALENDAR OF COMING EVENTS •

NOTE: If any of the meeting dates or places are in error, please inform the ADVOCATE immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

Mar. 14-21: General Executive and Executive Committees of the Divisions, Board of
Mar. 21-22: Interconference Commission on Campus Ministry, Methodist Student Center, Duke University, Durham
Missions, and Joint Commission, New York, N.Y.
Mar. 25-30: Annual Meeting, Dept. of Education for Mission, NCC, Philadelphia, Pa.
Mar. 25-30: SEJ Workshop on Church's Ministry in Leisure and Reccreation, Leesburg, Fla., Methodist Youth Camp.
Apr. 21-May 4: Uniting Conference, The Methodist Church, Dallas Civic Center, Dallas, Texas

NORTH CAROLINA CONFERENCE

Mar. 16-22: Senior High U.N.-Washington Study Tour
Mar. 20 : Committee on Christian Higher Education, Methodist Building, Raleigh
Mar. 21 : Commission on Christian Vocations, Methodist Bldg., Raleigh, 10 a.m
Mar. 23 : Bishop's Meeting with Young Methodists, Edenton St. Church, Raleigh
Mar. 23-24: Wesleyan Service Guild Annual Meeting, Fairmont Church, Raleigh
Mar. 26 : Vacation Church School Institute
Mar. 26-27: WSCS Annual Meeting, Edenton Street Church, Raleigh
Mar. 27 : Vacation Church School Institute
Mar. 28 : Vacation Church School Institute
Mar. 29 : Vacation Church School Institute
Mar. 30 : Bishop's Meeting with Young Methodists, St. James Church, Greenville
Mar. 31 : Raleigh District Conference
Apr. 1- 2: Board of Ministerial Training and Qualifications, St. Paul, Goldsboro
Apr. 1 : Vacation Church School Institute
Apr. 2 : Vacation Church School Institute
Apr. 2 : Workshop on "The Church Confronts Extremism," Edenton Street Church, Raleigh, 10:30-4:00 p.m.
Apr. 3 : Board of Missions, The Methodist Building, Raleigh, 2 p.m.
Apr. 3 : Board of Evangelism, The Methodist Building, Raleigh, 10 a.m.
Apr. 3 : Vacation Church School Institute
Apr. 3 : Board of Ministerial Training and Qualifications, Duke Memorial Church, Durham, 9-3 p.m.
Apr. 3 : Board of Hospitals and Homes, Methodist Home for Children, Raleigh, 10
Apr. 4 : Annual Board of Education Pre-Conference Meeting, Meth. Bldg., Raleigh
Apr. 5 : Board of Christian Social Concerns, Methodist Building, Raleigh, 10 a.m.
Apr. 6 : Bishop's Meeting with Young Methodists, Haymount, Fayetteville
Apr. 8 : Inter-Board Coordinating Council
Apr. 16 : Board of Trustees, Methodist Retirement Home, Executive Committee, 10:30 a.m., Board meeting, 2 p.m.
Apr. 17 : Board of Directors, Methodist Foundation, Methodist Building, Raleigh, 2:30 p.m.
Apr. 18 : Commission on Town and Country Work, Spring Meeting, Methodist Bldg., Raleigh, 9:30 a.m.
Apr. 20 : Board of Lay Activities, Spring Meeting, Methodist Building, Raleigh
Apr. 23 : Vacation Church School Institute
Apr. 24 : Vacation Church School Institute

WESTERN NORTH CAROLINA CONFERENCE

Mar. 15-16: Workshop on Ministry, Charlotte, Providence Church
Mar. 22-23: Workshop on Ministry, Winston-Salem, Burkhead Church
Mar. 29-30: Workshop on Ministry, Asheville, Central Church
Mar. 30 : Workshop for Through-the-Week Leaders of Nursery and Kindergarten Schools, Gastonia, First Church
Apr. 2 : Board of Evangelism, Lexington
Apr. 2 : Annual Meeting, Commission on Town and Country Work, Statesville Methodist Building, 10 a.m.
Apr. 5 : Board of Hospitals and Homes, Winston-Salem, Children's Home, 10 a.m.
Apr. 5- 6: Christian Vocations Testing and Guidance Clinic, Greensboro College
Apr. 16 Thomasville District Conference on Christian Education, Lexington, First Church, 7:15 p.m.-9:30 p.m.
Apr. 18 : High Point District Conference on Christian Education, High Point, Wesley Memorial, 7:15 p.m.
Apr. 22 : Winston-Salem District Conference on Education, Winston-Salem, Centenary Church, 7:15 p.m.
Apr. 22-23: Retreat for Candidates for Admission into Full Connection, Statesville
Apr. 23 : Greensboro District Conference on Christian Education, Greensboro, Christ Church, 7:15 p.m.
Apr. 23 : Albemarle District WSCS Annual Meeting, Albemarle, Main St. Church
Apr. 24-25: Meeting of Board of Ministerial Training and Qualifications, Statesville



MRS. CATHRINE VICK

Dear Girls and Boys:

Today we shall learn the third stanza of the hymn on page 501 in the Methodist Hymnal. Here are the words:

"We've a message to give to the nations,
That the Lord who reigneth above,
Hath sent us his Son to save us,
And show us that God is love."

The two main ideas in this stanza contain the message that we should share each day with everyone we meet. *God sent Jesus to show us how to live* and *God is love*. When we really believe these words, it will make a difference in the way we speak and act. What we say will show that we speak in love; what we do will show that we are loving people. This is the message we would like all the world to know and believe. When everyone learns to speak and act with love, we can all live together happily.

AUNT CAY

MR. ROBIN'S, "THANK YOU"

Joan and Diana loved to play house. Every morning they brought their dolls, Bella and Betty, and all their dolls' clothes to Diana's front porch, where they set up housekeeping. Sometimes Joan's house was on one side and Diana's on the other, and sometimes they lived together. But they played without quarreling, and had lovely times. Now and then Diana's mother would call them inside to a tea party and they would drink cocoa from the pretty rose-bud tea set and eat tiny sanwiches which Diana's mother had made.

One morning when Joan and Diana had just tucked Bella and Betty snugly into their carriages for a ride to the store around on the back porch, they saw a big fat robin sitting on the railing. He seemed to be looking for something, for he turned his head this way and that, and made funny chirping sounds.

"Sh!" whispered Joan. "There's Robin Redbreast. Let's watch him."

The two little girls stood very still and watched. The robin watched them, too. Then he flew back and forth across the porch and at last lit on a ledge of one of the porch posts.

"Oh, Joan!" Diana whispered. "Look! I think maybe he's going to build his house there."

"Let's go sit on the door-step. Then he will know we won't hurt him," suggested Joan.

For a long time they sat there on the steps. They were very quiet, and only whispered when they wanted to talk. They were careful not to frighten the robins—there were two of them now. Mr. Robin had gone away and brought Mrs. Robin back with him, telling her that he had found a fine place to build a nest. At first they kept watching the two little girls. But when they saw how quiet they were, the robins seemed to forget about them and began to fly back and forth, building their home. They worked very hard. They brought sticks and long pieces of grass and wove them in and out. They had trouble finding things for building. They looked everywhere. Finally Mr. Robin chirped loudly. Quick as a flash he flew down to the porch railing where Joan had hung her dolly's wash. He began tugging at something. It was the pink ribbon in her dolly's night dress.

"Oh!" whispered Diana. "Look! He's taking Bella's pink ribbon!'

"Never mind," Joan whispered back. "I guess he wants to make his house pretty. Let him have it."

But when Mrs. Robin flew down to Betty's carriage and began to pull at the fringe on the blanket, they did have a laugh. She pulled so hard. But she could not pull the threads loose.

The next day when Joan and Diana came to play they saw that the nest was all finished. They played quietly so as not to frighten the robins, who soon flew in and out without even looking to see whether the little girls were there.

One day they noticed that Mrs. Robin sat on the nest all the time. Mr. Robin brought her nice big worms to eat, and he sat on the railing and sang to her. So of course they knew there were eggs in the nest and that Mrs. Robin was keeping them warm.

It was that same morning that a big gray cat came prowling around the porch. He looked at Mrs. Robin, and he licked his lips with his pink tongue. Mrs. Robin called excitedly to Mr. Robin who hurried home and scolded the old gray cat.

"He wants Mrs. Robin for his lunch," cried Diana; "let's chase him away."

So they chased the old gray cat away down the street.

In the morning when Diana woke up she heard a noise outside her window. She sat up and looked outside. It was Mr. Robin singing on a tree. He seemed to be trying to tell her something. Diana did not know what he was saying. But you may be sure he was trying to thank her for saving Mrs. Robin from the old gray cat.

—Adapted

A CORN PALACE

We thought about birds in our story and I want to tell you about a building I have read about that is decorated every year just for the birds. It is a large building covered entirely with corn of fifteen to twenty different colors. The Indian corn is grown in light and dark reds, the squaw corn comes in shades of lavender, pink, and blue. Then there are ears of corn in red, yellow, and white.

This building is called the Corn Palace and is at Mitchell, South Dakota. It is the only such building in the world. Every year the Corn Palace is redecorated. The work starts just as soon as the corn in South Dakota is ready to harvest. It takes thousands of tons of both corn and grains to decorate the Palace and many workers to do the job.

The outside of the building is a grand feeding station for the birds. No bird anywhere in the area ever gets hungry even in the coldest weather. The birds play havoc with the decorative scheme and that is why it must be redecorated each year.

WHO ARE THEY?

Below are the descriptions of some people in the Bible. The last letter in each person's name is the first letter of the next one. Can you tell who they are?

1. The first man.
2. Moses' sister.
3. Took Judas' place.
4. Jonathan's father.
5. A seller of purple.
6. A king of Israel.
7. Joseph's younger brother.
8. An Old Testament book.
9. King when Jesus was born.
10. A shepherd boy.

JUST FOR FUN

"I guess my pop must have been pretty bad when he was a boy," one little lad said.

"Why?" asked his pal.

"'Cause he knows what questions to ask when he wants to find out what I have been doing."

ANSWERS FOR LAST WEEK

Hosea; Jesus; Moses; Joshua; Joseph; Tarsus; Samson; Jerusalem; Ephesians.

Woman Minister Is Asset to Team of Volunteers

By Donald W. Haynes

One of Methodism's few lady ministers was part of a team of 22 western North Carolina men and women who gave volunteer labor in the building of a church structure for St. Croix Methodists at Christiansted in the Virgin Islands.

The Rev. Mrs. Clete (Lucy) Norton went officially with the duties of cook and spiritual leader. Actually, she was the leaven in the loaf who added a depth of fellowship and a dimension of personal magnanimity, in addition to her "official" role.

The Rev. Mrs. Norton has been the pastor for the Edneyville Charge— Edneyville and Fruitland churches—of the Asheville District, Western N. C. Conference, since June of 1966. She is the wife of a real estate broker and the mother of three children.

Her husband, at St. Croix with her, enjoys his role in his wife's mission and says, "I guess I'm the preacher's wife. We are often introduced as 'The Rev. and Mrs. Norton'."

In her work at St. Croix, Lucy found many opportunities for the Christian ministry often closed to male clergymen. For instance,after delivering radio devotions, she was often called by St. Croix women who had deep moral personal problems they were unable to share with men.

She talked with hostesses of St. Croix' loveliest homes, she gave encouragement to the two young U.S.-2 Methodist missionaries, she brought joy to a kindergarten class of five-year-olds, and she preached through an interpreter to a Spanish-speaking congregation.

Lucy endured rats, 5 a.m. risings which came quickly after noisy team members talked late into the night, worked with the other women team members in doing the laundry, cooking and housekeeping, and delivered moving devotionals at vespers as the chaplain for the group.

The Rev. Mrs. Norton became a lady of the cloth after serving for four-and-a-half years as the educational asssistant for First Methodist Church in Hendersonville. Her ministry, she says, was launched after her husband and her children—Pat, Shirley and Bill—insisted she say yes to the bishop's request that she become pastor for the Edneyville Charge.

Church work is not new to her. She was heavily involved in the district and Conference program of the Woman's Society of Christian Service. She was secretary of spiritual life cultivation for the Asheville District and also district president of the WSCS. She later served as Conference secretary of spritual life cultivation.

At St. Croix she joined the other team members in a group relationship that had communal life and a daily exposure to the problems of humor, accomplishments and tensions of "pilgrims in a foreign land."

The team members returned to North Carolina on March 2. They had been in St. Croix since Feb. 17 constructing a community center for Methodists who are led by Dr. and Mrs. John Stroud, former leaders of Cherokee Methodist work in western North Carolina.



Mrs. C. G. Norton

The Rev. Harley Dickson, superintendent of the Waynesville District of the Western North Carolina Conference, was overall coordinator of the work. Another group of volunteer western North Carolina laborers worked on the island from Feb. 3-17.

There are 14 religious denominations on the island. There are four Methodist groups: African Methodist Episcopal, African Methodist Episcopal Zion, British Methodist and American Methodist.

American Methodism, through the ministry of the Rev. Dr. and Mrs. Stroud and two U.S.-2 missionaries, are serving within the religious vacuums among the "continentals" (wealthy or retired people from the States) and the "aliens" (desperately poor immigrants from other Caribbean islands).

This calls for a bi-lingual ministry and two Sunday services—one in Spanish and one in English. It calls for a weekday kindergarten, an intensive visitation program, and much pastoral work and personal counseling.

Methodism's opportunity for a greater ministry will be enhanced with a second base of operations in the Island's second city — Christiansted. It is here that the building teams helped bring Pastor Stroud's dream to reality.

Here he will start a second kindergarten; he will add a Spanish-speaking pastor who is a Cuban exile, and he will bring the Church into a community where 28 new homes are being built (100 homes having been constructed in the last year) and 77 new apartments are under construction. In addition, 300 new homes are planned imminently.

It was toward this end that western North Carolina Methodists rose at 5 a.m daily, worked a nine-hour-day in boiling sun, slept in century-old quarters that are literally infested with rats, and became a self-sustaining community through the efforts of four women who cooked, laundered and shopped for 19 men.

And amazingly, we all enjoyed it hilariously!

The Rev. Mr. Haynes, pastor of the First Methodist Church in Franklin, was co-leader of this mission building team.

Woman's Activities

(Continued from page 13)

(the Guild Christmas Lit-Lit project), $1,117 for the Call to Prayer and Self-Denial offering, $434 for the Larry Sink Fund, and $275 in special memberships.

In total giving the Charlotte District Guild stands first, the Greensboro District Guild second and the Thomasville District Guild third

SE JURISDICTION DEACONESS ASSOCIATION

The annual meeting of the Southeastern Jurisdiction Deaconess Association was held Feb. 23-24 in Birmingham, Ala. The meeting was in conjunction with the annual meetings of the SE Jurisdiction Woman's Society of Christian Service and Wesleyan Service Guild.

Delegates to the meeting voted for a change in by-laws to change the Association title to Southeastern Jurisdiction Association of Deaconesses and Home Missionaries. Home missionaries will now be active members of the Association with voting privileges.

Officers for 1968-1972 were elected as follows: president, Miss Susan Carmichael, Miserheimer; vice-president, Miss Nola Smee, Biloxi, Miss.; secretary, Miss Mona McNutt, Nashville, Tenn.; treasurer, Mr. Eugene C. Calhoun, III, Cedartown, Ga.; representative to National Commission on Deaconess Work, Miss Addie Mae Jamieson, Johnson City, Tenn., and jurisdiction ministerial representative to the National Commission, Dr. Harold Buell, Gainesville, Florida.

On Saturday morning Monsignor Francis Wade, editor of *The Catholic Weekly* of Birmingham, spoke to a joint session of the Deaconess Association and the Guild. On Saturday afternoon Dr. J. Otis Young, associate publisher, The Methodist Publishing House, addressed the delegates on "Winds of Change in The Methodist Church." Mrs. W. B. Landrum of Atlanta, regional secretary of the Woman's Division of the Board of Missions, was the final speaker on Saturday afternoon. Her topic was "New Wine in Fresh Wine Skins."

✧ ✧ ✧

Some work without worshiping and others worship without working, but Christians should do both.

Allan H. Ferry

6½%

REGISTERED FIRST MORTGAGE CHURCH BONDS

For Information Call or Write Today:

Church Investors

DeKalb-Peachtree Airport
Atlanta, Ga. 30005
PHONE 451-5431

METHODIST NEWS ROUND-UP

METHODIST CENTER CHAPEL CONSECRATED

The Wesley Memorial Chapel at the North Georgia Conference Center in Atlanta was recently consecrated, with its furnishings being given by friends in honor of John W. Whatley.

The Center, besides housing all of the offices of the North Georgia Conference, is also occupied by officials of the Southeastern Jurisdiction, the resident bishop for the Atlanta Area, and by various other church agencies. Indebtedness on the Center is about $650,000, while the value of the property is estimated to be upwards of $1,500,000.

★

BRITISH METHODISTS EXPRESS CONCERNS

The Methodists of England have made it clear they will engage in no union with the Anglican Church that would require them to break their ties of fellowship with Methodists around the world, Dr. Leslie Davison said in meetings at the Methodist General Board of Evangelism headquarters in Nashville, Tenn., Feb. 28-March 1.

Dr. Davison said efforts at unity in England are related to the church's evangelistic concern. Many churches, he pointed out, are dying in their separation. "Unless we wake up and evangelize, we are going to find ourselves having less significance in the world than we now have, and our significance is already being threatened and reduced," he said.

Meanwhile, in London a prominent Methodist was quoted as forecasting a definite split in British Methodism, whether it votes for or against the union. Dr. Rupert Davies, principal of Wesley College in Bristol, indicated that rejection of the union will result in the more serious cleavage.

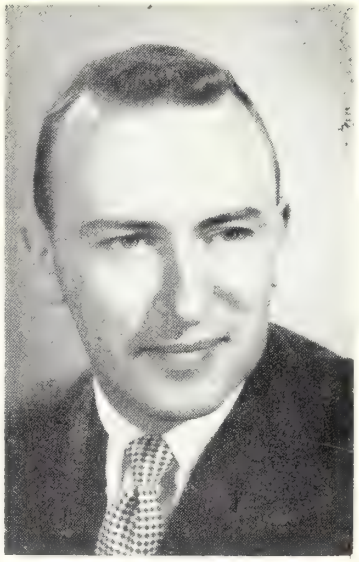
☆

AMERICAN UNIVERSITY OBSERVES ANNIVERSARY

The 14,000-student American University, Washington, D.C., celebrated its 75th anniversary on Feb. 24. Approval for establishment of the institution was given by the Methodist Episcopal Church's General Conference in 1892, and the charter for its establishment was secured the next year. However, it did not actually begin operation until 1914.

The school's greatest growth has come since 1952, when Dr. Hurst R. Anderson became its president. He will retire this June after presenting the university's 20,000th degree. Dr. Harold H. Hutson, a member of the Western N. C. Conference, and former president of Greensboro College, is Provost and executive vice president of American University.

The new president will be Dr. George H. Williams, now executive vice president for planning and development at New York University. He is an active layman in the Episcopal Church, the first non-Methodist to head the school since its founding 75 years ago.



Dr. Roger L. Burgess

NEW HOSPITALS AND HOMES HEAD NAMED

Dr. Roger L. Burgess, Washington, D.C. has been named general secretary of The Methodist Church's national Board of Hospitals and Homes, Evanston, Ill., effective April 1. He will succeed Dr. O. E. Oeschger whose request for early retirement was granted by the board in January.

Formerly an associate general secretary of the Methodist General Board of Christian Social Concerns in Washington, Dr. Burgess has been executive director of Joint Action in Community Service there for the past year.

He was a staff member of the National Conference of Methodist Youth from 1950 until 1953 when he joined the staff of the former Methodist General Board of Temperance as editor of publications and director of communications.

★

SOCIAL CONCERNS BOARD ISSUES STATEMENTS

Recommendations for major policy statements by the forthcoming United Methodist Church on Vietnam, abstinence, dissent and church-government relations were made in San Antonio, Texas, Feb. 26-29 by the Methodist Board of Christian Social Concerns.

In brief, the board's actions included

Vietnam—The war "is clearly a stalemate. Further escalation will only prolong the stalemate at a higher level of destruction." It called also for de-escalation by all parties and for U S. willingness to negotiate with both North Vietnam and the National Liberation Front.

Abstinence — Recommended continued emphasis on abstinence from alcohol, but changing from a legalistic to a voluntary approach. Urged removal of legal requirements that ministers and members of official boards be abstainers and of the so-called "double standard" specifying that ministers refrain from the use of alcoholic beverages and tobacco.

Dissent—Renewed support for responsible dissent, for recognition of selective objectors to war and for qualified civil disobedience.

Church and government—Passed on to the Uniting Conference the report of a study commission on church-government relations, while urging that the report be widely used as a local church study guide. Reminded that the church should not endorse election candidates but "may properly speak out to the public and to its members providing facts, calling for action and stating its interpretation of Christian concern," including analysis of political platforms in relation to church positions. Held that "voting is generally speaking the responsibility of a good citizen," but "there are occasions when no reasonable choice is available" and the voter "may register a protest by abstaining."

Bishop Dwight E. Loder, in speaking to the board on the opening day of the meeting, declared that "God plays no favorites" and neither must the church in striving to meet the urban crisis.

He called for the church to use "religious power, . . . the power of love" to overcome urban problems. And, recalling the 1967 riots in his own city of Detroit, Mich., Bishop Loder warned that the church must respond quickly, "not to avoid the storm but because it is right."

He deplored the tendency to consider violence and race as the problems rather than as symptoms, and criticized the "rash of anti-riot legislation" as comparable to "building greater fire departments if no effort is being made to discover why and how fires begin." "If the church does not make every effort to reach the hostile, the bitter, the desperate, the oppressed, the rejected, by whatever avenue, then it cannot be guiltless when violence comes, as it certainly will come," the bishop asserted.

★

CHURCH UNION STUDIED IN RHODESIA

Ecumenical conversations looking toward the possibility of church union continue in Rhodesia, as well as discussions as to how churches can work more closely together.

Seavy A. Carroll, missionary and Methodist news correspondent for Rhodesia, reports that 29 representatives of the Anglican, United Church of Christ (Congregational), Methodist and Presbyterian churches recently attended the fourth Conference on Christian Unity in the capital of Salisbury. Several other churches sent observers, including Roman Catholic, Greek Orthodox, Evangelical Lutheran, Baptist, and the Overseas Mission of the Associated Churches of Christ in New Zealand.

★

BISHOP TIPPETT LECTURES AT SCARRITT

Bishop Donald H. Tippett, resident bishop of the San Francisco area, delivered the 1968 Fondren Lecture at Scarritt College, Nashville, Tenn., on March 7 as part of the 75th anniversary celebration of the college. His topic was "Evangelism — Anachronism or Challenge?" He is president of the Methodist Council of Bishops.

The next Scarritt lecture will be May 7 and will feature Bishop H. Ellis Finger, Jr.

DUKE UNIV LIBRARY
DUKE STA
DEC 8
DURHAM N C 27706

NORTH CAROLINA
christian advocate

VOLUME 113 GREENSBORO, N. C., MARCH 21, 1968 NUMBER 12

This Sunday You Can Join in Sharing

On Sunday, Methodists across the country will share with members of other denominations in an attempt to show God's love in action through sharing. This is the annual One Great Hour of Sharing, and your offering is the means of sharing.

Nearly one-half of the offering is used by the Methodist Committee for Overseas Relief. This emergency arm of the church allows Methodists to have a task force ready to send supplies and men any place in the world where disaster strikes.

One hundred international students are designated this year as Crusade Scholars. Coming from the United States and 17 other countries, these students are studying to prepare themselves for more adequate leadership in the church, business, professions, the arts, education, science, and other fields. Numbering 27 more scholars than last year, 62 of them are studying in schools in the United States and Puerto Rico, 14 are doing graduate study in 11 countries overseas, and 24 are in an African undergraduate training program.

Because of the military activity in the Far East, hundreds of thousands of U.S. servicemen are stationed or are passing through Japan, Korea, Okinawa, Bangkok, and Hong Kong. In these places the National Council of Churches, with support from The Methodist Church, operates servicemen's centers. When the language and culture are strange and a sense of loneliness sets in, a serviceman is tempted to turn to whatever recreation is immediately available. Christian chaplains at centers away from military bases offer a Christian alternative. Every month servicemen on leave, or with weekend passes, find in this program an opportunity for meeting and talking with the people of these lands and of sensing the worldwide fellowship of the church.

A part of the offering for One Great Hour of Sharing is designated for helping church extension projects in Puerto Rico, Alaska and Hawaii.

Through the cooperative efforts of 30 denominations, including The Methodist Church, more than 20 million dollars are given in the One Great Hour of Sharing. In this cooperative offering Americans show God's love in action.



One hundred international students are designated this year as Crusade Scholars. Since the start of Crusade Scholarships 22 years ago, 1490 scholars have been helped Training finished, they are giving significant leadership in their varied homelands



Brazilians learn shoemaking in an Assembly of God church near Recife, Brazil. Looking on is the Rev. Derwent Suthers, Episcopal priest who helps administer a program by which Brazilian churches aid such learning opportunities. Their organization, Diaconia, assists more than 120,000 Brazilians. U.S. churches help provide food for learners.



Poultry project in India launched by AFPRO (Action for Food Production) means better nutrition for these children, and a supplemental source of income for their father, a farmer, enabling him to be self-sufficient. AFPRO coordinates, supports and gives technical guidance to food production projects of church-related and voluntary agencies in India. U.S. Protestant churches contribute to these efforts with funds made available by One Great Hour of Sharing, CROP, the community appeal of Church World Service, and similar appeals.

⋆Carolina Briefs⋆

¶ Dr. Edgar H. Nease, Jr., pastor of First Methodist Church in High Point, will be the guest preacher for revival services at Rehobeth Methodist Church, Greensboro, April 21-25. Services are scheduled for 7:30 each evening.

¶ Methodists of the Asheville and Waynesville districts attended a local church-level public relations workshop in Groce Methodist Church, Asheville on March 14. The workshop was sponsored by the Commission on Methodist Information of the WNC Conference. The Commission, through four regional workshops during February and March, is seeking establishment of local church committees on public relations in a majority of the Conference's 1,200 congregations.



Dr. Wilson O. Weldon, editor of The Upper Room and a member of the Western North Carolina Conference, will be guest preacher for revival services at the Norlina Methodist Church, March 31-April 4. Services will begin at 7:30 each evening.



Dr. John R. Church of Winston-Salem will conduct revival services at Flat Rock Methodist Church, Stokesdale, March 24-31 Services will be at 7:30 each evening.

SCHEDULE OF SPECIAL SERVICES

Date	*Time*	*City*	*Church*	*Preacher*
Mar. 24-27	7:30	Concord	Kerr Street	Rev. Herman Duncan
Mar. 24-27		Gastonia	First	Bishop Earl G. Hunt
Mar. 24-28	7:30	Fayetteville	Christ	Rev. J. H. Bailey
Mar. 24-28	7:30	Wilkesboro	Wilkesboro	Dr. Cecil L. Heckard
Mar. 24-28	7:30	Asheboro	First	Dr. J. Clay Madison
Mar. 24-31	7:30	Stokesdale	Flat Rock	Dr. John R. Church
Mar. 31-Apr. 4	7:30	Spencer	Central	Dr. Frank Jordan
Mar. 31-Apr. 4	7:30	Norlina	Norlina	Dr. Wilson O. Weldon
Mar. 31-Apr. 4	7:30	Asheville	Trinity	Dr. Mark Depp
Apr. 7-10	7:30	Granite Falls	First Methodist	Rev. Julian Lindsey
Apr. 7-10	7:30	Winston-Salem	Centenary	Dr. Mark Depp
Apr. 7-10		Raleigh	St. Mark's	Dr. G. A. Foster
Apr. 7-10		Charlotte	Trinity	Rev. J. C. Grose, Jr.
Apr. 7-11		Winston-Salem	Ardmore	Dr. Clovis G. Chappell
Apr. 7-11		Charlotte	St. John's	Rev. Charles Herron
Apr. 7-12	7:30	Lexington	Erlanger	Rev. Jim Freeman
Apr. 10-14		Andrews	Andrews	Rev. Jack Waldrep
Apr. 21-24		Ahoskie	Ahoskie	Rev. Dewey Tyson
Apr. 21-25	7:30	Greensboro	Rehobeth	Rev. Edgar H. Nease, Jr



The Wilkesboro Methodist Church will have a series of Life Enrichment Services, March 24-28, with Dr. Cecil L. Heckard, of First Methodist Church, Hickory, as guest preacher. Mr. Sam Osborne, minister of music, will direct the congregational singing. Services will be held each evening at 7:30.

¶ Walter F. Anderson of Raleigh, a well-known Methodist layman, will conduct a revival at Canaan Methodist Church, Winston-Salem, April 7-11. Services will begin at 7:30 each evening.

¶ Rev. Thomas Stockton will be the visiting preacher for Lenten Revival Services March 31-April 3 at First Methodist Church, Valdese. The Rev. Mr. Stockton is pastor of Dilworth Methodist Church, Charlotte.

¶ Rev. Thomas C. McLean will be the guest preacher for revival services at the Concord Methodist Church, Catawba. Services will begin on March 31 and will continue through April 5. Rev. Mr. McLean is pastor of the Triplett Methodist Church near Mooresville.

OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

OLD HYMNALS—Good condition, make offer. Clyde Wyont, Rt. 2, Bessemer City, N. C.

NATIONAL ZIP CODE DIRECTORY — 35,000 listings U.S. & Possessions. $1.00 each postpaid. Troop 29, Boy Scouts, 116 Church St., Smyre, Gastonia, N. C. 28052.

WANTED—Director or Educational Assistant, in medium sized church. Write or call — Belmont Park Methodist Church, Charlotte, N. C. 28205.

WANTED: Full time combination organist-choir director to work with Junior and Senior High students. Contact Rev. Arthur Chamblee, The Children's Home, P. O. Box 993, Winston-Salem, N. C. 27102

GROUP CAMPING FACILITIES—Off Blue Ridge Parkway near Mt. Mitchell. For small groups, during summer only. Low rates, good facilities, beautiful setting, cool climate. Write Arthur Morgan School, Burnsville, N. C. 28714 or phone 704-675-4262.

NEEDED DIRECTOR of Religious Education. Would consider either sex. Church of 1400 members. Unlimited opportunity. Pleasant working conditions with all aids supplied. Write Rev. A. J. Cox, c/o First Methodist Church, Asheboro, North Carolina 27203.

NORTH CAROLINA

CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western North Carolina Conferences of The Methodist Church

ESTABLISHED 1855

James C. Stokes—Editor and Manager

Address all correspondence to P. O. Box 508, Greensboro, N. C. 27402

Second-class postage paid at Greensboro, N. C. Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., 429 W. Friendly Avenue, Greensboro, N. C. 27401

Single subscriptions, $3.00 a year; every family plan: each subscription, $2.50 a year. All subscriptions payable in advance. Obituaries and resolutions, $2.00 for the first 100 words; $2.50 per hundred for next 200 words; 3 cents per word for all over 300 words.

► *Issues and Opinions* ◄

An Appeal to the President

(The following paragraphs are excerpts from a letter to President Johnson.)

Now, our nation is caught in another phase of the world conflagration in faraway Vietnam. This war has developed into a vengeful, vicious, deadly war of attrition, unreasonable and unjustifiable in its present consequences. This is true, chiefly, for the reason that we are fighting, decimating, killing and destroying a small nation of people who are the victims, stooges, and dupes of Communism, not the real reservoirs of Communism—Russia and China.

Please, Mr. President, bring the Vietnam war to a stop. Whatever "face" is lost in doing so, in the passage of time, would bring us great equity by way of national goodwill and honor. Besides, it is our souls that must survive, not our face.

Rev. Grover C. Graham
Spruce Pine

★

The Frustration of Vietnam

Vietnam is an exercise in frustration. No matter where we turn or what we try to tell ourselves we come up with unanswered questions, with doubts and with fears. And those of us who love our nation feel this sense of frustration and pain more keenly than those who stand off at a distance and cast stones at us.

Our most perplexing problem about Vietnam is wondering what kind of action we will take personally. What is our stand? What is our decision and our choice?

To those of us who feel the call and conviction to be a follower of Jesus the Christ the frustration of Vietnam is almost beyond belief. We believe that the God revealed through the ministry of Jesus is one of love not war. We believe that God's heart must surely break when he sees the crown of his creation unable to live together in peace. How the heart of God must ache when he sees our great minds being used to turn out weapons of destruction rather than trying to combat hunger, disease and poverty. Surely God must regret the day he decided to give us freedom of choice. For we have misused this freedom so terribly.

As Christians, we know that God hates war just as much as we. We know that we should exemplify the love of Christ within our lives. We know that we should love our enemies. Yet we also know that our enemy would gladly kill us before we could love him. He would rejoice over the defeat of our nation and the destruction of our churches. All that we hold dear would be wiped away should we put down our arms as an act of love. But then we cannot even be sure if this would be an act of sacrificial love similar to Christ giving his life on the cross. Or whether such an act would merely be madness and folly. We find ourselves wondering how to love an enemy who will not be loved.

We wonder what God would have us to do. But we find no specific guidance. No chapter or verse from our Bible mentions Vietnam. We find that we are left on our own to interpret what Jesus meant about loving our enemies. And wondering if the love of God must not sometimes involve the use of force. The Christian feels this frustration because it seems that Vietnam presents him with a conflict of faith that he cannot answer. We cry out! "Is there any word from the Lord?" And the silence is deafening.

As citizens of America and as citizens of the Kingdom of God, we have no choice but to go beyond the feelings of frustration that haunt us. We have to take some kind of action. We have to make decisions and live by them. And knowing that all we can do is to hope that God will strengthen us when we are right and forgive us when we are in error.

We can do as so many of us have done . . . ignore Vietnam. We watch the news, read the papers and then pretend that Vietnam does not exist. We work and earn and try to save and hope that the war will leave us alone. But this is a solution that is no longer working for a great many of us. For this war will not leave us alone.

We can join with those who feel that we should use the power at our command. We are the only nation to have used atomic weapons on another people. Many feel that it is time to do so again.

Perhaps one atomic bomb dropped on Hanoi would convince the survivors to end the war before they were totally removed from the face of the earth. Or maybe Russia would respond to our atomic invitation with one of her own. And the world would see for the first, and no doubt the last time, the horrors of all out atomic war. It is a risk, but many feel that it is one worth taking.

If this does not appeal to us, we could cast our allegiance with those who recoil in horror at the thoughts of dropping an atomic bomb. Maybe we should accept the advice of those who advocate the complete withdrawal of our forces from Vietnam, the closing of our military bases around the world, the canceling of our mutual defense treaties with other nations and retreating to our own borders. After all we are powerful enough that no nation would dare attack us. It is not our responsibility to worry about these other nations. We are not the world's policemen. Let them defend themselves.

Two extremes: Total war or total withdrawal. As Christians, we ask ourselves, are these our only choices? Or can we not find another? There does seem to be another answer. It may be no more acceptable than the ones that have been presented. But for whatever it is worth, here it is.

We are in South Vietnam on the conviction that the Vietnamese people desire freedom and are willing to fight for it. We are also painfully aware that the army of South Vietnam is not an effective fighting force. Therefore, American troops seem necessary to keep South Vietnam from being overrun by the Communists. Our task, then, seems to be two-fold:

(1) To give the South Vietnamese time to prepare themselves for the defense of their country as we did in Korea; and (2) secondly, to train their army to use the weapons which we give them.

We should offer the South Vietnamese army the some intensive training that we give our own troops. Then as a South Vietnamese unit is trained it should be sent to replace an American unit and the American unit sent home. We train thousands of our own men a year to be good soldiers. It seems reasonable to assume that similar training of the South Vietnamese would enable thousands of our American boys to come home. And eventually only those needed for training would be left. The South Vietnamese would be well-trained, well-armed and defending their own nation as they should be doing now.

Two possibilities could happen as a result of this suggestion. (1) The South Vietnamese could refuse this type of training since it would mean that we would be assuming a certain amount of control over their army. Perhaps they would prefer to have us pour millions of dollars a day into their country and to do their fighting for them. If this happens, then we should pack our army and come home. Any people not willing to prepare themselves to defend their own homes and families would be a good addition to the Communist bloc.

The possibility also exists that a well-trained, well-equipped South Vietnamese army would still be defeated by the Viet Cong and the North Vietnamese. This is a chance we should take. And even if the Viet Cong should triumph, it would only be a matter of months before they discovered the true color of Communism and turned their talents as warriors on the North Vietnamese. Then it would be Russia, and not us, who would have to decide what kind of commitment to make.

As Christians, we cannot sit passively doing nothing in the face of the frustration of Vietnam. We have to let our leaders know what we are thinking and how we feel.

The only way we will ever discover God's will for our nation and for us in this crisis is to make some attempts at a solution. If they are of God, they will succeed. If they are of man, we will have to look again.

May God be with us in our search and in our response to his call for action.

Rev. John E. Davis, Jr.
Salem Church, Morganton

6½%

REGISTERED FIRST MORTGAGE CHURCH BONDS

For Information Call or Write Today:

Church Investors

DeKalb-Peachtree Airport
Atlanta, Ga. 30005
PHONE 451-5431

EDITORIALS

★

METHODISM HAS ROOM FOR MANY VIEWS

Bishop W. Angie Smith, writing in the *Oklahoma Methodist,* recently reminded his readers of the fact that The Methodist Church is a broad-viewed, inclusive denomination. "Every few months I write an article explaining that no individual, Board or Council of Churches can officially speak for The Methodist Church. Only the General Conference has authority to make any official pronouncement." He continued, "I receive letters practically every week by some concerned or confused persons (who) . . . have been disturbed by some article they have read. With the millions of members of The Methodist Church, there are many different and varied attitudes and points of view. Methodism is a democratic church, and there is room for those who do not all see alike on any question."

The bishop is certainly right. The Methodist Church is broadly inclusive. It does not set up narrow requirements for membership and then demand that everyone toe the mark in his views and convictions. John Wesley extended the right hand of fellowship to all who were one with him in spirit, even though they might be far from him in opinions.

It is especially important that we should keep this characteristic of our church before us at this time. All around us we hear widely divergent views expressed. We who are within The Methodist Church are keenly aware of these differences of opinion. Methodists run all the way from conservative to liberal on political, theological and moral issues. We cannot think of any controversial public issue upon which there are not Methodists in disagreement with each other.

But the true Methodist must keep an additional factor before him. Not only do we each reserve the right to hold our own personal opinions on many issues, but we freely grant the other person the right to hold his views. Nobody has a right to tell any of us "because you don't see eye to eye with me you should leave the church;" nor do we have the right to say that to anybody else in The Methodist Church. We emphasize the attitude of "live and let live." We recognize that conscientious Christians may disagree on issues. But we do not grant that any has the right to hate another, or to persecute another because of his contrary views.

Thus, within this one church of ours we have doves and hawks on Vietnam; we have strong "prohibitionists" on a variety of public issues, and also those equally strong for a permissive attitude. We have all political parties represented. We have Methodists who belong to rightist organizations, and Methodists who are affiliated with leftist groups. We have the rich and the poor—though fewer of the latter than used to be the case; we have the educated and the unlearned, the black and the white, the young and the old.

We know of no better organization in the world for people to learn to live together in harmony and good will than in The Methodist Church. This is partly because of our theology, in which emphasis is placed upon love for God and for one another. It is also partly due to the wonderful example set by John Wesley—who though he himself was persecuted, did not deal in kind.

Methodism in America was born at about the time our nation was born, and the two have grown up together. Methodism took to itself the young nation's love for freedom and its democratic processes. Even as the nation become a melting pot into which varied peoples and cultures were thrown and came out a united people, so with The Methodist Church.

In our day and time, The Methodist Church is again asserting these same basic principles. We are breaking down the meaningless wall which has separated us from our brothers and sisters in the Evangelical United Brethren Church. Also, we are doing away with that wall of separation within our structure which has divided us along racial lines.

What we will have in the years ahead is a freer church, not one with less freedom. The integrity of each local church will be recognized and respected in the new United Methodist Church as never before. Our church will offer more freedom at the grass roots, more opportunity for the individual Christian and for the local church, to develop and fulfill the mission of Christ.

Only let us not lose this basic ingredient in our make-up: our willingness to live and let live; our respect for the rights of others—including their right to disagree with us; our special mission to love all men, whether we like them or not; our determination to stay together and maintain the unity of the spirit; our determination to keep Christ central in all of our speaking and doing.

IDEA WORTH CONSIDERING

Dr. Albert Outler stirred up a veritable hornet's nest of response when last November he delivered a strong and critical evaluation of the Methodist itinerant system. The dialogue recently took a new tack when our neighbor-editor, Dr. McKay Brabham of the *South Carolina Methodist Advocate* suggested that The Methodist Church ought to equalize pastors' salaries.

This is an idea which is well worth further discussion. A system of salary equalization is nothing new to The Methodist Church. In fact, our missionaries have never been on any other plan, as far as we know, and the early circuit riders were on an equal-pay system. There are many other professions and groups of employed people who receive their salaries on some such basis.

Allowances would, perhaps, need to be made for the number and ages of children, for years of service, et cetera; but working out such problems would present no great difficulty. All money for salaries would probably need to be sent in to a common treasury, and salary checks would be issued by the treasurer.

Before you throw the whole idea out, think about some of the problems it would solve. If every pastor were going to draw the same salary regardless of his appointment, the cabinet would have an easier job fitting the man to the church. The irksome idea of "taking care of" pastors could be bent if not broken. The idea of the Methodist ministry as a brotherhood would be made truly meaningful.

The pay scale for Methodist preachers is notoriously low in a profession where all salary levels are not what they should be. Therefore, a plan of this nature should not be used to keep pastors on "starvation rations." Rather, it should be worked out so as to raise the pay scale of the vast majority of our pastors.

If we would ever have the perspicacity and the courage to put the plan into effect, everybody would be pleasantly surprised. Laymen would get pastors who were more suited to their needs, and pastors would be able to hold their heads just a little higher and open their pocketbooks just a bit wider.

It really makes sense. But we'd never do it. There is encrusted tradition to consider. And we wouldn't want to step on anybody's toes. And some laymen wouldn't want the pastor's pay pipeline to get that long. But it really is a great idea. We think the laymen would go along if the preachers were all willing.

Lenten Meditation

Who Follows in His Train?

By HENRY G. RUARK

"If any man would come after me, let him deny himself and take up his cross daily and follow me."—LUKE 9:23

What did the Master mean by saying, "let him deny himself?" Certainly not giving up minor indulgences during Lent. A British preacher told of a London dowager whose chauffeur had to stop her limousine at a traffic signal. The lady sighed, "I suppose this is a cross one has to bear." But Jesus plainly meant that to follow him one must deny *himself*. This is, deny one's first importance, get one's self off the center of the stage. The cross of which he spoke is first an inward one. We see this in the experience of St. Paul. "I have been crucified with Christ," he said. Evidently he did not mean that he, like his Master, had been hung on a cross of wood. But he was saying something like this: "My old self, which lived for itself, is dead; and in its stead Christ lives. He has replaced self as the center of my life."

For this to happen in us demands discipline. Said Edwin Booth, the famous actor, "Much of my life's struggle has been with myself, and the pain I have endured in over-coming and correcting the evils of my untrained disposition has been very great." This best begins with the discipline of prayer. It was so with Jesus. Thus we read, "he rose up a great while before day, and went out into a solitary place, and there prayed. . . . After he had dismissed the crowds, he went away by himself to pray. . . . Once as he was praying in a certain place." That was the way his friends characteristically remembered him. It is not easy thus to "maintain the habit of prayer." It demands decision and discipline to "dismiss the crowds." And in this, as in all else, it is recorded of the Master that "he pleased not himself." "Prayer is not an easy way of getting what we want," said Studdert-Kennedy, "but the only way of becoming what God wants us to be."

This leads to the discipline of our days. "If any man would come after me, let him . . . take up his cross daily. . . ." There are no pledges in Alcoholics Anonymous. One does not "swear off" for life. He strives to maintain his sobriety on a 24-hour basis. He asks God, at the beginning of each day, to help him keep sober for that day. He thanks God each night for that help and that day's sobriety, and he faces the new day when it comes. "We have been touching upon a great principle," said C. E. Jefferson, "the principle which lies at the basis of all the fine arts. The arts which are called fine become fine because of the narrowness of the limitations which they impose. They all subject the soul to a discipline which is severe, and insist upon a bondage which cannot be broken through."

To do this involves accepting the impositions and burdens of life. There are often put upon us demands that seem to be unreasonable and unfair. But it is the difficult tasks that test and strengthen our moral fibre rather than the easy ones. Taking up the cross, said Albert Outler, means accepting life's bitter as well as its sweet as coming from God, and accepting life as a job of work to be done instead of a holiday.

When with his help we learn to deny ourselves, we learn also that this is not mere self-denial, but the losing of self in something greater. A man may indeed become so devoted to Christ that he can say with James Reid, "It doesn't matter—it doesn't matter at all what becomes of us." J. B. Phillips put it well: "We should realize with a sudden quickening of the pulses that the cost we bear is not a kind of occupational nuisance, but the honor of sharing God's cost in bringing men to himself . . ."

O Christ, who didst give thyself for me, enable me so to deny myself that I may become an instrument of thy love and peace. Amen.

✧ ✧ ✧

Jesus has many lovers of His kingdom but few bearers of the cross. All want to rejoice with Him but few to suffer for His sake.

Thomas a Kempis

The Rev. Mr. Ruark is superintendent of the Elizabeth City District.

Stewardship Film Is Available

The Stewardship and Mission of the Western North Carolina Conference is the title of a new filmstrip that TRAFCO, under the direction of Roy T. Houts, Jr., Conference TRAFCO vice-chairman, has produced in cooperation with the Conference Board of Lay Activities.

This filmstrip is intended for use across the conference by local church groups to tell the story of stewardship and mission in the conference. It is hoped that pastors and others will be using this filmstrip immediately as means of clinching this year's emphasis on the stewardship of possessions.

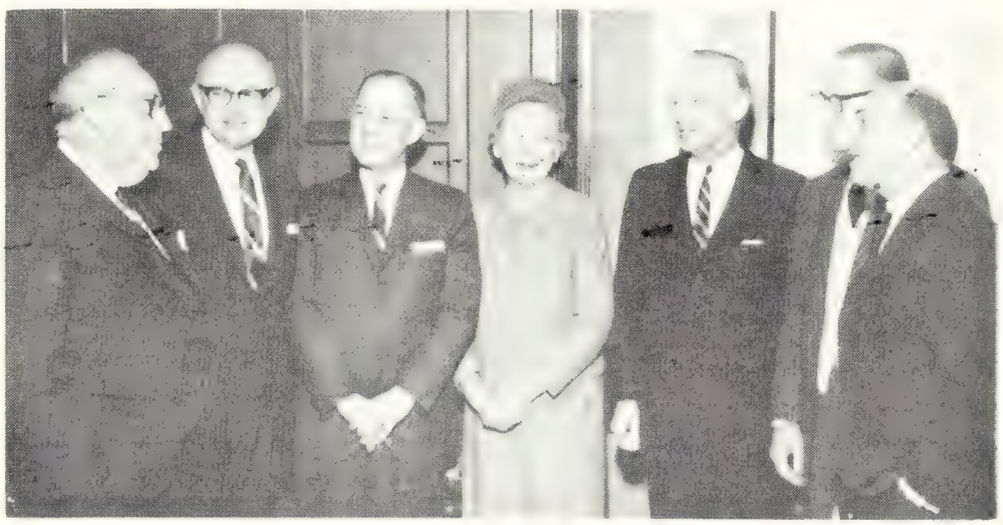
Two copies of the filmstrip and the script are being sent to each district superintendent. Anyone within the district wishing to use the filmstrip for his stewardship emphasis can secure it from his district superintendent.

The Rev. Rollin P. Gibbs, administrator of stewardship, said he hoped that the filmstrip will be used extensively in the near future. He also expressed his appreciation to Mr. Houts for producing and editing the film.

✧ ✧ ✧

In what manner do you transact your worldly business? I trust with diligence: whatever your hand findeth to do, doing it with all your might; in justice, rendering to all their due, in every circumstance of life; yea, and in mercy, doing unto every man what you would he should do unto you. This is well; but a Christian is called to go still further, to add piety to justice; to intermix prayer, especially the prayer of the heart, with all the labour of his hands.

—John Wesley



SEVEN NEW TRUSTEES AT FIRST DUKE MEETING

Seven persons, recently elected trustees of Duke University, attended their first meeting of the Board in Durham on March 1. Left to right, they are: Dr. W. Kenneth Goodson of Birmingham, Ala., bishop of the Birmingham area of The Methodist Church; Dr. Walter E. Hoadley of San Francisco, Calif., senior vice president and chief economist for the Bank of America; Dr. K. Brantley Watson of Baltimore, Md., vice president, human relations for McCormick & Co.; Mrs. Earl W. Brian, a Raleigh civic leader; Dr. Wilson O. Weldon of Nashville, Tenn., editor of "The Upper Room," the world's most widely circulated religious publication; Dr. William R. Pitts, a Charlotte neurosurgeon; and Raymond D. Nasher, a Dallas, Texas, banker and real estate developer. The seven new members bring Duke's Board again to its full complement of 36 members

(DUKE PHOTO)

Give Us Food and Shelter and We'll Teach

By John W. Goins

In days gone by a familiar sight in North Carolina was a lone figure in a dusty frock coat ambling along on an old mule or sway back horse in out-of-the-way sections of the state.

Known affectionately everywhere he went as the circuit-riding preacher, he traveled from one community to another, stopping at churches along the way to preach a sermon and help the people to organize and plan their activities. Most of the time he spent the night in the home of one of the church members.

The day of the circuit-riding preacher has gone the way of the horse and buggy. He served his purpose and is now obsolete.

But Methodist colleges in North Carolina still see a need for some of the services performed by the circuit-rider and are providing for that need, especially in services for the often-ignored young people of a church.

The modern circuit-rider provided by Methodist colleges is known as a Fellowship Team. Zooming over many of the same trails once traveled by the old-time circuit-rider, college Fellowship Teams travel across the state in sleek station wagons, offering their services to any church which has a need for them.

Just as the circuit-riding preachers worked with the adults of a church, helping them to organize, plan, and strengthen their churches, the Fellowship Teams work with the young people and their leaders, strengthening their youth programs by imparting new ideas for doing things and helping them to meet their responsibilities to the church.

At Methodist-related High Point College, there are six Fellowship Teams, each composed of six students. Each year these teams, under the supervision of the High Point College Department of Religion, visit an average of eighteen churches and subdistricts throughout the state.

Team members are trained through workshops and retreats. The students are given training in organization, churchmanship, worship, the singing of fun and fellowship songs, hymnody, recreation, service projects, missions, and evangelism.

During the training sessions special emphasis is laid on the planning of units for Sunday evening meetings. The teams then share this knowledge with the young people they visit, resulting in better meetings and more interest and enthusiasm for the Christian way.

"Actions speak louder than words" is an old saying that has taken root and grown among the members of the Fellowship Teams. The members of the teams often display an enthusiasm that is contagious to those they work with.

Mrs. Dorothy E. Hays, advisor to the organization at High Point College, has high praise for the efforts of the young people. "Unlike many adults in our world, these young people are not afraid of getting 'involved'; in fact, they want to be active.

"I have received many letters from the pastors of churches visited by one of our teams, telling me that the excitement and enthusiasm generated by these young people have often rubbed off on adults in the church also, sometimes resulting in a church-wide revival."

Mrs. Hays added that the teams welcome invitations to visit churches of any denomination.

The program is valuable to the college students involved in it, also, providing them with excellent leadership opportunities and providing them with experience in the youth work of a church.

Like the circuit-rider of old, the Fellowship Teams receive no money for their services, asking only for meals and lodging in the homes of church members and food for their horse—in this case, an automobile.



Unlike the circuit-rider of old, a Fellowship Team doesn't use a horse—but its purpose is much the same.

Waring Music Workshop Set At Junaluska This Summer

The Lake Junaluska Assembly has released final plans for the Fred Waring Music Workshop to be held at the Assembly this summer. The workshop, scheduled for June 30-July 5, will be conducted by Mr. Waring, the famed band and choral director of the Pennsylvanians. This will be



Fred Waring

Mr. Waring's second appearance at Lake Junaluska.

Others who will serve on the workshop staff include Dr. John Raymond, chairman of the Music Department of Lafayette College; Ray Sax Schroeder, choreographer and producer for the Pennsylvanians; Clyde Sechler, former member of the Pennsylvanians and presently composer of TV musical commercials; Jack Best, former choral director for the Pennsylvanians and presently minister of music at Manhasset (N.Y.) Congregational Church; Hawley Ades, staff arranger; and others.

Pfeiffer College in Misenheimer, will offer two semester hours of college credit towards teacher certification to those who successfully complete the course.

As a special feature, Mr. Waring and his staff will audition new talent for the Pennsylvanians during the workshop.

Areas of study for the workshop sessions will include tone syllables, techniques of rehearsals; program building; rhythm response; repertory exploration; staging and lighting; microphone techniques and tape recording; choral arranging; and recital programs.

Enrollment in the workshop is limited to the first 400 persons who submit the appropriate registration fee. Choir directors and members from all denominations are welcome, as well as high school and college glee club directors, students, and anyone else having an interest in choral music. Last year delegates were in attendance at Junaluska for the Waring Workshop from a dozen states plus one foreign country, and a good number of them have already indicated that they plan to return for this summer's session.

For a brochure and further information about registration, write to: The Fred Waring Workshop, Post Office Box 67, Lake Junaluska, N. C. 28745.

Among Our Colleges

HP COLLEGE YEARBOOK DRAWS HONORS

Judges of the Columbia Scholastic Press Association have awarded the Zenith Yearbook of High Point College a first place rating.

The 1967 yearbook was entered in the 33rd annual competition.

◇

N. C. WESLEYAN CHOIR TOURS

The N. C. Wesleyan College Chapel Choir has just completed a six-day tour in which it made eight appearances in churches in North Carolina, Virginia and Maryland.

The 36-voice chorus, under the direction of Lawrence Gupton, opened the tour at Carolina Memorial Baptist Church in Thomasville on March 14. The concluding concert was given at Fayetteville's Haymount Methodist Church on Tuesday evening.

◇

SCARRITT TRUSTEES MEET

Four new trustees of Scarritt College, Nashville, Tenn., met with the Board of Trustees at their annual meeting on March 4-5.

Elected at the winter meeting of the Board of World Missions of The Methodist Church, Denver Colorado, were Mrs Richard H. Bauer, president of Church Women United; Dr. John H. Cheek, Jr., associate professor of Russian and Linguistics, Vanderbilt University; Franklin G. Clark, president of First and Mid-South Mortgage Co., and Mid-South Realty Co., and Mrs. John Oman, III, all of Nashville.

◇

STUDENT GOVERNMENT ELECTED AT PFEIFFER

David Argo, a rising senior from Kernersville and a pre-ministerial major, has been named president of the Pfeiffer College Student Government Association for the 1968-69 year.

David Smith, a rising junior from Albemarle, was named vice-president and presiding officer of the Student Government Senate.

Pam Robbins, a rising sophomore and German major from Gastonia, was named secretary while Paul Phillips, Conover, also a rising sophomore, was named treasurer.

The new student government leadership will be formally installed at a convocation on March 26.

◇

SGA OFFICERS ELECTED AT HIGH POINT

Robert Myers of High Point has been elected by the students at High Point College to serve as new president of the Student Government Association.

Also elected to posts in the student governing body were Tommy Holmes of High Point, treasurer; John Driscoll of Somerset, Mass., vice-president, and Robin Woodhams of Bethesda, Md., secretary.

◇

WESLEYAN PROFESSOR WRITES PLAY

"Elegy for Dylan Thomas: A Poem for the Theater," by Vance Mizelle, assistant professor of English at N. C. Wesleyan, was presented at the Tank Theater in Rocky Mount on March 18 and 19.

The elegaic work recalls the sudden and tragic death of the famous Welsh poet here in America 14 years ago.

◇

PFEIFFER PROF. GIVES PAPER

Dr. Nancy D. McLaurin, head of the English Department at Pfeiffer College, delivered a paper entitled "Justice and Law in Pre-War Southern Fiction" as a feature of a humanities festival at Bennett College, Greensboro, on March 19. She is an authority on colonial and ante-bellum Southern literature.

◇

DR. PATTON GOES TO RUSSIA

Pesident Wendell M. Patton of High Point College was among some 100 other college presidents, board of trustees members and city school superintendents who left on March 12 for a three-week study of Communist colleges and universities.

The seminar and field trip program is sponsored by the Comparative Education Society.

Dr. Patton and other members of the program expect to be back by April 3.



RE WEEK LEADERS CONFER

The Rev. Charles Hubbard chats with leaders of Religious Emphasis Week (Feb. 26-March 3) at Methodist College after speaking on the topic for the week, "Who Am I," at a morning chapel service in the student union. Left to right are: Dr. Walter Blackstock, chairman, Faculty Religious Life Committee; Judy Bass, Newton Grove, chairman, Interfaith Council; the Rev. Mr. Hubbard, and Dr. Thomas Knott, chaplain.

St. John, Durham, Has Dedication

Sunday, Feb. 18, was a red-letter day for the congregation of St. John Methodist Church, Durham.

Bishop Paul N. Garber and Rev. O. L. Hathaway, Durham District superintendent, were present to dedicate the new Methodist Hymnals given in memory of Mrs. Omega Wellons Clegg and in honor of her husband, Rev. Ernest Clegg, and a baptismal font in memory of Mrs. Ella Lydia Hendricks Sharpe. Rev. Mr. Clegg and Rev. Mr. Sharpe presented the memorials on behalf of the donors.

Rev. Mr. Hathaway led the dedication service, and Bishop Garber accepted and dedicated the memorials.

Earlier in the service, the pastor, Rev. J. J. Juren, presented Rev. James Auman with a check to complete the church's quota on the College Crusade.

For COLDS take 666

WHEN READY TO INVEST
GET THE FACTS
ON REGISTERED OWNER BONDS, COUPON OR NEW DEFERRED INCOME
FIRST MORTGAGE CHURCH BONDS
8% current yield on coupon or registered bonds
10% at maturity on deferred bonds
Send for descriptive literature and investigate without obligation
COASTAL SECURITIES
INCORPORATED
7721 Park Place Blvd • MI 4-5545
HOUSTON, TEXAS 77017

This advertisement is neither an offer to buy or sell any security. In states where this dealer is not qualified to act as a dealer, sales literature will be deleted from descriptive brochures.

NORTH CAROLINA CHRISTIAN ADVOCATE
$3.00 per year. Subscribe now.

Lay Rallies That Grow

Since 1953, February has been District Lay Rally month in the North Carolina Conference. For fifteen straight years, the gathering of the laymen has become an increasingly impressive and influential movement.

What is it that has made the lay rallies so strikingly successful year after year? The reasons are not one but many.

For one thing, the rallies have been carried forward under the leadership of a fine group of able and dedicated laymen. Men of unusual ability have been secured to staff the conference Board of Lay Activities year after year. They have remained in office for long enough terms to learn the business involved in their jobs, and they have applied themselves with good coordination as a lay organization, and with imaginative resourcefulness.

Then, the very continuity of the rallies has contributed to their steady growth in effectiveness. Each annual series has been built upon the experiences gathered from the ones which went before. There has been no great effort to introduce startling innovations which might destroy their steady tempo as to dates and general format.

Another important factor contributing to this remarkable success story is the active participation of almost all persons involved in the conference administration and program. This participation has begun with the bishop and has moved right on down, including the district superintendents, pastors, conference staff personnel, and key



Bishop Earl G. Hunt, Jr. was the main speaker for the rally in Fayetteville. Second from the right, he is shown shaking hands with Bishop Garber. To far left is Fayetteville District lay leader R. R. Allen, and next to him, Roy Turnage, conference lay leader. To far right, District Superintendent G. S. Eubank.



Just to show that bishops do not feed on young preachers! Bishop Garber (left) is here eating barbecued chicken as he chats with Dr. Marvin Vick (center) and Dr. Olin Hunt.



The Louisburg College choir drew appreciative responses as they sang for the laymen. Here, they are shown at Edenton Street Methodist Church, Raleigh.



The acknowledged song leader for the rallies is the Rev. L. C. Vereen, who is executive director of the conference Board of Missions.

With The Years

leaders in various of the conference-related institutions. The laymen have headed the show, but they have been staunchly supported by the ministerial arm.

It is noteworthy that Bishop Garber has personally attended practically all of the rallies—120 of them over the past fifteen years. The conference executive secretaries and other conference-level officials have been much in evidence at the rallies — some of them attending the entire series. This has tended to strengthen the connectional ties between the local churches and the higher echelon activities of the church. The custom has been to introduce and recognize these conference officials. The laymen see them in the flesh in their own district.

Also, the rallies have been used to emphasize some particular phase of the conference program, and that of the general church. The doing of this year after year has had a far-reaching effect, as the key laymen from all the churches hear the program explained, and the conference institutions interpreted.

The series of rallies which took place last month were in special honor of Bishop Garber, who is to retire this summer, due to having reached the age when this is required by Methodist church law. The conference lay leader, Roy Turnage, spoke for multiplied thousands of laymen when at each rally he paid deserved tribute to the man who has been the episcopal leader of the conference for the last 17 years. Bishop Garber, who has always worked closely with the laymen of the church, in turn took occasion to praise the laymen of the North Carolina Conference for their remarkable achievements and loyal support during the time of his episcopal oversight.

The participation of the college choirs of the three Methodist colleges within the

(Continued on page 10)



Standing behind some of his laymen is the Rev. John Poe. Seated, left to right, are Sam Williams, N. R. Stephenson, and his son Randy Stephenson, all members of Trinity Church, Raleigh.



Main participants for the Durham District Rally were the following, from left to right: James T. Patrick, district lay leader; Dr. O. L. Hathaway, district superintendent; Dr. Carl Sanders, main speaker, superintendent of the Norfolk District in the Virginia Conference; Bishop Garber; and Roy Turnage, conference lay leader.



Student voices offer well-rounded musical notes. This is a part of the choir of N. C. Wesleyan College, Rocky Mount.

Lay Rallies That Grow With The Years

(Continued from page 9)

bounds of the conference—Methodist College, N. C. Wesleyan, and Louisburg—has over the years been a great asset to the rallies. Recently, the special offering taken at the rallies has gone for Christian Vocational Scholarships for college students. To date, almost $19,000 has been contributed.

Attendance this year at three of the rallies broke all previous records. This was true of the ones at Fayetteville, Wilmington, and at Kinston for the Greenville District.

Someone, in commenting on the rallies recently said, "Perhaps no other comparable meeting throughout the general church continues to hold the attention of Methodist people as the Annual District Lay Rallies of the North Carolina Conference."

Summarized below is the record as it was made during eleven momentous nights of February.

Date	*District*	*Place*	*1968 Attendance*	*1968 Offering*
Feb. 5	Goldsboro	St. Paul Church	574	$ 375.31
Feb. 6	Raleigh	Edenton Street Church	619	459.62
Feb. 7	Fayetteville	Hay Street Church	1025	511.01
Feb. 8	Wilmington	Sunset Park Church	524	279.80
Feb. 12	Elizabeth City	First Church	366	274.64
Feb. 13	New Bern	Centenary Church	354	268.32
Feb. 14	Durham	Durham Civic Center	1145	350.24
Feb. 15	Burlington	Front Street Church	603	358.00
Feb. 19	Rocky Mount	First Church	476	288.15
Feb. 20	Sanford	Rockingham, First Church	607	387.54
Feb. 21	Greenville	Kinston, Queen St. Church	564	419.43
TOTALS			6857	$3972.06



A veteran district superintendent (New Bern District), Rev. R. Grady Dawson, is shown here in the pulpit of Centenary Church, New Bern.



Shown above are part of the 1,145 persons who attended the Durham District Rally in Durham Civic Center.



The keynote address at the Burlington District Rally was brought by Nelson Gibson, shown here. A former conference lay leader, he is a delegate to the upcoming General Conference.



The choir of Methodist College, Fayetteville brought along a stringed trio for accompaniment as they sang in the sanctuary of Front Street Methodist Church, Burlington.

Sunday School Lesson

FOR MARCH 31

By Rev. E. Boyd Stokes

(International Lesson Series)

For Whom Jesus Prayed

Background Scripture: John 17
Lesson Scripture: John 17:1, 6-10, 20-24

John 17 is often called the "high priestly prayer" of Jesus. Even though the "Lord's Prayer" in Matthew 6 is superior in wording and sentiment, this prayer of Jesus in John 17 is the greatest example of Jesus' prayerful concern for both God and man in a more specific and personal sense. The "Lord's Prayer" was given as an example to teach the disciples how to pray, but in John 17 Jesus pours out His heart to God in concern for the men and women to whom He came to minister, knowing that He would be with them only a short time longer

The study of the prayer life of Jesus is especially important today in that we can use this as a guideline in evaluating our own prayer life. If Christianity is to be a relationship with God instead of simply knowledge about God, then prayer takes on supreme importance. For prayer affords the most meaningful way for one to meet God in a personal way. Without prayer there can be little vitality in Christianity.

In the first of this week's three passages, Jesus began His prayer with petitions concerning Himself. Jesus acknowledges that His hour of suffering has now come—the hour toward which His whole earthly ministry had been moving. He asks for God to glorify Him, not for reasons of ego, but so that through the glorified Christ, God may be glorified to an even greater extent. Here all can learn from this prayer of Jesus.

Prayer for oneself must not be considered harmful selfishness. In seeking to let God work through our own thoughts and actions, we all need the aid and strength of God God's strength in the face of our own weakness should be a subject of our prayer every day of our lives. This is clearly seen in the thought of Paul (see II Corinthians 11:19-12:9). Not to pray for oneself would be folly. But, as we here learn from Jesus' prayer, prayer for ourselves should have as its ultimate goal the glorification of God. This gives infinite worth to every human being. While confession is a very necessary part of prayer, a thorough devaluation of oneself is an actual hinderance in God's use of us. Often Christians are so anxious to show how humble and meek they are that their lengthy self-negations become prideful in themselves.

In our second passage, verses 6-10, Jesus prays concerning His disciples. Jesus makes it clear that He is not praying for the world At first this seems to be hard-hearted and exclusive on the part of Jesus. But in this context the world is not so much excluded as that the disciples are emphasized. In much the same way we can in a moment of prayer concentrate on a sick friend without purposely excluding any others. Jesus affirms that His disciples have heard Him and have received Him as being from God. In verse 11 Jesus prays that God will help His disciples as they continue the ministry in His own absence. He prays that the disciples will not retreat from life into religious isolation, but that they will be directly in the mainstream of life, all the time being careful to depend on God, not the world, for the central values of life. This is clear in verses 15 and 16.

All of us in the Church today are, in a broader sense, Jesus' disciples. We have the same calling to make our personal Christianity active in the world around us and to show concern for our world, while, at the same time, not being a sponge which automatically soaks up all of the prevailing fads and values of our culture.

In our third passage Jesus goes on to pray for those who are still outside His immediate fold. This shows Jesus' concern for all people and His desire that people would believe in Him through the preaching of His followers. The ideal in the heart of Jesus is a oneness of all men—the oneness of universal belief in and acceptance of Jesus Christ. Jesus feels the love and glory which God has given Him eternally, and His heartfelt plea is that this can be shared with all men eternally.

Today Jesus' ideal of oneness has not yet been reached. It should, therefore, stand as a summons to every Christian to witness to others so that more and more people might be led to believe in Christ. This is not a calling only for preachers—it is a calling for every Christian. The words of a spiritual folk song expresses this feeling when it says: "You may not preach like Peter; you may not pray like Paul; but go home and tell your neighbor that He died to save us all."

The Broad Scope

★

HOW NEW DRAFT LAW AFFECTS STUDENTS

Changes in the operation of the draft regulations will have an effect upon thousands of graduate students in universities. About 40 per cent of the estimated 550,000 graduate students will be eligible for call-up beginning with the 1969 fiscal year.

The policy heretofore has been to defer practically all students who were actively pursuing their studies. The new policy will not alter the status of students studying for the ministry, and those in preparation for the professions of doctors, dentists and other healing arts.

Clergymen and divinity students are automatically deferred from service under the draft, and are classified 4-D. However, if they do not enter the ministry, they are obligated to report their decision and thereby become subject to reclassification.

From time to time ministers and seminarians have requested that they be placed upon the same footing as other students, but to date no such change has been proposed by the Selective Service Commission.

IN MEMORIAM

MRS. CHESSIE S. PEARCE

"Precious in the sight of the Lord is the death of his saints."—Psalm 116:15

The word "saint" was synonymous with the life and faith of Mrs. Chessie S. Pearce who went to be with her Lord in the early part of January.

She was the oldest living member of historic McBride Methodist Church of the South Mills Charge, at the time of her death, having moved her membership to McBride at the turn of the century. She served faithfully in the various offices of the church and was a Sunday School Teacher for about 40 years. She was also very active in the Ladies Aid and until 1959, in the WSCS.

Failing health and a gradual loss of sight forced her to give up all outside activities in 1959. Although totally blind for the last few years of her life, this did not dim her outlook on life and the "blessed hope" in her Lord. Those who visited with her and her faithful husband-companion Mr. George, always left with a rich blessing and a knowledge that here indeed were true saints of God.

She is survived by her husband, Mr. George Pearce, and four children; Mrs. Nellie P. Daniel of Hopewell, Va., Mrs. Edna P. Siebert, of Norfolk, Va., George Ira Pearce of Hickory, Va., and Andrew W. Pearce of South Mills, N. C.

The following Prayer-Poem written by Mrs. Chessie as she was affectionately called by all who knew her, reveals, I think, her desire and philosophy as a mother:

To a kind and loving Father whose gifts are ever good,
My voice I raise in thankful praise for the gift of motherhood.
For lives entrusted to my care to nurture, love, and guide.
Oh give me strength and wisdom, and Lord with me abide!

My prayer is not for great renown or wealth or fleeting fame,
Just grant these lads a body strong, a fair and and honest name;
And when they must temptations meet, wilt thou sustain and aid,
That they may trod the paths of life tranquil and unafraid.

And wilt Thou help all mothers young to put their trust in Thee.
That youth may learn how best to serve, that saved this world might be.
Oh, be with mothers everywhere; their burdens help them bear,
Guide them aright, Oh Lord, I beg, and hear this humble prayer. Amen.

Rev. Samuel L. Wood
South Mills Methodist Charge

✧ ✧ ✧

In the Upper Room, Jesus gave to his church two sacraments of life: the sacrament of Holy Communion and the sacrament of towel and basin. Into the same hands, at the same time, in the same place, Jesus gave "bread and wine" and "towel and basin." With both he said initially: Do this in remembrance of me. As a church we have obeyed his word concerning bread and wine—we have almost overemphasized Holy Communion. We have not been nearly so concerned about the towel and basin of service.

Alan Walker

Woman's Activities

W. N. C. CONFERENCE

Mrs. John C. Wright

MEMBER OF TEAM, INTERNATIONAL WOMEN TO VISIT WESTERN N. C.

Mrs. Lucius Mamora of Sarawak, Malaysia, a member of the Team of International Women sponsored by the Board of Missions, will be in Western North Carolina from May 6 until June 16.

During this time she will be available for district meetings or for community programs to share information about her land with the women of this conference.

Mrs. C. C. Herbert, Jr. of Gastonia, secretary of Missionary Education and Service for the Conference Woman's Society, is in charge of arranging a schedule for Mrs. Mamora. Any society or district interested in having this world visitor is asked to write to Mrs. C. C. Herbert, Jr., 1200 South Street, Gastonia, N. C. 28052, suggesting the date of the meeting in which they would like Mrs. Mamora to participate.

Mrs. Herbert suggests that a second choice in dates be given, since part of the schedule is already arranged. She also says, "Since we will be studying Southeast Asia next year this will be a wonderful opportunity for us to get first hand information about that section of the world."

There are eight women on the Team of International Women invited to the United States by the Methodist Board of Missions to spend four and one-half months touring in the land. These women represent eight countries of Africa, Asia and Latin America. Among them are a young lawyer, a teacher and youth leader, an artist, a minister, a deaconess and two pastors' wives.

The countries represented include Costa Rica, Korea, Argentina, Japan, Rhodesia, Malaysia, India and the Congo.



Mrs. Lucius Mamora

The Team will attend three international Methodist meetings, be briefed at the United Nations in New York and in Washington, visit colleges and participate in the life of American churches and communities.

Like its predecessors, the Team is an example of the growing "church-to-church" relationship in mission, in which there is an opportunity for personal contact among Christians across national boundaries. The last team of women to visit the U.S. under the Board auspices was in 1966.

Miss Patricia Rothrock, Methodist missionary to Africa, will be coordinator for the Team of eight women. Miss Rothrock is spending a year in New York assisting the Board of Missions in long range planning in missions. She said that the principal purpose of the program is to provide a training experience for the team, to help them provide better leadership in the mission of the church when they return to their homelands.

"When Team members visit local churches and communities, they will not go to make speeches, but to become involved as participating members of whatever group they visit," Miss Rothrock said. "It is hoped that the Team can visit Methodist families to understand how lay people relate to the church and to the community, and how a Christian family lives.

"It is hoped that each overseas guest will be able to participate in activities of her particular interest and which will help her in her personal growth and development, as well as broaden the ecumenical and international horizons of groups with whom she meets."

MRS. LUCIUS MAMORA

Mrs. Lucius Mamora of Sibu, Sarawak, Malaysia, was born in Indonesia. She is a missionary of the Methodist Church of Indonesia to the Iban people of Sarawak. Before her marriage, she was a nurse for three years at Christ Hospital in Kapit, which serves a wide area of interior Sarawak. Her husband is the Rev. Lucius Mamora, an Indonesian minister who was the first Methodist missionary to the Iban people when work among them was begun in 1939.

She has served with her husband for 29 years, specializing in work among the Iban women. She teaches cooking, sewing and nutrition, and has led in evangelistic and educational work such as teaching the Bible, hymn-singing, and teaching the meaning and form of prayer. She has also continued her work among the Iban women in the longhouse communities which she and her husband visit.

Mrs. Mamora will be in Western North Carolina during the period when some of the district meetings will be held and she will be a visitor at the Annual Meeting of the Woman's Society at Lake Junaluska June 11-13.



WSCS PRESIDENT HONORED

Mrs. H. M. Russell (center), Morristown, Tenn., was honored for her service as president of the Methodist Southeastern Jurisdiction Woman's Society of Christian Service at the organization's annual meeting Feb. 21-23 at First Methodist Church, Birmingham, Ala. Her husband, superintendent of the Morristown Methodist District, was given the privilege of presenting her a Woman's Society sustaining membership pin. The sustaining membership means that $1,000 will be sent in her name for missionary work. At right is Mrs. T. S. Newbold, Rocky Mount, vice-president of the Jurisdiction Woman's Society.

N. C. CONFERENCE

Mrs. H. W. Doub

ANNUAL GUILD MEETING STARTS SATURDAY

The twenty-fourth annual meeting of the North Carolina Conference Wesleyan Service Guild will convene on Saturday afternoon, March 23, at Fairmont Methodist Church, Raleigh, at two o'clock, with Miss Rosalie Holmes, conference secretary, presiding.

Invocation and welcome will be given by the host pastor, the Rev. J. M. Cline. Greetings will be brought by Mrs. R. E. Southwick and Mrs. Kathleen B. Bullock.

The dedication of the program will be given by Miss Mary Lou Suddeth, and the message of the conference president, Mrs. Sam A. Dunn, will follow.

Special music for the entire program will be furnished by Philip J. Cartwright, noted soloist from Millburn, N.J., accompanied by Mrs. R. Rod Amundson.

Plans for the future will be given by the following: Mrs. Harold Leatherman, Membership Cultivation; Miss Mary Lou Suddeth, Missionary Education and Service, Mrs. Lucille Donnell, Spiritual Life Cultivation, and Mrs. C. T. Sanders, Supply Work.

Work in the N.C. Conference will be reported by: Miss Bernice Ballance, Salemburg Area; Mrs. W. T. Williams, Southern Pines Area; Mrs. Iral B. Moore, Manly Street Project, and Joe Mann will tell of Opportunities for Youth.

The International Year of Human Rights will be presented as follows: Review by Mrs. Fred Lemmond; Rhodesia by Dr. Allen D. Wanger; Pakistan by Miss Eugenia Tomlinson, and South Korea by Miss Myung-Ok Yun.

At 6:30 p.m., the Annual Banquet will be held in the Fairmont Church dining room, with Mrs. C. N. Carroll, Raleigh district secretary, presiding. The invocation and a talk on the Wesley Foundation will be given by the Rev. N. V. McGlamery. Following the roll call of districts, a song fest will close the banquet.

SATURDAY EVENING SESSION

The Saturday evening session will open at eight o'clock in the church sanctuary

(Continued on page 15)



Miss Rosalie Holmes

• CALENDAR OF COMING EVENTS •

Note: If any of the meeting dates or places are in error, please inform the Advocate immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

Mar. 25-30: Annual Meeting, Dept. of Education for Mission, NCC, Philadelphia, Pa.
Mar. 25-30: SEJ Workshop on Church's Ministry in Leisure and Recreation, Leesburg, Fla., Methodist Youth Camp.
Apr. 21-May 4: Uniting Conference, The Methodist Church, Dallas Civic Center, Dallas, Texas

NORTH CAROLINA CONFERENCE

Mar. 23 : Bishop's Meeting with Young Methodists, Edenton St. Church, Raleigh
Mar. 23-24: Wesleyan Service Guild Annual Meeting, Fairmont Church, Raleigh
Mar. 26 : Vacation Church School Institute
Mar. 26-27: WSCS Annual Meeting, Edenton Street Church, Raleigh
Mar. 27 : Vacation Church School Institute
Mar. 28 : Vacation Church School Institute
Mar. 29 : Vacation Church School Institute
Mar. 30 : Bishop's Meeting with Young Methodists, St. James Church, Greenville
Mar. 31 : Raleigh District Conference
Apr. 1- 2: Board of Ministerial Training and Qualifications, St. Paul, Goldsboro
Apr. 1 : Vacation Church School Institute
Apr 2 : Vacation Church School Institute
Apr. 2 : Workshop on "The Church Confronts Extremism," Edenton Street Church, Raleigh, 10:30-4:00 p.m.
Apr. 3 : Board of Missions, The Methodist Building, Raleigh, 2 p.m.
Apr. 3 : Board of Evangelism, The Methodist Building, Raleigh, 10 a.m.
Apr. 3 : Vacation Church School Institute
Apr. 3 : Board of Ministerial Training and Qualifications, Duke Memorial Church, Durham, 9-3 p.m.
Apr. 3 : Board of Hospitals and Homes, Methodist Home for Children, Raleigh, 10
Apr. 4 : Annual Board of Education Pre-Conference Meeting, Meth. Bldg., Raleigh
Apr. 5 : Board of Christian Social Concerns, Methodist Building, Raleigh, 10 a.m.
Apr. 6 : Bishop's Meeting with Young Methodists, Haymount, Fayetteville
Apr. 8 : Inter-Board Coordinating Council
Apr. 16 : Board of Trustees, Methodist Retirement Home, Executive Committee, 10:30 a.m., Board meeting, 2 p.m.
Apr. 17 : Board of Directors, Methodist Foundation, Methodist Building, Raleigh, 2:30 p.m.
Apr. 18 : Commission on Town and Country Work, Spring Meeting, Methodist Bldg., Raleigh, 9:30 a.m.
Apr. 20 : Board of Lay Activities, Spring Meeting, Methodist Building, Raleigh
Apr. 23 : Vacation Church School Institute
Apr. 24 : Vacation Church School Institute
Apr. 25 : Vacation Church School Institute
Apr. 25 : Pembroke Coordinating Comm., Charcoal House Restaurant, Pembroke, 12:30 p.m.
Apr. 26 : Vacation Church School Institute

WESTERN NORTH CAROLINA CONFERENCE

Mar. 22-23: Workshop on Ministry, Winston-Salem, Burkhead Church
Mar. 29-30: Workshop on Ministry, Asheville, Central Church
Mar. 30 : Workshop for Through-the-Week Leaders of Nursery and Kindergarten Schools, Gastonia, First Church
Apr. 2 : Board of Evangelism, Lexington
Apr. 2 : Annual Meeting, Commission on Town and Country Work, Statesville Methodist Building, 10 a.m.
Apr. 5 : Board of Hospitals and Homes, Winston-Salem, Children's Home, 10 a.m.
Apr. 5- 6: Christian Vocations Testing and Guidance Clinic, Greensboro College
Apr. 16 Thomasville District Conference on Christian Education, Lexington, First Church, 7:15 p.m.-9:30 p.m.
Apr. 18 : High Point District Conference on Christian Education, High Point, Wesley Memorial, 7:15 p.m.
Apr. 22 : Winston-Salem District Conference on Education, Winston-Salem, Centenary Church, 7:15 p.m.
Apr. 22-23: Retreat for Candidates for Admission into Full Connection, Statesville
Apr 23 : Greensboro District Conference on Christian Education, Greensboro, Christ Church, 7:15 p.m.
Apr. 23 : Albemarle District WSCS Annual Meeting, Albemarle, Main St. Church
Apr. 24-25: Meeting of Board of Ministerial Training and Qualifications, Statesville
Apr. 25 : Greensboro District WSCS Annual Meeting, Rehobeth Church, 10 a.m.
Apr. 25 : Marion District Conference on Christian Education, Morganton, First Church, 7:15 p.m.
Apr. 26 : Statesville District Conference on Christian Education, Hickory, First Church, 7:15 p.m.



MRS. CATHRINE VICK

Dear Girls and Boys:

The fourth stanza of the hymn we have been learning is:

"We've a Savior to show to the nations,
Who the path of sorrow has trod,
That all of the world's great peoples
Might come to the truth of God."

The Savior is the most important thing we have to show to people. As they see him and learn about his life, they know that he experienced sorrow and joy and can understand the problems each one faces. The chorus of this hymn tells us what will happen when all people of the world accept the Savior we show them.

"For the darkness shall turn to dawning,
And the dawning to noonday bright,
And Christ's great kingdom shall come on earth,
The kingdom of love and light."

AUNT CAY

JOSEPH AND HIS BROTHERS

Joseph is one of the best-loved persons in the whole Old Testament. Jacob, his father, had twelve sons besides his daughters; but he loved best the two youngest sons, Joseph and Benjamin. The other ten sons were big fellows and good workers, but Joseph had brains. He had dreams of what he was going to be and to do when he grew up.

One day the young lad said, "I had a dream last night." The father, who was proud of him, asked, "What was the dream?" "I dreamed," he replied, "that we were all binding sheaves and my sheaf stood up and all yours bowed down to it." And all his brothers sneered and said, "So you're going to lord it over us!" and they hated him.

Another day he said, "Last night I had a wonderful dream." And the father inquired, "What was it this time?" "I dreamed," he said, "that the sun and moon and eleven stars all bowed down to me." His father replied, "What foolishness. Do you think that your father and mother and brothers will all bow down to you?" The father enjoyed the boy's imagination, but the brothers hated him all the more for his airs. Besides, they knew that he was the father's pet; and for a father or mother to show more love for one child than another always does harm.

Joseph's father gave him a beautiful coat. It was of several bright colors, and Joseph was proud of it.

One day Jacob said, "Joseph, how would you like to go off to where the boys have the flocks and see how they are getting along?" Joseph replied, "If you wish me to, I'll go."

Off he went with his staff and coat of many colors. He got lost on the way, but some shepherds set him right. At last he thought he could see his brother's flocks, and he was glad. His brothers saw something moving in the distance. They called to one another, "What is that speck of dust?" Then one said, "Someone is coming—it is just one person." Then they exclaimed, "Why, look at the colors!" Then perhaps together several exclaimed, "It's Joseph. It's the dreamer!"

Then one of them said, "Now's our chance; let's kill the vermin!" They called to him; and he shouted to them, so happy was he to have found them. But when he came, they grabbed him and tore his fine coat off his back.

"Wait," said one, "There's no sense in killing him. Let's put him in that old well," and they threw him into the well. There was no water in it. Then what do you think they did? They ate their supper!

While they were eating, they saw a cloud of dust and heard a faint tinkling of bells. It was a caravan, merchants with loads of goods on their way south to Egypt.

"Now," said one brother, "perhaps we can sell the brat." They made a bargain and sold Joseph as a slave! You can imagine how terrified he was and how he begged them to let him go home. But no, they sold him and divided the money.

As they thought it over later, they wondered, "What will we tell father and mother about what has happened to him?" One said, "We'll dip his lovely coat of many colors in blood; it's all torn anyway." "Yes," they agreed, "we'll say some wild animal must have killed him."

When they came home, the father asked, "Where's Joseph?" And they said with feigned surprise, "Is he not home? Well, we found this coat all torn and stained with blood. You'll know whether it is your son's coat or not!" Jacob looked at the coat and was sad. He knew it belonged to the boy he loved.

Joseph was taken to Egypt and offered for sale just as animals are sold. Potiphar, an officer of Pharaoh, bought him. When he was sold into slavery, Joseph was seventeen years old and as keen and intelligent as he was clean and strong in body. The Bible says, "Joseph was a goodly person, and well favored."

To be continued

From *God's World and God's People*

BIBLE PUZZLE

You know that we are now in the period we call Lent. It lasts forty days and represents the time Jesus was in the wilderness being tempted. Luke 4:1-15 tells the story. Unscramble the word in the sentences below and fill in the spaces matching the numbers and writing the word across.

1. . . . . T
2. . . . . E
3. . . . . M . .
4. . . . . P
5. . . . . T
6. . . . . A
7. . . . . T . . .
8. . . . . I . . .
9. . . . . O
10. . . . . N

1. Jesus was in the wilderness TYRFO days.
2. He was tempted by theVEILD
3. The devil showed him all the GOMKSNID of the world.
4. The devil tempted Jesus to ROWSPIH him.
5. The devil set him on the pinnacle of the PLEMET
6. The devil said Jesus should let the SELANG protect him.
7. Jesus answered, 'You shall not METTP the Lord your God.'
8. Strong in spirit, Jesus returned to ELALIEG
9. A report about him went throughout the surrounding CYTROUN
10. He taught in the AGONGYESUS

MARCH

I know it's March,
I'll tell you why.
The clouds go scooting
'Cross the sky.
The people walking
Down the street
Are almost blown
Right off their feet.
The wind is strong
But it's just right
To make it fun
To fly a kite.

RIDDLES

Back home we had a hen that laid an egg six inches long. Can you beat that? Yes, with a Mixmaster.

Which side of an apple pie is the left side? The part that isn't eaten.

ANSWERS FOR LAST WEEK

Adam; Miriam; Matthias; Saul; Lydia; Ahab; Benjamin; Nehemiah; Herod; David.

Thirteen Churches Plan LWMs

Thirteen Lay Witness Missions are planned this spring in the North Carolina Conference. The Rev. H. M. McLamb, director of the Conference Board of Evangelism, released the following schedule, with the coordinator for each mission:

March 22-24, Calvary, Durham, Milford Chewning, Fairfax, Ala.

March 22-24, First, Morehead City, Jack Birsh, Norfolk, Va.

April 5-7, Ocracoke, Roy Turnage, Ayden

April 5-7, Pine Forest, Charles McCullers, Dunn

April 5-7, Vanceboro, Earl Cook, Raleigh

April 26-28, Newport, Bill Colonna, High Point

April 26-28, Princeton, Youth LWM "Echo"

May 3-5, Four Oaks, Earl Cook, Raleigh

May 3-5, Lillington, Charles McCullers, Dunn

May 10-12, Benson, Dr. Jim Rhodes, W. Jefferson

May 10-12, First, Graham, Tap Hansen, Columbus, Ga.

May 10-12, Dover, Rudy B. Hinnant, High Point

May 17-19, Trinity, Raleigh, David Chamberlain, Knoxville, Tenn.

Jarvis Memorial in Greenville and Trinity Methodist Church, Wilmington, had similar missions early in March.

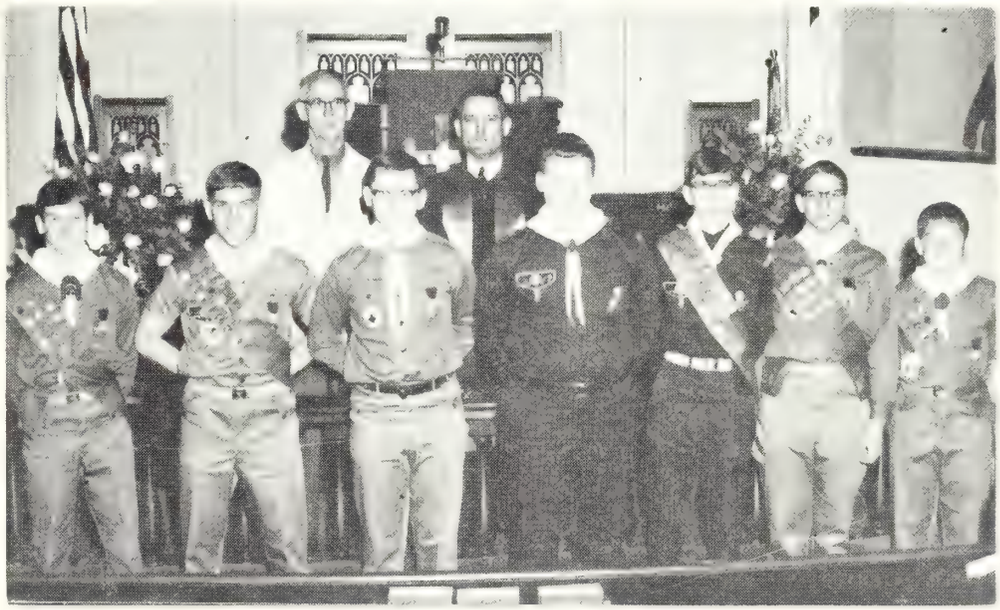
The Lay Witness Mission Rally at Fairmont Church, Raleigh, on Feb. 16 was attended by 200 persons. Dr. Ben Johnson of the General Board of Evangelism, and Mrs. Virginia Law, Methodist lay speaker, were resource leaders.

The Board of Lay Activties is sponsoring a LWM Coordinators Workshop at the Methodist Building on Friday, March 29, beginning at 10 a.m. The inspirational leader will be Dr. Charles Coffman, director of Spiritual Life for the General Board of Lay Activities.



KICKING OFF THE CAMPAIGN

Representatives of Methodist churches in the High Point District met Feb. 29 for the kickoff of the campaign to raise $100,000 for work and improvements at Camp Mount Shepherd in Randolph County. The drive for funds is now underway in the local churches and will continue throughout March. The improvements, known as stage two of the district camp development program, are slated to be completed this summer. Shown are, left to right, Gilbert H. Weant, financial campaign chairman; Dr. Philip L. Shore, Jr., district superintendent, and the Rev. T. Paul Starnes, district camp committee chairman. The camp was begun in 1963 when Mr. and Mrs. Delos S. Hedgecock of High Point, members of Lebanon Methodist Church, gave a 536-acre tract to the district for the camp. Present value of the property is placed at $150,000 Dr. Shore said the present fund drive will be to erect a large lodge—to be called the Hedgecock Lodge; a sanitation system to handle the entire camp operation; and provision for a large paved parking area.



ROXBORO SCOUTS GIVEN AWARD

On Sunday, Feb. 11, Long Memorial Methodist Church, Roxboro, observed Boy Scout Sunday. During the morning worship service seven scouts were presented the God and Country Award. First row: Scouts Thomas Lee Fitzgerald, Robert Scott Pollock, Jr., Charles E. Stewart, IV, McKinnion Younger Blanks, Timothy Lee Sergeant, James Bradford Solyan, John B. Pollock; second row, Troop 49 Scoutmaster, Dr. Robert E. Long, and Rev. Paul C. Browning, pastor. The scouts who received this award worked hard for over a year with instructions from Mr. Browning.

Woman's Activities

(Continued from page 13)

with Miss Rosalie Holmes presiding. The opening prayer will be led by the Rev. L. C. Vereen.

The Pledge Service will be led by Mrs. Harold Mann, conference treasurer, assisted by the Guild district treasurers.

Special music will be rendered by Philip Cartwright. The address of the evening will be given by Dr. Claude H. Thompson, professor of systematic theology at Candler School of Theology in Atlanta. His subject will be "When the Cross Becomes Personal."

A fellowship hour will follow after the benediction.

SUNDAY MORNING

A Sunday morning coffee hour will precede the Morning Watch, at 8:15, in the church sanctuary, with Mrs. Lucille Donnell, presiding. The prayer will be led by the Rev. N. W. Grant, Raleigh district superintendent.

Dr. Claude H. Thompson will bring the meditation on the subject, "Three Views of the Cross."

Service of Holy Communion will follow with the Rev. J. M. Clime as celebrant, assisted by the following ministers: N. W. Grant, N. V. McGlamery and L. C. Vereen.

The group will attend morning worship in the church sanctuary.

At twelve thirty, the Guild luncheon will be held at The Methodist Home for Children. Special music will be by Philip Cartwright. Reports of special committees will be given, and local committees will be introduced. Special memberships will then be presented.

The Rev. J. W. Lineberger, Sr., will speak on The Methodist Home for Children.

After the singing of the Guild Hymn, "This Is My Song," the benediction will be given by Mrs. C. H. Boyd. The guests will then be taken on a tour of The Home, and the meeting adjourned.

METHODIST NEWS ROUND-UP

EUB PASTOR TO STAFF OF CHRISTIAN SOCIAL CONCERNS

The Rev. Warren R. Ebinger has been appointed to the staff of the Board of Christian Social Concerns in Washington, D.C. He is currently pastor of First EUB Church in Naperville, Ill., and he will begin his new duties on July 1.

Besides serving pastorates in Illinois, Ebinger has been associate secretary for social action in the Illinois Council of Churches and executive director of the Council of Churches of Greater Kansas City, Mo.

★

RALL LECTURES SCHEDULED AT GARRETT

"The Shape of the Church in the '70s" is to be the theme for the 18th session of the Rall Lectures and Ministers' Convocation at Garrett Theological Seminary, Evanston, Ill., April 15-18. Among the lecturers will be Dr. Raymond W. Mack of Northwestern University; the Rev. Robert A. Raines, First Methodist Church, Germantown, Philadelphia; Dr. William Stringfellow, attorney, author, lecturer of New York City; and the Rev. Dr. James Armstrong of Broadway Methodist Church, Indianapolis.

☆

TWO MORE LATIN AMERICAN CHURCHES ASK AUTONOMY

Methodists in Costa Rica and Panama have joined their fellow churchmen in five other Latin American countries in asking for autonomy. Their requests mean that Methodists in all seven countries of the present Latin America Methodist Central Conference have now asked for permission to become autonomous.

If permission is granted by the Uniting Conference, this would mean that all of the churches in 11 Latin American countries to which the new United Methodist Church will be related would be autonomous, since the churches in four countries —Brazil, Mexico, Cuba and Ecuador—are already autonomous.

★

CONSULTATION ON MISSION SLATED THIS MONTH

Five noted theologians and ecumenists from five countries will provide leadership at an international conference of Evangelical United Brethren and Methodist churchmen March 22-April 5 at the Jack Tar Motel in Galveston, Texas.

The "Consultation on Cooperative Mission," as the conference is officially called, will bring together leaders from 52 countries where the Methodist and EUB churches are work. It will seek to discover how constructive change is brought about in a personal life, in institutions such as the church, and in society. The theme of the Consultation will be "God's Gift of Newness to Church and World."

MINISTRY CONFERENCE AT EMORY

About fifty young men who have "given thought to the Christian ministry" will attend the North Georgia Conference on the Ministry at Emory University, Atlanta, March 22-23.

The purpose of the conference, is to let the young men know what the ministry is, to help think them through the call, and to encourage them to consider ministry as a full-time career.

★

DREW PROFESSORS GO TO PRINCETON

Dr. Bernhard W. Anderson and Dr. Karlfried Froehlich, who resigned from the Drew University Theological School at Madison, N.J. have accepted appointments to the faculty of the Princeton Theological Seminary. Dr. Anderson, a Methodist minister, was dean of the Drew seminary between 1958 and 1963. Dr. Froehlich is a lay member of the Lutheran Church. The resignations grew out of recent internal friction at Drew University.

★

MICHIGAN METHODISTS FIGHT TAX HANDOUT

The Christian Social Concerns board of the Detroit Conference has gone on record as opposing bills introduced into the House and Senate of Michigan to give public funds to parochial and private schools. In its resolution dealing with the matter, the board declared in part: "The proposed bills would coerce tax payers to support this form of religious education even if against their conscience."

In replying to explanations that the bills would support only education in secular subjects, the Methodist statement continued: "To say it would support 'secular' subjects, denies the basic philosophy of religious schools, namely, that the total education is to be permeated by the religious concepts of the sponsoring religious group. It is not secular education when text books (even Math.) teachers and classrooms use religious illustrations, garb and symbols of the religious group, and permit only members of the religious group to be teachers. The added financial incentive in the bill to tempt parents in inner cities to send their children to religious schools is prosyletizing the poor, and using tax money for it."

✧ ✧ ✧

Couple Has 70th Anniversary

Mr. and Mrs. Mack Penland of Hayesville celebrated their 70th wedding anniversary on March 8. Their children honored them with a "drop-in" on March 9-10. Many friends and members of the family attended.

Mr. and Mrs. Penland were married by Captain Bill Hogsed on March 8, 1898, in Shooting Creek, N. C. They have seven children: Mrs. Pauline Cook, Newberry, S.C.; Mrs. Aileen White, Lenoir; Clifton Penland, Hayesville; Mrs. Lavita All, Lenoir; Willard Penland, Hayesville; Mrs. Maggie Miller, Lenoir; Mrs. Maxine Palmer, Oak Ridge, Tenn., 19 grandchildren, and 31 great grandchildren. Members of the Methodist Church for over 75 years, Mr. and Mrs. Penland are now members of Marshall Chapel Church, of the Shooting Creek Charge, Waynesville District, with the Rev. Ned Owens as pastor. Mrs. Penland will be 92 years old on May 31, and Mr. Penland was 91 on March 13.

Methodist Youth LWM Set For Haywood County

The Methodist churches of Haywood County are sponsoring a Youth Lay Witness Mission beginning on Friday at 6 p.m. at Central Methodist Church, Canton, and continuing through Sunday.

This mission is primarily intended for the benefit of the youth of local Methodist churches, ages 12 through 21; however, young people of other denominations are welcome.

Under the direction of Dale Willis, director of Junior High Ministry; James McKinney, director of Senior High Ministry, and Rev. Ralph Reed, district director of evangelism, there will be ten Methodist churches participating in the mission.

These churches include: Canton, First; Clyde, Central; Long's Chapel; Plain's; Canton, Central; Dellwood Charge; Morning Star; Waynesville, First; Crabtree, and Maggie.

The coordinators for the weekend program will be Jim Rast and Jeff Harrison from Trinity Methodist Church, West Asheville. Youth have been invited from various states to participate and have accepted.

The Allreds Came To Concord

The Allreds came to Concord — six of them and all preachers, and they held a five-day revival in Epworth Methodist Church.

The Rev. Howard Allred, pastor of Epworth Methodist Church, organized the idea of having his cousins hold the March 17-21 revival.

It was an ecumenical venture since these clergymen represented the United Church of Christ, the Baptist Church, and the Wesleyan Methodist Church as well as The Methodist Church. They were:

The Rev. Fred Allred, a first cousin, and pastor of the United Church of Christ in Liberty; third cousins and brothers, the Rev. Thurman Allred, Concord, and missionary for the Cabarrus Baptist Association, and the Rev. Hoyle Allred, pastor of Flint-Groves Baptist Church of Gastonia; and third cousins and brothers, the Rev. Paul Allred, pastor of the Wesleyan Methodist Church of Kannapolis, and the Rev. James Allred, pastor of Friendship Methodist Church of Albemarle.

Both the Rev. Howard Allred and the Rev. James Allred are members of the Western North Carolina Methodist Conference.

NORTH CAROLINA
Christian Advocate

VOLUME 113 GREENSBORO, N. C., MARCH 28, 1968 NUMBER 13



Wesley Foundation Is Prayer and Meditation As Well As Involvement Where the Action Is

In the hurry and bustle of campus life, the Wesley Foundation affords students an opportunity to withdraw to places of peace and quiet where prayer comes easy and commitments to Christian discipleship are often made.

At the opposite extreme from planning and spiritual life retreats, are opportunities for involvement in the social milieu. The Wesley Foundation sponsors tutoring programs for underdeveloped children, and a wide variety of ministries to the needy.

Through the Wesley Foundation, students are helped to relate all that they are learning to the teachings of Christ and to the needs of the world.

⋆Carolina Briefs⋆

¶ Rev. David E. Hubbard will be the evangelist for revival services to be held March 31-April 5 at Bethel Methodist Church. Bethel is off Highway 68 about five miles from Stokesdale. Services will begin at 7:30 each evening, and the public is invited to attend.

¶ Methodists of local churches throughout Anson County participated in leadership training classes for Christian workers, sponsored by the Anson County Group Ministry and the WNC Conference, March 10-15. The School, held at First Methodist Church in Wadesboro, issued 166 credits for persons attending at least four of the five daily sessions. All charges in the county were represented in the school and twenty of the twenty-six churches located within the bounds of the county earned credit for participating in the school.

¶ When the fourth quarterly conference at Morris Chapel Methodist Church, in the Winston-Salem District, was conducted on March 17, Miss Blanche Westmoreland came forward at the proper time to serve as the recording secretary. This procedure is usual for any quarterly conference, but there was something very unusual about this occasion. Miss Westmoreland was serving for the 29th straight year without having been absent from a single quarterly conference. She began her service as recording secretary in 1939 and has not missed a conference since.

¶ The month of April will be a busy one for Dr. Morris L. Husted, associate minister of Duke Memorial Methodist Church, Durham. His schedule is as follows: April 7, revival series at Broadway Methodist Church; April 14, revival services at Fletcher's Chapel Methodist Church, Durham; April 21, revival at Calvary Methodist, Garards Fort, Pa.; April 28, revival in the Community Interdenominational Church, Wolfdale, Pa.; May 5, preach at morning worship service of Cokesbury Methodist Church in Stedman, and that evening at Duke Memorial. Dr. Husted, who is 70, retired in 1962 but since that time has been active as a retired supply preacher and an evangelist.

NORTH CAROLINA
CHRISTIAN ADVOCATE
Official Organ of the North Carolina and Western North Carolina Conferences of The Methodist Church
ESTABLISHED 1855
James C. Stokes—Editor and Manager
Address all correspondence to P. O. Box 508, Greensboro, N. C. 27402

Second-class postage paid at Greensboro, N. C. Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., 429 W. Friendly Avenue, Greensboro, N. C. 27401

Single subscriptions, $3.00 a year; every family plan each subscription, $2.50 a year. All subscriptions payable in advance. Obituaries and resolutions, $2.00 for the first 100 words; $2.50 per hundred for next 200 words; 3 cents per word for all over 300 words.

SCHEDULE OF SPECIAL SERVICES

Date	*Time*	*City*	*Church*	*Preacher*
Mar. 24-31	7:30	Stokesdale	Flat Rock	Dr. John R. Church
Mar. 31-Apr. 3	7:30	Troutman	Wesley Chapel	Walter Anderson
Mar. 31-Apr. 3	7:30	Morganton	Oak Hill	Rev. Jerry Murray
Mar. 31-Apr. 4	7:30	Spencer	Central	Dr. Frank Jordan
Mar. 31-Apr. 4	7:30	Norlina	Norlina	Dr. Wilson O. Weldon
Mar. 31-Apr. 4	7:30	Asheville	Trinity	Dr. Mark Depp
Mar. 31-Apr. 4	7:30	Zebulon	Zebulon	Rev. R. L. Jerome
Apr. 1- 5	7:30	Ruffin	Ruffin	Rev. Roy Bell
Apr. 7-10	7:30	Granite Falls	First Methodist	Rev. Julian Lindsey
Apr. 7-10	7:30	Winston-Salem	Centenary	Dr. Mark Depp
Apr. 7-10		Raleigh	St. Mark's	Dr. G. A. Foster
Apr. 7-10		Charlotte	Trinity	Rev. J. C. Grose, Jr.
Apr. 7-11		Winston-Salem	Ardmore	Dr. Clovis G. Chappell
Apr. 7-11		Charlotte	St. John's	Rev. Charles Herron
Apr. 7-12	7:30	Lexington	Erlanger	Rev. Jim Freeman
Apr. 7-12	7:30	Lincolnton	Boger City	Dr. Fletcher Nelson
Apr. 10-14		Andrews	Andrews	Rev. Jack Waldrep
Apr. 14-18	7:30	Canton	Central	Rev. Mitchell Faulkner
Apr. 21-24		Ahoskie	Ahoskie	Rev. Dewey Tyson
Apr. 21-25	7:30	Greensboro	Rehobeth	Rev. Edgar H. Nease, Jr



On Sunday, Walter Anderson will be the guest speaker for a special fifth Sunday charge-wide service at 11:00 a.m. at the Snow Creek Methodist Church, Friendship Charge. This will be followed by a luncheon in the fellowship hall. On Sunday evening, he will begin a lay revival at Wesley Chapel Methodist Church, Troutman. The services will continue through April 3.

¶ A united Preaching Mission has been in progress this week at the seven Methodist churches of Mitchell County with services in each church each evening, Sunday through Wednesday. This evening all the congregations are to participate in a mass meeting at the Bakersville Methodist Church. Rev. A. Mitchell Faulkner, minister of First Methodist Church, Lexington, will preach. Preaching at the following churches were: Mr. Faulkner at Spruce Pine, Rev. A. Glenn Lackey at Tipton Hill, Rev. James H. Coleman at Bakersville, Rev. Roy Lockridge at Dayton Bend, Rev. Robert L. Carter, Jr., at Red Hill, Rev. Larry D. Wilkinson at Penland, and the Rev. Charles R. McKinney at Bethlehem.

¶ Frank F. Bridger, 76, father of the Rev. D. G. Bridger, died on Jan. 15 in Charlotte. In addition to the Rev. Mr. Bridger, who is pastor of the Rutherfordton Methodist Church, survivors include his wife; daughter, Mrs. John Matheson of Mt. Gilead; son, Frank B. Bridger of Wilmington, and a stepson, David Schumpert of Columbia, S. C.

¶ The Rev. A. J. Clemmer, pastor of Moriah Methodist Church, Greensboro is to be the guest preacher for special services at Groometown Methodist Church on Route 7, Greensboro next week. Beginning Sunday night, March 31, meetings are scheduled for each evening through Friday at 7:30 p.m. The Rev. Alton G. Perkins is in his third year.

¶ The Rev. Jerry Murray, pastor of First Methodist Church, Forest City, will be guest minister for Lenten revival services at Oak Hill Methodist Church, Morganton, from March 31 to April 3. Services will be conducted each evening at 7:30, and Mr. Murray also will preach at the Sunday morning worship service. The Rev. Neil E. Smith, minister at Oak Hill, will preach on Sunday morning at First Methodist, Forest City.

¶ St. Paul Methodist Church, Greensboro, will be holding special services each night from April 8 through April 11. Participating ministers are as follows: Monday, Rev. Marion Workman, pastor of Mt. Pisgah, Greensboro; Tuesday, Rev. Ralph Eanes, Burkhead Methodist Church, Winston-Salem; Wednesday, Rev. Lee Pollock, associate pastor, Grace Church, Greensboro; Thursday, Rev. Manuel Wortman, Julian Methodist Church. A Communion Service also will be held on Thursday night. The public is invited to these Holy Week services.

▸ *Issues and Opinions* ◂

Sticking to the Gospel

We have a renewal of the old question of "the individual versus social gospel." Some popular columnists have criticized ministers for joining protest groups against the Vietnam war, or who have favored civil rights. Ministers, we are told, "should stick to spiritual matters."

When the noted minister, John Kellum, was called to The Fifth Avenue Presbyterian Church, N.Y., some years ago, his old friend, Alexander Whyte, weighted by the years, lifted up his hands in benediction and charged Kellum: "Exercise a full-orbed ministry, with steadfastness, courage and fidelity to Christ." In the New Testament, Paul charged the young Timothy: "Be steadfast in all that you are doing. . . Go on steadily preaching the gospel and carry out to the full the commission that God gave you" (II Tim. 4:5).

"Spiritual matters" must include the glad tidings of the gospel. In the fullness of time, Jesus came to give heart and hope to many who lived in despair and darkness. He came to both comfort and to challenge. Much of his ministry was spent with the poor, the sick, the outcast. He also called the disciples: "Come, follow me. . . . The Kingdom of God is at hand." He rebuked James and John for the bitter feeling against the Samaritans. The love of God and man is indissolubly linked in the New Testament.

Today, as Will Durant points out: "We are living in an age of spiritual exhaustion and despondency like that which hungered for the birth of Christ." Another, John Bonnell, reminds us: "Modern man is adrift and despairing. He has no clearly defined goals, no design for living, no unity of purpose, no spiritual center for his life." In Christ, life takes on a sense of meaning and mission.

Social betterment grows out of man's concern and compassion for humankind. When Jane Adams, of the famed Hull House, was asked about her volunteer workers on her wide ranging projects, she replied: "They are all Christians from our evangelical churches." So the individual, spiritual aspect of the gospel is the unfailing incentive, the real motivation for loving and serving others.

Back in the Old Testament, some advocated a comfortable message for the pulpit: "Speak to us smooth words" (Isa. 30:10). Another declared: "What the Lord says to me, that will I speak." And Amos shouted against the oppression of his day: "Let justice roll down like waters and righteousness as a flowing stream."

Nor did the early Christians confine themselves to a soft gospel, or peace of mind. They were steadfast for the faith, despite the chains of the dungeon, and the suffering of martyrdom. They outlived and outdied others, and turned the world right-side up. They had but "one gospel," and were concerned with everything that vitally affected the individual and human relations. Today the church must stand for the full dimensional message and mission of Christ for the total life and world situation.

Rev. D. W. Charlton
Kinston

✯

How A Methodist Minister Stopped Smoking

The way I stopped, I just quit. And the way I quit, I stopped. That's how I gave up cigarette smoking. It's that easy.

I am happy to share my experience in this connection with any one who feels he has the time to read about it. First, let me say that I began smoking as a boy around fourteen years of age. When I started, I had no idea I would ever acquire the habit. I thought I would smoke one or two cigarettes and then quit for good. I kept smoking until I smoked several a day, and that continued until I smoked several packs a day. The habit got such a strong hold upon me, I just could not quit. At least, I thought I couldn't.

As a minister, I thought I ought not to smoke. The habit was injurious to my health. My influence was bad, especially with children. My nervous system was wrecked. I coughed and spit up blood. I thought I had tuberculosis; however, upon examination by physicians I was told that I did not have it. This gave me room to rejoice, so I just continued smoking. I had quit smoking for three months but I wanted a cigarette every minute of the day. The desire to smoke was greater than the desire to quit, so I started back.

I felt condemned over this habit. God had convicted me — still the desire remained. Every time I tried to pray, the cigarette habit would come up before me; and it is one thing that stood between me and God. I have thrown away many packs of cigarettes at night, just to have the displeasure of looking for them the next day. I thought it was a pleasure.

I smoked cigars and cigarettes (mostly cigarettes) for nearly twenty years. Aug. 25, 1935, was a red letter day for me. I went to church that night. On the way home, I threw my cigarettes away. Went home and went to bed. Upon opening my eyes the next morning, I realized the desire had been taken away. I give God the praise for this. I felt as though I had "been born again" physically. Since that day, I have never used tobacco.

If there is anyone reading these lines who would like to stop smoking, let me say that there is hope for you. The secret, however, is "Within you." The way to stop is to quit. The way to quit is to stop. You must bring your will into the picture. You have the willpower—use it. You cannot taper off. If you do, you will start back stronger than ever.

In conclusion, let me say that *praying* will do you no good. How can God help you as long as you continue to use tobacco? You have already prayed about it. *Stop smoking, and then tell God you quit.* And then praise *Him* for taking away the desire

Tobacco is a filthy weed
And from the Devil doth proceed.
It picks your pocket and burns your clothes
And makes a chimney of your nose.

Hope I have done you good.

Rev. B. H. Ziglar
Friendship Church, Concord

✧ ✧ ✧

Research Center For Rural N. C. Churches Needed Says Brewer

Dr. Earl D. C. Brewer of New York told the Bishops' Committees on Church Architecture, meeting jointly at Duke University on March 4, that it would seem urgent to organize a center for research and planning services to rural churches in North Carolina. "Such a center," he suggested, "could be the religious research and development arm of the Duke Divinity School."

Dr. Brewer, director of research for the National Council of Churches, addressed the committees members on "A Partnership for the Renewal of Rural North Carolina" at a luncheon meeting after the morning business session.

During the business session, M. Wilson Nesbitt stated that there would not be an award under the Randolph E. DuMont Design Program this year because plans which were considered were so similar to those receiving awards in former years.

Before the committees adjourned for lunch, William B. McGhee, architect and member of Six Associates of Asheville, presented slides together with an explanatory lecture on plans for the proposed addition to the Divinity School as well as the completed architectural plans.

Stating that it was part of the prophetic function of the church to consider alternative futures for the society around it, Dr. Brewer said it would seem surely time for the resources of the Divinity School, the churches, and the the Duke Endowment to focus upon needed research and planning for the future of rural life and rural churches in North Carolina.

"Rural renewal is unlikely to take place in North Carolina through the efforts of Methodists alone. . . . Likewise, the day has long since past when activities of this University or of this program can be directed toward whites alone. . . . Thus, two criteria for significant programs for the future should be their ecumenical and interracial inclusiveness."

Dr. Brewer pointed out that one of the great opportunities for development in rural renewal is in the area of recreation and arts, and said that the churches should move forward in sponsoring cultural development for rural people.

"Research and development in the life of the church in resort and recreational places in the face of increased travel and leisure could well be a substantial emphasis of this program in rural renewal for North Carolina," he asserted.

Dr. Brewer received a leave of absence from the faculty of the Candler School of Theology, Emory University, Atlanta, to head the NCC's Department of Research.

EDITORIALS

★

ON HOLY LAND TOURS

Palestine (Israel) continues to be a favorite place of visitation for a host of American visitors. This spring many Methodists will be among those who will make the pilgrimage to the Holy Land. The Israeli government and private interests in the state of Israel are working hard to increase the flow of pilgrim-tourists to the land of the Bible. They are improving the means of transportation and providing better hotel accommodations.

We wouldn't want to discourage anyone from making a long-anticipated visit to Palestine. The trip would be well worth the time and cost. It would probably be fruitful in terms of spiritual renewal or at least increased appreciation for our Christian heritage.

But there is another sort of "holy tour" which we highly recommend. This would be a visit to trouble spots in our own country: to the ghettos, where the flotsam and jetsam of wrecked humanity drifts aimlessly upon the tides; to settlement houses, social service centers, and a wide variety of mission projects operated by The Methodist Church; to larger parish ministries, Bethlehem Centers, mission work among minority races.

More of us should take the time to gain first-hand information about the trouble spots in our society. We should talk to the people who are on the front lines in the battle against ignorance, poverty and hate. We should see and touch and talk to the so-called problem people. To most of us the follower of Malcomb X, the migrant worker, the exile from Cuba, the man lost in Appalachia, the displaced, unskilled laborer isn't even a name or face. He is a ghost, without true reality, who insinuates himself into our pleasant dreams and turns them into nightmares.

More of us have got to become personally involved in the plight of those whom our affluent society has bypassed. This must be done for our sakes as well as for their sakes. Personal involvement awaits communication. Until we look a lost man in the face, until we listen to an angry man, until we clasp the hand of the fallen we are not likely to appreciate his plight nor to understand his predicament. He will not come to us until we go to him.

There are communities in North Carolina where we could go on such a "holy tour" without leaving the city limits. The widening chasm between the "haves" and the "have-nots" must not be allowed to continue; else increased tragedy and trouble comes to all of us.

It is necessary that those who have should share with those who have not. We speak not so much about material things—though food, clothing and shelter for all is necessary. We mean that those who *have* Christ must share with those who have not; those who *have* faith, must share with the despairing; those who *have* compassion must share with those who have never understood the meaning of sacrificial concern for others; those who *have* entered into the love of God must share the good news that God loves us all. Else Christ remains mute in an age which desperately needs faith, hope and love.

The pilgrimage of a Christian into the homeland of a lost soul is the holiest journey he can ever make. More of us should become that kind of tourist, and we should travel to that kind of "holy land." The footprints of Christ might be more clearly seen in that "holy land" than in far off Palestine.

IDEA WORTH CONSIDERING

It is hard to believe that the annual conferences are almost upon us, and that we are now entering the "home stretch" phase of the conference year. The North Carolina Annual Conference begins at Fayetteville on Tuesday, June 4, and the annual session of the Western North Carolina Conference commences at Lake Junaluska on June 5.

This will make the eleventh consecutive year that the Western North Carolina Conference has met at the world renowned beauty spot in the mountains of North Carolina. The conference is uniquely privileged to have such an establishment as the Lake Junaluska Assembly within its borders. It is, therefore, the easiest and most natural thing in the world, for this conference to go there year after year for its annual meeting.

The hospitality of the assembly personnel is unexcelled. The painstaking details of planning for the anuual conference are much simplified. The accommodations for family units are constantly being improved and more of them made available. Stuart Auditorium offers a seating capacity of well over two thousand. June at Junaluska offers welcome relief from the sticky heat which can prevail at that time over other sections of the state.

Having stated some of the marvelous advantages of an annual conference at Lake Junaluska, it would seem almos like an impertinence to add what fol lows. But here goes. Ought we not t consider seriously the possibility o bringing the Western North Carolin Annual Conference back down to on of our large population centers? We ar not suggesting that we forsake Juna luska, but that *occasionally* we hold a annual meeting at Charlotte or Greensboro or Winston-Salem.

These and other cities have the facilities to entertain such a large gathering. Moreover, we are thinking of the fac that a Methodist annual conferenc offers a priceless opportunity to make a tremendous impact upon a community such as Charlotte. People who have no attended an annual conference for many years could have an opportunity to participate in a meaningful way. In a day when we are becoming more and more public relations conscious, there is much to be said in favor of holding at least some of our annual meetings right in the midst of our people, and in areas where the news coverage would be much better.

It is the prerogative of the Committee on Conference Entertainment to receive invitations and to make recommendations to the annual conference about the place of meeting of future sessions. Since the deadline for getting invitations to the chairman of the committee for the annual meeting of June, 1969 is April 1, 1968, we are not at all thinking of what should be done for next year's conference.

But we are suggesting that the Methodist people of the Western North Carolina Conference might take the next year to consider and debate the possibility of holding the annual meeting of June, 1970 in one of our large population centers instead of at Lake Junaluska. To some, this may sound like heresy, and we are risking the possibility of being vastly misunderstood. But we still think the idea is worth serious consideration.

✧ ✧ ✧

Something To Think About

We are apt to forget that the really important event of any time is the one that acts as leaven in the world, the one whose influence keeps on growing. The Romans considered Nero the most important man of his day. Now he is regarded as a dimwitted degenerate. The man of eternal worth of that time was a prisoner, soon to be executed like a common criminal. His name was Paul. Many of the bold headlines of yesterday become the insignificant footnotes of today. Christ was hardly a minor footnote to history in his time. Today, he is the world's eternal headline. Paul was called a "babbler" by the Athenians. Today the "babbler" is remembered as one of the great personalities of history.

Harley M. Williams

Lenten Meditation

CROSS and THORN

By EDWARD F. SMITH

"Strange people, these Christians—Their ounder told them they must bear a cross. Then one of the first great Christians alked to them about a thorn in his flesh vhich his God refused to remove. Strange people, indeed." So wrote a cynic, who ooked at the cross and the thorn from outside the Christian faith. But for us, who have accepted Jesus Christ, how do we look at the cross and the thorn?

As we live in these days of Lent and have n our thoughts the coming of Good Friday and then Easter, the cross of Christ is ever in our minds. It is easy for us to overlook the physical agony and the suffering which that cross entailed for our Saviour. His word to us is a simple enough: "If any man would come after me, let him deny himself and take up his cross and follow me."

Our Lord gave no word to us which he did not more than adequately fulfill Himself. St. John tells us that He bore the cross along the Via Dolorosa; when the procession arrived at the place of a skull, He was put to death on the Cross He had carried.

This Cross on which our Lord died was His because He accepted it voluntarily. Of the temptations of Jesus recorded in the Gospels perhaps the most acute was that one in which the chief priests sneered as He hung on the Cross, "Others He saved; He cannot save Himself. Let the Christ, the King of Israel, come down now from the cross that we may see and believe" (Mk. 15:32). Human understanding is tempted to think that such a move, made in the face of condemnation by the Sanhedrin and despite the power of the Roman empire, would have convinced men that Jesus indeed is the Christ. But Divine intent, and Christ's perfect obedience, convince us that it is in the full meaning of the Cross, as Jesus there died, that God's love for mankind and His redeeming intention in Christ, is most perfectly worked out.

Voluntarily, He did this for us. The evils and the troubles of this world that force themselves on us are not crosses in the sense in which Jesus spoke of a cross. They come whether we will have them or not.

It is in the acceptance of suffering for love of Christ, in the voluntary bearing of the burdens which Christian love brings to us, that we fulfill His commandment of bearing daily the cross. Let us remember that we can turn away from any such burden by an act of our will, when we choose to do so. At this Lenten season, the question before us is simply, do we choose, as disciples of Christ, voluntarily to bear whatever Cross that discipleship brings us?

The thorn in the flesh is far different from the cross. That thorn in the flesh, whatever it was for St. Paul, is a part of our whole world. Imperfect we surely are; and imperfect, too, is the world in which we live. The thorn that afflicted the great apostle was one which concerned him lest it make him unable to fulfill his apostleship. He prayed for it to be removed because as he saw it, that thorn stood in the way of fulfilling what God called Him to do.

One might think that God should have removed the thorn, in order that Paul's service might be more effectively rendered. But the answer to his "three times I besought the Lord" prayer was an answer in which the impediment to service was removed. But the thorn remained! Paul realized that in this experience, God was teaching him that whenever God calls us, there is a way open for adequate response. But the way which opens is not necessarily the way we would choose. This impediment to service which God does not remove in answer to fervent prayer is met simply by God's grace, enabling us to live with the impediment and still do that to which He calls us.

As to the cross, the question is, will we bear it? As to the thorn in the flesh the question is, can we in faith commit this to God and then live with His decision?

The cynic from outside the faith cannot understand either Cross or thorn. As we bear the yoke of discipleship, we grow in the sense of what God calls us to do—the Cross—and as well, what God does in answer to our prayers that He use us in His service. The days of Lent are one of God's gifts to us to teach us His ways with us, to prepare us for the redeeming truth of Good Friday and the eternal assurance of Easter morning. The Cross is borne for love of God, known to us in Christ; whatever thorns we may have, are borne in trust that God's grace is sufficient for us and that He is faithful in calling us and empowering us in His service.

The Rev. Mr. Smith is minister of Trinity Methodist Church in Wilmington.

NORTH CAROLINA CHRISTIAN ADVOCATE
$3.00 per year. Subscribe now.

Daily Proceedings of Uniting Conference Available By Mail

Not all Methodists and Evangelical United Brethren will be able to attend the conference in Dallas, Texas, April 21-May 4 that will unite the two churches, but a service announced by The Methodist Publishing House, Nashville, Tenn., will enable them to follow the proceedings from their living rooms.

The *Daily Christian Advocate*, official daily record of conference proceedings, will be available by mail, according to Dr. Lovick Pierce, publisher. Dr. Pierce said that several different possibilities are available for receiving the publication at home, including a daily mailing by air mail, a complete set mailed after the conference, and a bound volume available later in the year. Rates vary according to the service.

Information on rates can be obtained from the general church periodicals business office, 201 Eighth Ave., S., Nashville, Tenn. The Rev. Dr. Ewing T. Wayland, Park Ridge, Ill., editorial director of Methodist general church periodicals, will edit the *Daily Christian Advocate*.

Methodist-Jewish Groups Talk

Both Jews and Christians need new understanding of and relationships with the other—"a current flowing both ways"—an inter-faith dialogue agreed March 10-11.

Intense discussion of past and present relationships and problems of the two faith groups was carried on at Airlie Farm, near Washington, D.C., in a Methodist-Jewish Relations Seminar. This was the first such meeting sponsored by the Methodist Board of Christian Social Concerns and the American Jewish Committee.

From the theme of "The Vocation of Israel," in terms of a "calling," the seminar delved into the areas of "elder and younger brother," "double standards" of judgment of nations, and the minority status of both faith groups. It was generally agreed that many issues were only touched upon in this initial dialogue and that the encounters must continue, to view areas of difference and not just to seek points of common interest. It also was agreed that neither group views the other "as fit objects for mission" or for proselytizing, but that each has insights which might enrich the other.

✧ ✧ ✧

Seek not happiness; bestow it, and it will come to you. *Copied*

GREENSBORO COLLEGE
Should Be in Your Future

Dedicated to Excellence
Coeducational

A.B., B.S., B.M., B. Mus. Ed
20 Majors

Contact: Director of Admissions, Box A, Greensboro College
Greensboro, N. C. 27402

President and Governor Wish Her a Happy 100th Birthday

By John Borchert

There was a note of congratulations from President Lyndon B. Johnson . . . and one from North Carolina Gov. Dan Moore . . . and another from Mayor Stan Brookshire of Charlotte . . . and many more.

For just how often does a President, a Governor and a Mayor get to wish happy birthday to the first resident of the Methodist Home for the Aging in Charlotte who has reached the 100-year plateau.

Miss Lake Superior Brown, who joined the Home family Dec. 30, 1959 from Greensboro, took it all in stride as 34 relatives and friends came to wish her well along with more than 200 residents of the Methodist Home on March 9.

"We want each of you to know that as you reach 100 years young, we plan to have a birthday party like this for each of you," Willard Farrow told the Home residents attending the event. Mr. Farrow, administrator of the Home, read the cards, letters and wires of congratulations.

They included those from Senators Sam J. Ervin and B. Everett Jordan, Representative Charles R. Jonas, Methodist Bishop Earl G. Hunt, Jr., former N. C. Governor Terry Sanford, Dr. Ralph Jolly, president of Greensboro College where Miss Brown was a student, Dr. J. Clay Madison, pastor of West Market Street Methodist Church where Miss Brown is a member, Dr. E. H. Nease, Jr., of High Point, chairman of the Board of Hospitals and Homes, Western North Carolina Conference, and W. W. Hagood of Charlotte, chairman of the Board for the Methodist Home.

Miss Brown, smiling and agile, blew out the single, symbolic candle on the decorated cake, and Mrs. Phyllis McEachern of Washington, D.C., proceeded with the cake cutting. Everyone in the dining hall—a gathering Mr. Farrow called "the largest crowd I've ever seen for such an occasion in our dining room"—received dishes of ice cream with the number 100 on top.

There are eight other residents of The Methodist Home from Greensboro, and they gave a book in Miss Brown's honor for the library of the Home.

Miss Brown's parents liked interesting names, and besides her Lake Superior, a brother was tagged Sidney Salesman Sam Brown. She was the youngest of six children born in Guilford County. Three lived past 90 years of age, and two lived past 80.

She joined West Market Street Church in 1883 and is its oldest member. Like a good Methodist, she left West Market Church briefly to join a Methodist congregation formed in her neighborhood, but when this church was re-located, she returned to West Market.

"I did not do anything," she says. "I just lived a normal life." But her friends say she is a remarkable woman.

In her church, Miss Brown served as president of the Woman's Society of Christian Service and remained active until illness in her family hampered her attendance. She sang in the choir and taught in Sunday school.



Miss Lake Superior Brown
On Her 100th Birthday

During both World Wars she worked in the sewing room of the American Red Cross, and also worked for awhile in the Greensboro Bureau of Internal Revenue.

She has an intense love for music, and at the Methodist Home she has joined the Harmonica Harmoniers Group, and also sang in the Home's choir until cataracts made it impossible for her to read.

Her failing eyesight also forced her to discontinue last year her visits to Ovens Auditorium in Charlotte for concerts. She continued to make her own clothes without having to use eye-glasses, until she was 98 years old. A cataract operation in that year enabled her to continue reading, but left her with the ability to only hand sew and not use a sewing machine.

Besides music, her loves are flowers and crocheting.

Her only comments on changes during her lifetime were about young people. "They have more liberties," she said, and she doesn't approve. "I believe in a certain amount of restraint."

Her father, she said, died in a railroad accident before she was two years old, and her mother had to raise the family. "She liked to eat and she knew how to feed children. When we went to school, we went with stomachs full of warm food—not a dish of corn flakes and a glass of milk."

* * *

Saturday is the most dangerous day to drive, according to a Travelers Insurance Companies report. Nearly 22 per cent of all fatal traffic accidents occurred on that day in 1965 .

N. C.-Va. Conference Closes History

By John Borchert

The North Carolina-Virginia Methodist Conference ended its history this week during sessions at Bennett College, Greensboro, and with the closing of its records administrative segregation in North Carolina and Virginia Methodism came to an end.

When the ministerial appointments were read by presiding Bishop L. Scott Allen of Nashville, Tenn., today the Negro conference merged into three predominantly white Annual Conferences; Western North Carolina, Virginia and North Carolina.

The 20,000 members of the conference will be settled in their new conferences in this manner: 10,400 in the Western North Carolina Conference, 6,100 in the Virginia Conference and 3,500 in the North Carolina Conference.

With the members will also go the clergymen—50 to the Western North Carolina Conference along with 105 churches; 30 to the Virginia Conference along with 55 churches; and 20 to the North Carolina Conference along with 27 churches.

Bishop Charles F. Golden of Nashville, Tenn., who formerly presided over this conference, delivered the conference sermon Wednesday morning.

Bishop Allen delivered a Holy Communion Meditation on Tuesday night in St. Matthews Methodist Church, Greensboro.

The presiding bishops of the three predominantly white Annual Conferences involved in the merger attended this meeting. They were Bishop Paul N. Garber, presiding bishop of the North Carolina Conference; Bishop Walter C. Gum, presiding bishop of the Virginia Conference; and Bishop Earl G. Hunt, Jr., presiding bishop of the Western North Carolina Conference.

The four conferences began working toward this merger in 1964 through Interjurisdictional Committees. During the last three years delegates to the annual conference meetings have overwhelmingly approved identically-worded resolutions establishing the merger and its terms.

This is the first merger of a Negro Methodist conference with predominantly white Methodist conferences in the Southeastern Jurisdiction. A similar merger took place last year in the South Central Jurisdiction of The Methodist Church.

Merger at the Annual Conference level means that local congregations retain their individual identity while adhering to policies established by voting delegates of that Annual Conference.

For the meeting at Bennett College, Bishop Allen presided and Dr. J. W. Gwyn, Sr., of Greensboro was host district superintendent. The host pastor was the Rev. J. C. Peters, pastor of St. Matthews Methodist Church of Greensboro.

Besides Dr. Gwyn, other district superintendents of the North Carolina-Virgia Conference are Dr. James W. Ferree of Raleigh; Dr. Joseph B. Bethea of Richmond, Va.; and Dr. David DeBerry of Charlotte.

The Bennett College Choir provided

special music during the meeting. Except for the opening program of March 26 in St. Matthews Methodist Church, all sessions were held in the campus church.

Bishop Hunt delivered the ordination sermon, just prior to the reading of the pastoral appointments by Bishop Allen at 12:30 p.m. today.

The clergy and lay delegates from churches of the North Carolina-Virginia Conference will become voting delegates of the Western North Carolina Conference, the Virginia Conference and the North Carolina Conference during annual June meetings of these regional bodies.

In addition, the North Carolina-Virginia Conference will retain its official delegates for the meeting of the General Conference of The Methodist Church, April 21-May 4 in Dallas, Texas, and the meeting of the Southeastern Jurisdiction of The Methodist Church at Lake Junaluska, July 24-28.



EARNS EAGLE AWARD

Scout William J. Ingold of St. John's Methodist Church in Greensboro was presented his eagle award at the morning service on March 17. He achieved this rank in less than three years while maintaining an "A" average in his schoolwork. In addition, he is a part-time employee of his church and active in St. John's MYF.

SOUTHEASTERN EQUIPMENT CO.



Chairs and tables in complete range of sizes for every Church need. Steel and wood folding chairs, folding banquet tables, speakers' stands. Also office desks and chairs. Write for information.

SILER CITY, N. C.

Among Our Colleges

CHRISTIE TO GIVE LECTURE

Dr. M. Francis Christie, academic dean of Hendrix College of Conway, Arkansas, will give the annual Jean Fortner Ward Lectures at Greensboro College at 10 a.m., April 9, in Odell Auditorium.

In addition to Dr. Christie's public address, he will meet with several classes on the GC campus April 9 and 10.

This will be the fifth in the series of Ward lectures, initiated in 1954 through the generosity of William S. Ward of Greensboro. The lectures are named in the honor of Mrs. Ward, a GC alumna.

LOUISBURG COLLEGE FACULTY MEMBERS RECEIVE GRANTS

Several members of the Louisburg College faculty recently have received grants for further study in their fields.

Mrs. Patricia G. Palmer, assistant professor of biology, has been selected to attend Arizona State University in Tempe, Ariz., for participation in a six-week seminar in desert biology.

Grady K. Snyder, professor of mathematics, is one of 35 to be selected as a participant in the 1968 National Science Foundation Institute in Mathematics in Two-Year Colleges. The Institute will be held this summer at UNC-Chapel Hill.

Donald R. Richardson, associate librarian, was recently selected as a participant in the Faculty Institute in Educational Media and In-Service Television of the Bureau of Audiovisual Education at UNC-Chapel Hill. The Institute is supported by a Title VI grant of the Higher Education Act of 1965.

Kenneth Wayne Burris, instructor in biology, is one of 36 to be selected to attend a summer institute for college teachers of biology at Oregon State University in Corvallis, Oregon. Sponsored by the National Science Foundation, the program concerns itself with modern research techniques in college teaching.

ALUMNI AWARDS GIVEN AT GC

A highlight of Alumni Day at Greensboro College March 16 was the presentation of four Distinguished Alumni Awards.

The recipients were: Misses Lula Fave and Catherine Clegg, Charlotte sisters who retired after teaching a total of 87½ years in North Carolina schools; Mrs. R. Shelton White of Raleigh, business woman, church leader and trustee of the college, and Mrs Dorothy Thomas Conyers of Greensboro, a pioneer in public health nursing.

DUKE GLEE CLUBS ON TOUR

The 39 young ladies of the Duke University Woman's Glee Club had 33 young men of the school's Men's Glee Club for company as the two organizations embarked March 24 for the first time on a joint Spring Tour.

They presented their first concert Sunday night at Wilmington, and then traveled to Florida for three engagements. The concluding concert on the eight-day tour will be at Charlotte.

GC ALUMNI OFFICERS ELECTED

Mrs. S. T. Dickinson of Greensboro, the former Margaret Scarborough of the class of 1933, was re-elected president of Greensboro College Alumni Association during Alumni Day at the college March 16.

Edward H. Bryant, Jr., of Richmond, Va., a 1961 graduate, was chosen president-elect, and will become president in 1969. Other new officers of the alumni association are:

Mrs. Herman E. Shoaf of Winston-Salem, first vice president; Mrs. Graham A. Page of Yanceyville, second vice president; Mrs. Hubert A. Yoder of Charlotte, recording secretary; Mrs. Frank W. Craver of Winston-Salem, corresponding secretary; Mrs. W. M. Duncan of Greensboro, treasurer; Mrs. S. Nelson Gray of Alexandria, Va., chaplain, and Mrs. Edith P. Prosser of Greensboro, historian.

RESEARCH FINDINGS RELEASED

Dr. Felton Nease, chairman of the Biology Department of Louisburg College, has made public his recent research findings under the title "The Biological Relationship of the Toothed Conodont." His discovery predates the toothed conodont to a plant age. Dr. Nease has been engaged in research under a National Science Foundation grant for several years.

ADAM CLAYTON POWELL TO VISIT DUKE

Tickets will be required for admittance to both major addresses scheduled by Adam Clayton Powell, former Harlem congressman, on the Duke University campus April 1.

Powell will speak at 3:30 p.m. and 8:15 p.m. in Page Auditorium. Since the auditorium has a seating capacity of 1,508 and Duke's enrollment is over 7,000, the tickets will be issued to students first.

Individuals outside the University community who have a special interest in hearing Powell should write for tickets to Box KM, Duke Station. There is no charge for the tickets, but the number available will be limited.

HP COLLEGE PLAYERS TO PRESENT MUSICAL

The familiar fairy tale about a princess with such sensitivity that she was unable to sleep because of a pea underneath the twenty mattresses of her bed has been turned into a sprightly musical called "Once Upon A Mattress" that will be presented by the High Point College Tower Players April 5 and 6.

Mrs. Carolyn Rauch, instructor in drama at High Point College, is directing the production, scheduled for Memorial Auditorium at 8:15 p.m.

Stained Glass Crafts
Repairs
Protective-Storm
P. O. Box 5004 High Point, N. C.
Telephone 882-2285

Educational Specials for Campus Ministry

By W. M. WELLS, JR.

The first Methodist Student Movement began back in the 18th century at Oxford: It was derisively called the Holy Club! Ever since that time students have been of great concern to the founder of Methodism and to his successors who have carried on the ministry to students and others in campus communities.

Now *we* need to support this ministry with financial undergirding through direct Educational Specials for Campus Ministry. The 1967 Annual Conferences in North Carolina resolved that local church contributions to any campus ministry under the supervision of the Interconference Commission on Campus Ministry be credited to such churches as Educational Specials.

What specifically can you do to help?

1. Invite a Campus Minister to meet with your church's Commission on Finance and/or Official Board to discuss the program and needs of the Campus Ministry.

2. Write to the State Director of Campus Ministry, 302 West Market Street, Greensboro, N. C. 27401 for literature about local campus ministries in our state. Or, contact a local Campus Minister directly, if you wish.

3. Pledge your financial support to the Campus Ministry.

Our Wesley Foundations are entrusted with the task of ministering to an ever-increasing number of Methodist students on state and other non-Methodist campuses.

Both the number and the percentage of Methodists attending state colleges and universities are increasing rapidly each year.

While the projected increase of students in church colleges in North Carolina is only about 16% in the next decade, in state schools it is approximately 54%. There will be an increase of more than 50,000 students in state schools in North Carolina in the next 10 years!

Our church has the obligation to extend its ministry to non-Methodist campuses. The agency for doing this is our Wesley Foundations. The people of our churches have the task of supporting these Wesley Foundations directly through Educational Specials for Campus Ministry.

Money received in these Educational Specials is needed most in personnel and program, rather than in building funds. It is our feeling that although buildings are helpful, our urgent need is for ministers who will carry the word. We want to support them adequately, rather than putting a large percentage of our money into building and maintaining physical structures.

Every church should have an Educational Special for Campus Ministry. This can be done in one of two ways:

1. Your church can designate the particular Campus Ministry to which you want to give.

2. You can give an undesignated gift to be used by the Interconference Commission on Campus Ministry wherever it is needed most.

One of the reasons we exist with Wesley Foundations and other expressions of Campus Ministry is to be engaged in recruitment for church careers. In a ten-year-old picture which accompanies this article are four persons who at that time were officers of the Wesley Foundation at Winston-Salem. At present two of those four persons are ordained Methodist ministers serving in North Carolina.

The two ministers are: Dr. Ralph James, a ministerial member of the Western North Carolina Conference who now is on the faculty of North Carolina Wesleyan College in Rocky Mount, where he teaches Religion and Philosophy; and the Rev. James Hobbs, a ministerial member of the North Carolina Conference, serving as Methodist Campus Minister in charge of the Wesley Foundation at East Carolina University.

Today's students, like those of the days of John Wesley, are looked upon by the older people with all kinds of concern. Can't you just hear an orthodox Anglican of the 18th century saying, "The youth are going to the dogs! What is this off-beat religious group they have started at Oxford now? I understand that they are even taking religion out into the streets and into the jails!"

Today, as then, the vast majority of students are serious and are making a good approximation of fulfilling the expectations of their parents. A small number are off-beat—which might mean something bad, or it might mean something good. We know that some of them are non-conformitsts; we hope that their non-conformity will be directed into protesting the evils and not the values of the society in which they live.

The guidance that mature, capable, religiously-motivated counselors can give them in these times of crisis can make the difference. As Dr. James C. Stokes, editor of the ADVOCATE and a member of the Interconference Commission on Campus Ministry, says, "The Methodist Church needs to give direction during these very formative years."

The matter of recruiting persons for church careers already has been mentioned. This is of great importance. Also of great

The Rev. Mr. Wells is State Director of Methodist Campus Ministry.



A ten-year-old picture of James Hobbs, Ralph James and two others of the Wesley Foundation at Winston-Salem.



Dr. and Mrs. Edgar B. Fisher join the students for food and conversation at the Wesley Foundation in Greenville.

importance is the producing of dedicated Christian laymen. Some Wesley Foundations maintain communication through alumni contacts with a vast number of dedicated engineers, secretaries, farmers, and others.

Our Methodist Campus Ministry in North Carolina is governed by a 27-person Commission on Methodist Campus Ministry. These persons are leaders of the Annual Conferences of North Carolina. They include laymen, women, students, college professors, representatives of the Boards of Education, pastors, and district superintendents. The present chairman of the Commission is Dr. James G. Huggin, minister of Wesley Memorial Methodist Church in High Point. The executive secretaries of the Annual Conference Boards of Education always are included in its membership.

In North Carolina we support or help support full-time Campus Ministers at the following schools: A & T State University, Appalachian State University, Duke University, East Carolina University, North Carolina College, UNC at Chapel Hill, UNC at Greensboro, Western Carolina University, and city-wide Wesley Foundations in Raleigh and Winston-Salem.

Increasingly the Campus Ministry is becoming more closely related to local churches. In Raleigh and Cullowhee and Boone and Greensboro each Sunday that he is not preaching elsewhere, the Methodist campus minister takes part in leading a local congregation in Sunday morning worship services. Often the campus minister presides over the service, while the pastor of the local church preaches the sermon.

Many projects of the Raleigh Wesley Foundation and Fairmont Methodist Church are held jointly. Recently in Boone the mission study was conducted jointly by the Wesley Foundation and the Boone Methodist Church.

In Greensboro the Wesley Foundation under the direction of the Rev. Fred K. Macon and the Inner City Ministry under the direction of the Rev. Ray Moss work in cooperation with each other. During the summer of 1968 students of the Wesley Foundation's Christian Faith and Life Community will be employed in the Inner City Ministry in Greensboro.

From numerous schools deputations of students go from the center of Campus Ministry to local churches to speak and conduct worship services. From the Wesley Foundation at UNC-G alone, during February and March over 25 speaking engagements in local churches were filled by students. In many cases, students had complete charge of the service, making presentations on worship, theology, and social service.

A testimonial made by a student who lived in the Christian Faith and Life Community for four months is: "The thing the community has helped me do is to sort of crack open the doors within myself."

Thirty-two churches in the Winston-Salem District help support the Wesley Foundation at Winston-Salem. They have done this in the past without receiving credit, because they knew of the great need that existed. It is our hope that in the future these churches will be joined by hundreds of others in giving their support to local expressions of the Christian ministry on the campus.

We urge you for their sakes to support our ministry to students.



Members of the Raleigh Wesley Foundation give a party for children at the Methodist Home for Children in Raleigh.

"There is no more strategic or important ministry in which our Church is engaged today than that to college and university students. I would surely encourage every local church to do all within its power to support the Campus Ministry."
—Earl G. Hunt, Jr., *Resident Bishop*, Charlotte Area of The Methodist Church



A member of the Wesley Foundation at UNC-G tutors a child.



Students and others join with Dr. Sam Hill, chairman of the Department of Religion of UNC-CH, in informal discussion.

WNC District Conferences On Christian Education Planned

District Conferences on Christian Education will be held during April and May in all thirteen districts of the Western North Carolina Conference. These conferences will be under the sponsorship of the Conference Board of Education in cooperation with the District Councils on Christian Education.

The Rev. Robert H. Stamey, executive secretary of the Conference Board of Education, said four major areas of concern will be considered: vacation church school, new youth curriculum for Junior Highs new youth curriculum for Senior Highs and the Adult curriculum.

Classes will be provided for Vacation Church School teachers in the Children's Division, except in Charlotte. Vacation Church School Workshops in Charlotte will be held at Providence Methodist Church on May 2 from 9:30 a.m. to 3 p.m. and at Trinity Methodist Church on May 9, 9:30 a.m.-3:00 p.m.

Rev. Tom S. Lee, Jr. of Statesville, Conference Director of Junior High Ministry, will lead the section on the new curriculum for the Junior Highs.

The Rev. Paul H. Duckwall of Statesville, Conference Director of Senior High Ministry, will be the leader for the group discussing the new Senior High curriculum.

Adult class teachers, officers, members and administrators will share experiences regarding the use of the new adult curriculum.

The schedule for these conferences is as follows:

Date	*District*	*City*	*Church*	*Time*
Apr. 16	Thomasville	Lexington	First	7:15-9:30
Apr. 18	High Point	High Point	Wesley Memorial	7:15-9:30
Apr. 22	Winston-Salem	Winston-Salem	Centenary	7:15-9:30
Apr. 23	Greensboro	Greensboro	Christ	7:15-9:30
Apr. 25	Marion	Morganton	First	7:15-9:30
Apr. 26	Statesville	Hickory	First	7:15-9:30
Apr. 28	Salisbury	Kannapolis	Trinity	2:45-5:00
Apr. 29	Asheville	Asheville	Central	7:15-9:30
Apr. 30	Albemarle	Monroe	Central	7:15-9:30
May 1	Waynesville	Sylva	First	7:15-9:30
May 2	Charlotte	Charlotte	Providence	7:30-9:30
May 5	N. Wilkesboro	N. Wilkesboro	First	2:45-5:00
May 6	Gastonia	Gastonia	First	7:15-9:30

Workshop On Extremism To Be At Raleigh

The Board of Christian Social Concerns of the North Carolina Conference is sponsoring a Workshop on Extremism to take place at Edenton Street Methodist Church, Raleigh on Tuesday, April 2. The sessions will start at 10 a.m. and continue until 4 p.m.

Ministers, local church leaders and community leaders from the Raleigh, Goldsboro, Durham, Burlington, Sanford and Fayetteville districts are especially being urged to attend. All sessions, however, are open to the general public. A $1.00 registration fee will cover the cost of a valuable packet of materials.

In announcing the workshop, the Board of Christian Social Concerns stated its purpose as being "to examine and discuss the tactics and goals of radical right extremism, which has challenged the processes of our democratic republic; challenged the orderly progress of this nation toward liberty and justice for all men; and challenged the integrity and loyalty of the citizens and institutions of our free society."

Among those scheduled to appear on the program are the Rev. Dr. James L. Stoner, assistant general secretary for executive operations of the National Council of Churches. A graduate of Bethany College in West Virginia, he studied at the Yale Divinity School. In addition to service as a pastor, Stoner has had experience as a YMCA secretary and in work with students. He was one of the founders of the Fellowship of Christian Athletics, and is still active in its organization.

Another speaker is Dr. Henry A. McCanna, director for Town and Country in the Department of Church Renewal of the National Council of Churches. He has served pastorates in both the American Baptist and the Southern Baptist Convention, and holds graduate degrees, including the Doctor of Religious Education degree, from Central Baptist Theological Seminary. During World War II, McCanna served three years in the Medical Corps and as a non-commissioned chaplain in Germany. Both he and Stoner will speak on "The Truth About the Attacks Against the National Council of Churches."

Others scheduled to be heard include Sherman Harris, Richmond, Va., who is regional director of the Virginia-North Carolina office of the Anti-Defamation League, and Charles R. Baker, executive director of the Institute for American Democracy (IAD), whose career has mainly been in the field of journalism and public relations.

An earlier workshop on Extremism, involving the same program, was held at Jarvis Memorial Methodist Church, Greenville, N. C. on March 11.

◇ ◇ ◇

By the crowning miracle of the Resurrection unmistakable evidence is given to the world that the words and works of Jesus Christ are not the mere wisdom of some human sage, nor the sayings of a great philosopher, nor the dreams of an inspired poet, but the words and works of God.

E. P. Dempsey

Ruffin Parsonage Dedication To Be Held This Sunday

The dedication service for the Ruffin Methodist Church parsonage will be this Sunday afternoon at 2:00. Taking part in the day's activities will be the Rev. June P. Greene of Lincolnton, the Rev. J. W. Fowler, Jr., of Charlotte, the Rev. W. T



Ratchford of Winston-Salem, and the pastor, the Rev. Mark F. Wimmer.

The dedication will be preceded by a noon meal in the church's fellowship hall.

The parsonage was built in 1960 under the leadership of the Rev. Mr. Greene, who was succeeded by the Rev. F. S. McFarland in 1961, and the Rev. Mr. Wimmer in 1964. The parsonage, land and furnishings are valued at $19,000.

All former pastors, members and friends are invited to attend the day's activities. The Rev. Mr. Greene will preach at 11:00 a.m., the Rev. Mr. Ratchford will bring the dedicatory message at 2:00, and the Rev. Mr. Fowler will preach at 7:30 p.m.

The day's program will launch the annual week-long evangelistic emphasis with the Rev. Roy Bell, pastor of Main Street Methodist Church, Reidsville, preaching nightly April 1-5 at 7:30.

The Ruffin Church, located in the Greensboro District, was organized in 1874 and, presently, has a membership of 200.

Rev. W. T. Phipps Succumbs

The Rev. William T. Phipps, 87, of Pittsboro, died on March 21 at the Pittsboro Clinic. He was a retired member of the North Carolina Conference.

Funeral services were held on March 23 at Pittsboro Methodist Church, where he was a member. The services were conducted by the Rev. Randall Baker, pastor of the Pittsboro Methodist Church; Dr. Edgar Fisher, superintendent of the Burlington District, and the Rev. Jeffrey A Booth, pastor of the Pittsboro Circuit. Burial was in the church cemetery.

He is survived by his wife, Mrs. Mary C. Phipps, and one daughter, Mrs. Elnora Carr of Greensboro.

During his forty-three years in the active ministry, the Rev. Mr. Phipps served, among others, churches in Pittsboro, Norlina and Rich Square.

◇ ◇ ◇

Our Lord has written the promise of the Resurrection, not in books alone, but in every leaf in springtime.

Martin Luther

Sunday School Lesson

FOR APRIL 7

By Rev. E. Boyd Stokes

(International Lesson Series)

"Jesus Accepts the Cross"

Background Scripture: John 18 and 19
Lesson Scripture: John 19:17-30

There are many times when Christianity seems to take the generally accepted values of society and turn them upside down. The clearest example of this is in the crucifixion of Christ. A man named Jesus was born nearly two thousand years ago. He traveled throughout Palestine and taught his disciples. He was arrested and met an agonizing death by crucifixion, the method by which hundreds and thousands of criminals were executed in Jesus' day. On the surface this is nothing but defeat.

The disciples were very despondent immediately after the crucifixion because of feeling that all Jesus had begun was now lost. Because the resurrection of Christ followed His crucifixion, a seemingly climactic defeat became the greatest victory of all ages. This is why the cross has been the central symbol of Christianity right from its beginning. Christ changed a symbol of death to a symbol of life.

There have been many theories attempting to explain exactly what it was about Christ's death that gave new life to men. Really, the exact theory is not that important. What is important is the knowledge that in Christ, God has done all that needed to be done so that eternal life with God might be possible for all men, if they would accept it. Men were caught in the grip of sin which they could not handle themselves. How seriously God took sin and how much God loved men is seen in the Gospels' portrayal of Jesus' taking the Cross on His shoulders and accepting pain and death for the wrongs of others.

John alone among the Gospels does not mention Jesus' stumbling under the cross on the way to Golgotha. Perhaps he was trying to emphasize Jesus' ability to cope with even such a terrible experience as this.

Each of us, in trying to see where we fit into the meaning of the Cross need to ask who are the ones responsible for Jesus' crucifixion? It is no longer acceptable to take the easy answer to this question by pointing a finger at the Jews. On Palm Sunday, which we celebrate today, a crowd lined the road to receive Jesus into Jerusalem. But those who were with Jesus at Golgotha were few indeed. Where were the Palm Sunday crowds? Where were the Twelve? Where was Peter, who had only hours before declared his complete faithfulness to Jesus in all good intention? Why did Pontius Pilate let this happen? He had no personal evil intentions toward Jesus.

There are a few villians in this story, but for every villian there are hundreds or thousands who had good and sincere intentions but who gave in to a moment of weakness—who did not have a deep and lasting faith in God and in what He was doing in and through Jesus. This is the greatest sin of man, and it was because of man's sin that it became necessary for Christ to suffer and to die.

When we think of responsibility for Jesus' crucifixion, it is a time not to point, but to turn our thoughts inward. Pontius Pilate gave in to a moment of weakness, but how many times during every day do we do things which we know are not right? How many times do we fail to give witness to our faith in either word or action because people might think we are odd or not "one of the group?" In fact, when anyone does not dedicate himself to life in Christ, this is, on the individual level, a denial of the meaning which was climaxed on Golgotha. In many of these ways we, in 1968, share the responsibility with those who were not with Jesus on Good Friday; when we are not with Him in faith today.

When Jesus showed concern for His mother's welfare, even from the Cross, it reminds us of the often neglected humanity of Jesus. At this time when He was showing the obedience of the Son of God to His Father, He was also showing His very human love for His mother (19:26). This incident is another of the many reminders in the Bible that loving God does not mean that we must not at the same time love the world and those in it. This shows, for example, that the "hate" of one's father and mother seen in Luke 14:26 was meant only in a very specific sense. Love for this world is also seen in Jesus' concern during His ministry for healing the body as well as the soul.

When piety leads one to ignore responsibility for the world we live in, then it is not the piety seen in John's account of Jesus on the Cross. It is because we know that Jesus has tasted suffering, love, joy, sorrow, and death as a man that we can now know that He understands us and can add meaning to every aspect of our lives.

North Carolina Christian Advocate
$3.00 per year. Subscribe now.

The Broad Scope

★

METHODIST HEADS CATAWBA

Dr. Martin Luther Shotzberger, 45, of Richmond, Va., has been named the 16th president of Catawba College, Salisbury. He succeeds the late Dr. Donald C. Dearborn, who died last Nov. 11.

The new Catawba president is at present professor of business administration and dean of the University College of the University of Richmond. He will complete this term at the University and come to Catawba on Aug. 1.

Dr. Shotzberger belongs to The Methodist Church and is quite active in the affairs of his home church and church school.

Catawba College is affiliated with the United Church of Christ.

☆

FAMED RADIO EVANGELIST DIES

Charles E. Fuller, who was heard for nearly 43 years on the Old Fashioned Revival Hour radio broadcast, died in Pasadena, Calif. on March 19 following congestive heart failure. He was 80 years old. One of the pioneers in radio preaching, he began broadcasting over a 100-watt station in Santa Ana, Calif. in 1925.

In 1943 he organized the Fuller Evangelistic Foundation to "do the work of an evangelist" by supporting established mission agencies and assisting in the training of workers for the ministry. Four years later, he was the co-founder along with Dr. Harold J. Ockenga of Park Street Church, Boston, Mass. of Fuller Theological Seminary, which in two decades has graduated nearly 1,000 students.

He received a "Gold Microphone" award from the American Broadcasting Co. for excellence in broadcast format. Plans have been announced for continuance of the coast to coast broadcast program, which has featured the Old Fashioned Revival Hour Choir. Pre-recorded messages of Fuller, together with other speakers, including his son, Dr. Daniel Fuller, will be used.



SALISBURY SCOUTS GIVEN AWARD

Boy Scout Troop No. 448 of Coburn Memorial Methodist Church in Salisbury celebrated its 35th anniversary on March 3. Joe Baker, the field executive of the Central N. C Council, presented the 1968 charter, and five members of the troop received the God and Country Award. Front row, left to right, are Jay Kepley, Bobby Hill, Grant Spry, Pat Poole, and Bill Kepley; second row, the Rev. W. E. Fitzgerald, pastor, and Jack Kepley, scoutmaster.

Woman's Activities

N. C. CONFERENCE

Mrs. H. W. Doub

SANFORD DISTRICT

The Woman's Society of Christian Service of the Sanford District held A Day Apart at the Pine Bluff Methodist Church, March 5, with a large number attending.

Mrs. H. R. Odom, conference secretary of Campus Ministry and former district Spiritual Life secretary of Gibson, presided. Greetings were given by Mrs. Joseph W. Adams, local president.

The guest speaker and leader for the day was Deaconess Ethelynde Ballance of Raeford, who used for her theme "We Would See Jesus."

The meeting was closed with the Sacrament of Holy Communion being administered by the host pastor, the Rev. Wallace T. Greene.

The Annual District Meeting of the Woman's Society, Sanford District, will meet in the Rockingham First Methodist Church on March 29. Mrs. Nelson Gibson, district president of Gibson, will preside over the meeting.

The new officers will be elected and installed and a very interesting program has been planned. All societies in the district are urged to attend. Registration begins at nine thirty a.m.

The Montgomery Subdistrict will meet in Star Methodist Church on Saturday, April 6 at two p.m. Mrs. Earl Bruton, subdistrict leader, will preside. A splendid program and Memorial Service will be held.

The Moore Subdistrict will meet on Sunday afternoon, April 21, at Carthage Methodist Church, with Mrs. Colin Spencer, Sr., presiding. Supper will be served following the program. The meeting begins at three and will last only two hours.

NEW BERN DISTRICT

The executive meeting of the Woman's Society of Christian Service met on Feb. 6 at Centenary Methodist Church in New Bern.

The president, Mrs. J. H. Ipock, opened the meeting with prayer and a short meditation. All members answered to the roll call with the exception of four, and Mrs. Mary Bizzell was present to represent the Guild.

Mrs. Ipock announced the Southeastern Jurisdiction meeting to be held in Birmingham, Ala., the week of the twentieth and introduced Mrs. M. F. Koehler of First Church in Havelock who had been chosen to accompany her to Birmingham. She mentioned also that 35 women would be attending from our conference.

Quoting from Mrs. S. A. Dunn, our conference president who has recently returned from the General Board of Missions meeting in Denver, Mrs. Ipock shared with the group some of the important changes that would be made in the Woman's Society of Christian Service, and explained that as of June 1 four offices will be discontinued.

1. Campus Ministry—Now to become the responsibility of the Local Commission on Education.

2. Missionary Personnel—This work will be carried on by the Local Committee on Enlistment and Christian Vocation.

3. Supply Work—This becomes the responsibility of a member of the Finance Committee.

4. Membership Cultivation — (On the conference and district levels) and that the Committee on Membership in the local society would have this responsibility.

Explaining the changes further the president mentioned the fact that after Sept. 1 we will be known as The Women's Society of Christian Service and not *Woman's* Society of Christian Service.

The district was given the opportunity of selecting a deserving woman from each society, names to be compiled later on and one chosen. This person to be honored either at our conference or our District Meeting in the spring.

Reports were given by the district officers and subdistrict leaders.

The treasurer, Mrs. O. G. Richardson, urged that each society increase their "Supply Giving" and add this to their pledge. She mentioned that our "Love Gift" this year would go to Barbara and Jack Theis, missionaries in Korea.

The president gave the following dates to be remembered:

District Meeting, April 2, First Methodist Church, Morehead City; New Bern Subdistrict, Chapman's, April 16; Jacksonville Subdistrict, Northwoods Church, April 18; Morehead City Subdistrict, Harlowe Methodist Church, April 23. Registration beginning at 9:30, program at 10:00.

Mrs. J. L. Smith
Chairman of Public Relations
New Bern District

☆

W. N. C. CONFERENCE

Mrs. John C. Wright

ANNUAL DISTRICT MEETINGS TO BE HELD

The thirteen districts in the Western North Carolina Conference are scheduled to have the Annual District Meeting of the Woman's Society of Christian Service during April and May. Each district will use as its theme, "Human Rights, 1968" in observance of the International Year of Human Rights.

The schedule for these district meetings is as follows:

Albemarle—April 23, Main Street Methodist Church, Albemarle.

Asheville — April 18, Trinity Methodist Church, Asheville.

Charlotte—May 1, Hawthorne Lane Methodist Church, Charlotte.

Gastonia—May 9, Aldersgate Methodist Church, Shelby.

Greensboro—April 25, Rehobeth Methodist Church, Guilford County.

High Point — May 14, Wesley Memorial Methodist Church, High Point.

Marion—April 20, Spruce Pine Methodist Church, Spruce Pine.

North Wilkesboro—April 23, Wilkesboro Methodist Church, Wilkesboro.

Salisbury—May 14, First Methodist Church, Salisbury.

Statesville — Central Methodist Church, date to be announced.

Thomasville — April 24, First Methodist Church, Thomasville.

Waynesville—May 3, Hinton Rural Life Center, Hayesville.

Winston-Salem — April 24, Mount Tabor Methodist Church, Winston-Salem.

All at 10 a.m.

CONFERENCE EXECUTIVE COMMITTEE MEETING

"A New Church for a New World," was the theme of the meeting of the Executive Committee of the Woman's Society of the Western North Carolina Conference at Pfeiffer College on March 14-16, and of the Wesleyan Service Guild on March 16-17.

Each officer in summarizing her work during recent months pointed out the new trends and changes being put into effect and the challenges for the months to come.

Mrs. J. Z. Watkins of Charlotte, secretary of Christian Social Relations, pointed out that there are five things that Christians can do in today's world of confusion and change: each can try to find the vital political possibilities involved in issues; each can work hard for a more enlightened Congress by making her voice heard on issues; churches can try to find ways to become more involved in the area of discussion; each group may seek to find ways of reaching the deep issues of extremism —to be aware of the deep distress in the ghettos of big cities; each group should seek to encourage its organization to understand and grapple with the pressing problems of *Christian* social relations, for "The churches *can* make a difference," she said.

A panel of five women presented a discussion of "The Board of Missions in the United Methodist Church." Mrs. Leslie Barnhardt, conference president, was moderator. Mrs. Carl King, Charlotte, a member of the Board of Missions, spoke on changes to come in the Woman's Division. Mrs. Clarence C. Cranford, Asheboro, outlined plans for the Jurisdiction Women's Society — Guild. Mrs. Jettie Morrison, Statesville, president of the North Carolina-Virginia Conference Woman's Society of the Central Jurisdiction, told of the plans

for the final merging of her conference with that of the Western North Carolina Conference. Mrs. Carl Worthy, Charlotte, conference Wesleyan Service Guild secretary, spoke on the by-laws of the new Guild.

The thirteen district presidents presented an original symbolic drama, using the "Tree of Life" as its center of interest. Each president told of special features of work in all of the districts, World Undesrtanding Workshops, Self-Study programs, Fall Mission Study Coaching sessions, District Training Days, financial goals, membership cultivation, program planning, new societies and Guilds, Annual District Meetings, and special projects.

As each president spoke she placed on the Tree of Life a symbol of the type of work she described. Mrs. Ray Simpson, Jr. placed a small wheel of service on the tree in honor of the conference officers. The group then presented an original composition, "There's a New Song in My Heart," in chorus. It was composed by Mrs. Simpson, who is president of the Salisbury District Society.

A new form of worship was presented in a drama, "Construction," given one evening by ten members of the Executive Committee under the direction of Mrs. Fletcher Nelson, Morganton, conference vice-president. Mrs. Simpson gave an interpretative worship for the hymn, "Breathe on Me Breath of God."

Mrs. Barnhardt summarized the theme by saying, "With all of these changes taking place, it is good to be a part of the followers of Christ as we are anticipating the merger and union—anticipating the fact that we will become one happy family."

RESOURCE PERSON AVAILABLE

Mrs. C. C. Herbert, Jr. of Gastonia, conference secretary of Missionary Education and Service, has announced that there is an outstanding young man from Japan now studying at Davidson College. His name is Ishikawa, a native of Kyodan, Japan, studying at this American college. He is a Methodist and a dedicated Christian.

Mrs. Herbert suggests that he might be invited to speak at some of the Woman's Society meetings or at some church group, to interpret Christian work in Japan today.

Anyone desiring a program on Japan might write him at Davidson College, Davidson, N. C. 28036.

6½%

REGISTERED FIRST MORTGAGE CHURCH BONDS

For Information Call or Write Today:

Church Investors

DeKalb-Peachtree Airport
Atlanta, Ga. 30005
PHONE 451-5431

• CALENDAR OF COMING EVENTS •

NOTE: If any of the meeting dates or places are in error, please inform the ADVOCATE immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

Apr. 21-May 4: Uniting Conference, The Methodist Church, Dallas Civic Center, Dallas, Texas

NORTH CAROLINA CONFERENCE

Mar. 29 : Lay Witness Mission Consultation, Methodist Bldg., Raleigh, 10 a.m.
Mar. 29 : Vacation Church School Institute
Mar. 30 : Bishop's Meeting with Young Methodists, St. James Church, Greenville
Mar. 30 : Board of Lay Activities, Spring Mtg., Methodist Bldg., Raleigh, 10 a.m.
Mar. 31 : Raleigh District Conference
Apr. 1- 2: Board of Ministerial Training and Qualifications, St. Paul, Goldsboro
Apr. 1 : Vacation Church School Institute
Apr 2 : Vacation Church School Institute
Apr. 2 : Workshop on "The Church Confronts Extremism," Edenton Street Church, Raleigh, 10:30-4:00 p.m.
Apr. 3 : Board of Missions, The Methodist Building, Raleigh, 2 p.m.
Apr. 3 : Board of Evangelism, The Methodist Building, Raleigh, 10 a.m.
Apr. 3 : Vacation Church School Institute
Apr. 3 : Board of Ministerial Training and Qualifications, Duke Memorial Church, Durham, 9-3 p.m.
Apr. 3 : Board of Hospitals and Homes, Methodist Home for Children, Raleigh, 10
Apr. 4 : Annual Board of Education Pre-Conference Meeting, Meth. Bldg., Raleigh
Apr. 5 : Board of Christian Social Concerns, Methodist Building, Raleigh, 10 a.m.
Apr. 6 : Bishop's Meeting with Young Methodists, Haymount, Fayetteville
Apr. 8 : Inter-Board Coordinating Council
Apr. 16 : Board of Trustees, Methodist Retirement Home, Executive Committee, 10:30 a.m., Board meeting, 2 p.m.
Apr. 17 : Board of Directors, Methodist Foundation, Methodist Building, Raleigh, 2:30 p.m.
Apr. 18 : Commission on Town and Country Work, Spring Meeting, Methodist Bldg., Raleigh, 9:30 a.m.
Apr. 23 : Vacation Church School Institute
Apr. 24 : Vacation Church School Institute
Apr. 25 : Vacation Church School Institute
Apr. 25 : Pembroke Coordinating Comm., Charcoal House Restaurant, Pembroke, 12:30 p.m.
Apr. 26 : Vacation Church School Institute
Apr. 26 : Louisburg College Board of Trustees
Apr. 26-28: Convocation of Adult Workers with Young, Camp Don-Lee
Apr. 27 : Cabinet Meeting

WESTERN NORTH CAROLINA CONFERENCE

Mar. 29-30: Workshop on Ministry, Asheville, Central Church
Mar. 30 : Workshop for Through-the-Week Leaders of Nursery and Kindergarten Schools, Gastonia, First Church
Apr. 2 : Board of Evangelism, Lexington
Apr. 2 : Annual Meeting, Commission on Town and Country Work, Statesville Methodist Building, 10 a.m.
Apr. 5 : Board of Hospitals and Homes, Winston-Salem, Children's Home, 10 a.m.
Apr. 5- 6: Christian Vocations Testing and Guidance Clinic, Greensboro College
Apr. 16 Thomasville District Conference on Christian Education, Lexington, First Church, 7:15 p.m.-9:30 p.m.
Apr. 18 : High Point District Conference on Christian Education, High Point, Wesley Memorial, 7:15 p.m.
Apr. 22 : Winston-Salem District Conference on Education, Winston-Salem, Centenary Church, 7:15 p.m.
Apr. 22-23: Retreat for Candidates for Admission into Full Connection, Statesville
Apr 23 : Greensboro District Conference on Christian Education, Greensboro, Christ Church, 7:15 p.m.
Apr. 23 : Albemarle District WSCS Annual Meeting, Albemarle, Main St. Church
Apr. 24-25: Meeting of Board of Ministerial Training and Qualifications, Statesville
Apr. 25 : Greensboro District WSCS Annual Meeting, Rehobeth Church, 10 a.m.
Apr. 25 : Marion District Conference on Christian Education, Morganton, First Church, 7:15 p.m.
Apr. 26 : Statesville District Conference on Christian Education, Hickory, First Church, 7:15 p.m.
Apr. 26-27: Christian Vocations Testing and Guidance Clinic, Greensboro College
Apr. 28 : Salisbury District Conference on Christian Education, Kannapolis, Trinity Church, 2:45 p.m.
Apr. 29 : Asheville Dist. Conference on Christian Education, Asheville, Central, 7:15
Apr. 30 : Albemarle District Conference on Christian Education, Monroe, Central Church, 7:15 p.m.



Mrs. Cathrine Vick

Dear Girls and Boys:

There is a verse in the Bible in the book called Colossians, the fifth verse of the fourth chapter that says, "Make the best possible use of your time." I wonder how many of us do this. God has given each of us twenty-four hours each day to use. We must learn to use them in the wisest way possible for we cannot take back any wasted hours, nor can we store up hours for use in the future. Some hours you will use for sleep; some hours you will use to eat nourishing food to strengthen your body; some hours you will use for play and recreation; some you need to use for work; some you may use to help a friend. Be sure you plan wisely how you will use each precious hour that is yours.

Aunt Cay

JOSEPH A SLAVE AND RULER

Joseph always did his very best to do everything possible and just as well as it could be done, and he was always polite and well mannered. Anything left in his charge was well looked after. Potiphar watched carefully and found that Joseph was perfectly honest and trustworthy. "He left all that he had in Joseph's hands; and he knew not ought he had, save the bread which he did eat." It is a great thing to find someone you can trust and know that what he is expected to do will be done on time and will be done well and wisely.

Joseph's job as an overseer for Potiphar did not last long. Someone falsely accused him and had him thrown into prison . Even in prison Joseph found ways of being helpful. Soon the keeper of the prison put Joseph in charge of the prisoners. He became well known as an interpreter of dreams.

Pharaoh had a dream that no one could interpret. Someone told him about Joseph. The king sent for Joseph and said. "I had a strange dream last night. I dreamed that seven lovely fat cattle came up out of the river and fed in the meadow and then up came seven lean half-starved cattle and ate them up." He concluded, "The thing worries me. I've asked the wise men and the fortune tellers and they can make nothing of it."

Joseph replied, "Your majesty, I think I know what it may mean." And the king said, "Say on."

"It seems to me," Joseph replied, "that the seven fat cattle mean seven years of good crops with big harvest, and the seven lean cattle that ate them up are seven years of crop failure and famine."

"Well, what can we do about it?" inquired Pharaoh.

"I would suggest," Joseph answered, "that you appoint somebody to buy up all the grain possible, build great granaries and store it. Then if crops fail, the grain you have stored can be sold and people will not starve. That, I believe, is God's will."

"A capital, wise idea," said the king. Turning to his advisers he said, "Can we find such a one as this is, a man in whom the Spirit of God is?"

Then he said to Joseph, "Since God has shown you all this, there is none so discreet and wise as you are; you shall be over my house, and all my people shall order themselves as you command; only as regards the throne will I be greater than you are"

Then Pharaoh took his signet ring from his hand and placed it on Joseph's hand, and arrayed him in fine garments of linen, and put a gold chain about his neck; and made him to ride in his second chariot.

Joseph was now the highest officer in Egypt next to the Pharaoh. He built granaries and bought up all the spare grain every year to store it against famine if it came. Then, as often happened in Egypt and the East, there came a famine. Crops failed and people would have starved but for the stored grain. They came from everywhere to buy enough food to keep alive.

The famine was just as bad in Palestine where Joseph's family lived, Jacob, Joseph's father said to his brothers, "There is no more food to be bought here. Go down to Egypt and buy grain for us that we may live and not die. All ten of you go but leave Benjamin here. I have lost Joseph; I cannot risk Benjamin."

So off the ten went, each with money and each with a donkey to carry the grain. They reached Egypt and were allowed to see the great man who had full charge. They were excited and afraid and never dreamed they had seen this man before.

But as soon as they came into his office, Joseph knew them. He spoke roughly and crossly to them. "You are spies. You have come to spy on Egypt and to find out all you can about the country."

"No," they said, "we have come just to buy a little food."

"How many of you are there?" he asked sternly.

"There are twelve of us," they replied; "ten are here; and father and the youngest, Benjamin, are at home. The other one left home years ago, and we do not know where he is."

Joseph accused them again of being spies. He could hardly keep back his tears; so he pretended to be very cross and gruff. He said, He said, "Take all the grain you can carry, but when you come again bring the youngest brother with you. If you do not, you will get no grain. One of you must stay as a hostage. Now, away with you."

On the way home each found to his great surprise, that the money he had paid for the grain was in his sack.

(To be continued)

Adapted from "God's World and God's People"

BIBLE PUZZLE

The first chapter of Genesis tells of the creations of God. Read it and see if you can fill in these blanks.

1. G
2. O
3. D
4. ....S
5. C
6. R
7. E
8. ....A
9. T
10. I
11. O
12. N

RIDDLES

What is it that belongs to you but other people use it more than you do?
Your name.

If your uncle's sister is not your aunt, what relation is she to you?
Your mother.

What word, when deprived of one of its letters makes you sick?
(M)usic.

ANSWERS FOR LAST WEEK

Forty; devil; kingdoms; worship; temple; tempt; Galilee; country; synagogues.

JUST FOR FUN

A little boy went into a book shop and asked for a volume in the window entitled, "Advice to Young Mothers."

With raised eyebrows, the assistant asked why he wanted such a book.

He replied simply: "Well, I'm collecting moths."

Francis Asbury And The Flickering Lamp

Dr. D. Elton Trueblood, eminent Quaker teacher and philosopher, wrote a book entitled *The Common Ventures of Life* in which he discussed in a most engaging manner the universal or almost universal experiences of birth, marriage, work and death. Is it not a universal experience in the life of the Christian believer that at some time he finds his faith growing dim? In brief, the experience might be compared to an image of a flickering lamp.

Francis Asbury, great spiritual leader and servant of God, had such moments of doubts and waning faith. Evidences of it recur in pages of his spiritual diary. Deep discouragement was his lot in the assumption of certain duties and cherished endeavors. The resources to which he turned are not without merit and void of lessons for modern Christians, some overlooked in modern living.

When the lamp of faith flickered, Asbury turned to prayer. It seems safe to assert that he would scarcely begin facing a day without it and he especially resorted to it in times of great problems and doubts of his effectiveness in his chosen work. So central was it in his daily living that a profitable study could be made of it; a lengthy article could be developed on his practice of prayer.

When the lamp of faith flickered, Asbury turned to the Scriptures. He was, in fact, so serious a student of the Bible, that he practically taught himself to read the Greek Bible. (A copy of his Greek Bible may be viewed in Lovely Lane Methodist Church Museum in Baltimore.) He was able, in some manner, to make relevant to his own situation, some lessons from the lives of Biblical characters. Somehow, God was made more real by such a practice. One of the more compelling and interesting sermons the present writer has heard in the last decade was one by the late Bishop Ralph S. Cushman on "Making God Real." That is it. God must be made more real to us, that He matters that much more to us and our faith.

When the lamp of faith flickered, Asbury turned to devotional literature. He had not as guides for himself *The Upper Room* and *Listening to the Saints* as we possess them; he did turn to *The Imitation of Christ* and Baxter's *Saints Everlasting Rest*. This is a most useful means of bolstering the sagging faith. Treasures of great value may be found herein.

The lamp of faith then flickers in our lives? Fellow Christians, we are not without help. Let us turn to prayer, to Scriptures and devotional literature. Our faith will thereby become stronger — a steady and reassuring faith in the facing of life.

GRADY L. E. CARROLL
Raleigh





SEVEN SCOUTS EARN AWARD

Another large class of scouts from Troop 14, Cole Memorial Methodist Church in Derita, of the Charlotte District, has won the coveted God and Country Scout Award. They were among district scouts honored at the March 26 district banquet in the First Methodist Church, Charlotte. These seven scouts bring to 68 the number of scouts the Rev. Paul Bruton, pastor, has trained in this field in his ministerial career. He has trained 19 scouts in God and Country while at Cole Memorial Church, and finished a class of six scouts begun by the Rev. Everett Lowman. Presently he is training a class of four scouts. Pictured here are (from left) Vernon Irvin, assistant scoutmaster Tim Taylor, Mark Brown, Harold Wiggins, George Warlick, IV, Johnny Todd, Gary Norberg, Sidney Carpenter and scoutmaster, Marvin Kerr. The Rev. Mr. Bruton is pictured in the rear of the group.

Poll Shows Disapproval Of Handling Of Vietnam War

Nearly two-thirds of North American Protestants who participated in a recent poll disapprove of the way President Johnson is handling the war in Vietnam, but more than half of them believe the United States should use any force short of nuclear weapons to achieve a military victory there.

In answer to the question, "do you approve or disapprove of the way President Johnson is handling the situation in Vietnam," 32 per cent approved and 63 per cent disapproved.

These were among the findings in an opinion survey conducted among readers of magazines representing nine major Protestant denominations. The poll, in which 33,934 opinions were tabulated, also indicated that:

- Only about a third of the respondents favor immediate and unconditional cessation of the bombing of North Vietnam. (Approve cessation, 35 per cent; disapprove, 59 per cent.)
- Three-fourths believe some form of alternative service should be permitted for young men who object to serving in the Vietnam War on the basis of conscience.
- Clergymen and laymen in the denominations are in sharp disagreement on some of the major issues of the war, with ministers much more in favor of a halt in the bombing, limitations on the use of military strength, and the defense of protesters against the war.

Identical questions were printed in recent issues of nine publications which are a part of Interchurch Features. *Together*, the Methodist magazine, and the Evangelical United Brethren magazine, *Church and Home*, took part in the poll. Other church publications participating are those published by the Disciples of Christ, The Episcopal Church, Lutheran Church in America, Presbyterian Church U.S., United Church of Canada, United Church of Christ and United Presbyterian Church, U.S.A.

In the poll, 28,001 lay persons and 2,005 clergy identified themselves by status. Respondents took part by removing question sheets from magazines and returning them to the editors, furnishing their own stamps and envelopes.

Differences of opinion between lay and clergy were pronounced on several issues, including these:

Unconditional halting of the bombing of North Vietnam: *Approve*, laymen, 28%, clergy, 57%; *disapprove*, laymen, 60%, clergy, 38%.

Use all military strength short of nuclear weapons to achieve victory: *Approve*, laymen, 60%, clergymen, 30%; *disapprove*, laymen, 36%, clergy, 67%.

The questions were presented to readers before the Tet offense and, a spokesman for the magazines explained, have to be interpreted in that light.

Editors of some of the magazines also emphasized that the poll does not attempt to be a scientific survey, and that it is therefore not necessarily representative of church members in general. However, they added, it does indicate that many of the mainline Protestants who read the nine magazines think much alike on Vietnam.

ST. MARY'S JUNIOR COLLEGE
RALEIGH, N. C.

A small liberal arts college for women. The program is enriched by specialized courses in Art, Expression, and Music. Two years of college preparatory work is also available.

RICHARD G. STONE, President

METHODIST NEWS ROUND-UP

UNITING CONFERENCE FILM PLANNED BY TRAFCO

A ten-minutes color motion picture of some highlights of the Uniting Conference of The Methodist Church and the EUB Church, to be held April 21 to May 4 in Dallas, will produced by the Methodist Television, Radio and Film Commission (TRAFCO). The 16mm film and certain other audio and visual materials will be produced for the Commission on Entertainment and Program.

"The motion picture and other materials can be used by United Methodists across the church as worship resources, in meetings for study of the new United Methodist Church, for ecumenical studies, in retreats, and in other meetings," said the Rev. Dr. J. Otis Young, Evanston, Ill., chairman of the commission.

All orders for the materials are to be handled by TRAFCO.

★

METHODISTS OFFER LODGING

The 1968 World's Fair, known as HemisFair '68, opens in San Antonio, Texas, April 6, and closes on Oct. 6.

Methodists in San Antonio are anxious to offer hospice to those groups seeking inexpensive lodging. Some 20 Methodist churches have agreed to open their air-conditioned Fellowship Halls for those groups who have sleeping bags or bedding. The service charge will be $1.25 per person per night.

If any group is interested, they should write Dr. Ted Richardson, Methodist HemisFair Center, Box 28098, San Antonio, Texas, 78228, for reservation blanks. All reservations will be made through this central office.

★

UNITING CONFERENCE CHOIRS NAMED

Announcement of choral groups which will be singing at the Uniting Conference in Dallas April 21-May 4 has been made by the Rev. Carlton R. Young, director of music for the conference.

Included will be the combined choirs of two Methodist and two EUB seminaries and nine other groups. None of the Methodist-related institutions in North Carolina are among those listed.

GUIDELINES STUDIED FOR RHODESIAN METHODISM

Rhodesian Methodist leaders and representatives of the World Division of the Methodist Board of Missions in America have agreed on some far-reaching guidelines in several key areas of Methodism's life and mission in Rhodesia.

Among the conclusions: The Rhodesian church will press forward in its church union conversations; it accepts in principle the idea of autonomy, and will study the steps necessary for autonomy; Rhodesian Methodists will develop a plan of financial self-support for their ministers; the church wants to continue its medical, educational and other institutions, but will examine them anew to determine if they are meeting the greatest needs of the people; missionaries are still needed and desired by the Rhodesian church; the church needs to strengthen its work in the advancement of women.

The conclusions were reached at a Partnership in Mission Consultation in Old Umtali, Rhodesia, Feb. 1-4.

★

STOODY FELLOWSHIP GOES TO EUB EDITOR

The Rev. Ronald Paul Patterson of Dayton, Ohio, has been awarded the Ralph Stoody Fellowship in Journalism by The Methodist Church's Commission on Public Relations and Methodist Information.

The $3,000 fellowship honors the Rev. Dr. Ralph Stoody of Lighthouse Point, Fla., and West Yarmouth, Mass., who served 24 years as general secretary of Methodist Information before his retirement in 1964. Mr. Patterson is the editor of two magazines published by the Evangelical United Brethren Church—*Friends* and *Youth Leader*. He is the first ordained minister to receive the honor in the four years it has been offered.

☆

MICHIGAN PROFESSOR WINS HISTORY AWARD

Dr. Lester Buryl Scherer, professor of religion in Adrian (Michigan) College, is the winner of 1968 Jesse Lee Prize of the Association of Methodist Historical Societies, it was announced by the Rev. Dr. Albea Godbold, executive secretary of the association and editor of *Methodist History*.

The title of Dr. Scherer's book-length manuscript is "Ezekiel Cooper, An Early American Methodist Leader." The annual Jesse Lee Prize of $1,500 was inaugurated by the association in connection with the celebration of the Bicentennial of American Methodism at Baltimore, Md., in 1966.

★

BRITISH-AMERICAN TIES STUDIED

British and American Methodists took an important step toward eventual organic union at a meeting in Boston, Mass., March 4-7 when nine British and seven American leaders recommended that two ministers and two laymen of the British and American branches of Methodism have full voting rights in the respective denominations. This type of cross-representation will be effective in 1970.

Transfer of ministers from either church to the other may be effective through proper authority. Related boards and departments of missions are encouraged to a closer coordination of work at home and abroad. When it is possible, an executive officer of the related American board or British department shall be present when major policy decisions are to be taken.

When either church considers opening up new work in an area where the other is already established, this new work should be fully incorporated with the life and the work of the church already in the field. Periods of ministerial service in each other's churches should be encouraged as opportunities offer under the arrangement of the various agencies of the two churches, and, wherever practicable, periods of theological training should be encouraged. Arrangements to publicize Methodist news in each other's countries through appropriate papers and magazines was also recommended.

Bishop James K. Mathews of Boston hailed the recommendations which will be voted on at the respective conferences as "a very important step toward closer relationship." He added that the recommendations would in no sense negate nor inhibit the proposed merger of British Methodists with the Anglican Church, now under consideration, nor would it have a similar effect on the 10-denomination Consultation on Church Union in the United States. Consultations between the two lands will continue through committees of not more than ten members each.

★

METHODIST NEWS CAPSULES

Miss Layona Glenn, the retired Methodist missionary who attracted nation-wide attention in 1966 with a trip to Washington, D.C., and Brazil to celebrate her 100th birthday, marked her 102nd year March 8 at her home in Atlanta, Ga.

A counseling agency for conscientious objectors is being proposed by the Nebraska Conference Board of Christian Social Concerns. The committee would serve in an advisory capacity to men who object to military service because of religious or humanitarian reasons.

Washington Square Methodist Church in New York's Greenwich Village has declared itself a "Peace Church" and formed a special committee to look for private housing for conscientious objectors to military service.

OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

NATIONAL ZIP CODE DIRECTORY — 35,000 listings U.S. & Possessions. $1.00 each postpaid. Troop 29, Boy Scouts, 116 Church St., Smyre, Gastonia, N. C. 28052.

WANTED—Director or Educational Assistant, in medium sized church. Write or call — Belmont Park Methodist Church, Charlotte, N. C. 28205.

WANTED: Full time combination organist-choir director to work with Junior and Senior High students. Contact Rev. Arthur Chamblee, The Children's Home, P. O. Box 993, Winston-Salem, N. C. 27102

NEEDED DIRECTOR of Religious Education. Would consider either sex. Church of 1400 members. Unlimited opportunity. Pleasant working conditions with all aids supplied. Write Rev. A. J. Cox, c/o First Methodist Church, Asheboro, North Carolina 27203.

COUPLE SEEKS position furthering community involvement in action program. Husband director of rehabilitation agency with strong professional orientation. Wife former deaconess, director service center, familiar with youth, elderly, disturbed, behavioral, poverty, handicapped and others. Write POSITION, Box 508, Greensboro, N. C. 27402.

NORTH CAROLINA
Christian Advocate

VOLUME 113 GREENSBORO, N. C., APRIL 4, 1968 NUMBER 14

DUKE UNIV LIBRARY
DUKE STA
DURHAM N C 27706
DEC 8
DURHAM, N.C.

Portrait of a Methodist

By JOHN WESLEY

"A Methodist is one that has the love of God shed abroad in his heart by the Holy Ghost given unto him. One who loves the Lord his God with all his heart and soul and mind and strength. He rejoices evermore, prays without ceasing and in everything gives thanks. His heart is full of love to all mankind and is purified from envy, wrath, malice and every unkind affection. His one desire and the one design of his life is not to do his own will but the will of him that sent him. He keeps all God's commandments from the least to the greatest. He follows not the customs of the world, for vice does not lose its nature through becoming fashionable. He fares not sumptuously every day. He cannot lay up treasures upon earth, nor can he adorn himself with gold, or costly apparel. He cannot join in any diversion that has the least tendency to vice. He cannot speak evil of his neighbor any more than he can lie. He cannot utter unkind or evil words. He does good unto all men, unto neighbors, strangers, friends, and enemies. These are the principles and practices of our sect. These are the marks of a true Methodist. By these alone do Methodists desire to be distinguished from all other men."

Carolina Briefs

¶ Rev. John K. Miller, pastor of the Mount Tabor Methodist Church, Winston-Salem, will preach in revival services at Proximity Methodist Church in Greensboro during the week of April 28-May 2.

¶ Members of University Methodist Church, Chapel Hill presented to their pastor, Rev H. L. Watson, and Mrs. Watson round-trip airplane tickets to Los Angeles to see the national collegiate basketball tournament. And tickets to the game, too.

¶ The Rev. Howard Allred, pastor of Epworth Methodist Church, Concord, has been conducting revival services this week at Westford Methodist Church, also in Concord. The revival will close on Friday night. The song service has been under the direction of Hubert Foster.

¶ Bishop W. Kenneth Goodson of Birmingham, Ala., was in Winston-Salem on March 29 for the dedication of the Forsyth County Chapter House of the Red Cross. During his ministry at Centenary Methodist Church in Winston-Salem, Bishop Goodson was a member of the Forsyth County Red Cross Board of Directors.

¶ A groundbreaking service for a new fellowship hall and educational unit will be held at Sedgefield Lakes Methodist Church, Greensboro, on April 7. Dr. Garland Winkler, Greensboro District Superintendent, will preach at the 11:00 o'clock worship service and will lead in the groundbreaking service to follow.

¶ Special pre-Easter services will be held at Proximity Methodist Church, Greensboro, on Wednesday, Thursday and Friday nights during Holy Week. Rev. Joseph McMurry, pastor of the Brown Summit Charge, will preach on Wednesday night. Holy Communion will be observed on Thursday night. Rev. Lee Pollock, associate pastor of Grace Methodist Church, Greensboro, will preach Friday night. The services will begin at 7:30 each night.

NORTH CAROLINA
CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western North Carolina Conferences of The Methodist Church
ESTABLISHED 1855

James C. Stokes—Editor and Manager

Address all correspondence to P. O. Box 508, Greensboro, N. C. 27402

Second-class postage paid at Greensboro, N. C. Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., 429 W. Friendly Avenue, Greensboro, N. C. 27401

Single subscriptions, $3.00 a year; every family plan each subscription, $2.50 a year. All subscriptions payable in advance. Obituaries and resolutions, $2.00 for the first 100 words; $2.50 per hundred for next 200 words; 3 cents per word for all over 300 words.

The Methodist Board of Publication

O. Kelly Ingram, Durham, President, H. G. Allen, Statesville; N. E. Edgerton, Raleigh; T. C. Hoyle, Jr., Greensboro; Charles E. Jordan, Durham; L. W. Routh, Greensboro; Wilson O. Weldon, Nashville, Tenn.; Carl C. Wooten, Kinston.

SCHEDULE OF SPECIAL SERVICES

Date	*Time*	*City*	*Church*	*Preacher*
Apr. 1- 5	7:30	Ruffin	Ruffin	Rev. Roy Bell
Apr. 7-10	7:30	Granite Falls	First Methodist	Rev. Julian Lindsey
Apr. 7-10	7:30	Winston-Salem	Centenary	Dr. Mark Depp
Apr. 7-10		Raleigh	St. Mark's	Dr. G. A. Foster
Apr. 7-10		Charlotte	Trinity	Rev. J. C. Grose, Jr.
Apr. 7-11		Winston-Salem	Ardmore	Dr. Clovis G. Chappell
Apr. 7-11		Charlotte	St. John's	Rev. Charles Herron
Apr. 7-11		Durham	Duke Memorial	Dr. W. A. Kale
Apr. 7-11	7:30	Gastonia	Bradley Memorial	Dr. Charles D. White
Apr. 7-12	7:30	Conover	Fairgrove	Rev. J. M. Fulk
Apr. 7-12	7:30	Lexington	Erlanger	Rev. Jim Freeman
Apr. 7-12	7:30	Lincolnton	Boger City	Dr. Fletcher Nelson
Apr. 10-14		Andrews	Andrews	Rev. Jack Waldrep
Apr. 11-13		Kernersville	Sedge Garden	Rev. Robert Young
Apr. 14-18	7:30	Canton	Central	Rev. Mitchell Faulkner
Apr. 21-24		Ahoskie	Ahoskie	Rev. Dewey Tyson
Apr. 21-25	7:30	Greensboro	Rehobeth	Rev. Edgar H. Nease, Jr
Apr. 21-26		Greensboro	Friendship	Rev. J. S. Higgins
Apr. 28-May 2	7:30	Denton	Central	Rev. Edgar Nease, Jr.
Apr. 28-May 2		Greensboro	Proximity	Rev. John K. Miller



Dr. Charles D. White, district superintendent of the Gastonia district, will be guest preacher for Holy Week services at the Bradley Memorial Methodist Church, Gastonia, April 7-11. Services will begin at 7:30 each evening.

¶ Revival services will begin on Sunday at Fairgrove Methodist Church, Conover, and will continue each evening through Friday, April 12. There will also be services each morning at 11:00 a.m. Monday through Friday. The Rev. J. Marion Fulk, Sr., pastor of Fairgrove, will preach at these services. The public is invited.

¶ A sabbatical leave during the 1968-69 academic year has been granted Dr. Thor Hall, Norwegian-born professor of preaching and theology at the Duke University Divinity School. He plans to finish the manuscript of his study, "Scandinavian Theology in the Twentieth Century," during the next year. Dr. Hall will be located at the University of Lund, Sweden, from August of this year until mid-August 1969. His research is sponsored in part by a Faculty Fellowship from the American Association of Theological Schools.

¶ Rev. C. L. Grant of Asheboro plans to spend Easter in Jerusalem and then tour Europe. Mr. Grant, a retired member of the WNC Conference, preached at Gray's Chapel at 9:45 a.m. and Bethany Methodist Church at 11 a.m. on March 3. Both churches are in the High Point District.

¶ Revival services will be held at Friendship Methodist Church, Highway 68, Greensboro, from April 21-26. The Rev. J. S. Higgins, pastor of First Methodist Church, Draper, will be the visiting preacher. Friendship is Rev. Mr. Higgins' home church.

¶ Dr. F. Olen Hunt, author of *Heaven Is My Home*, presented to each member of the Methodist Retirement Home in Durham a copy of his book. Sometime prior to the presentation, a copy of *Heaven Is My Home* had been left on a desk in the Home. When the owner inquired as to the whereabouts of his book, he found it had rapidly circulated to a half dozen residents. Each had left a note of appreciation to the owner for letting them read the book. This prompted Dr. Hunt to make the gift.

¶ Dr. Henry Hitt Crane, nationally-known minister who was pastor of Detroit's Central Methodist Church for many years, will preach for four Holy Week services in First Methodist Church, Morehead City. Dr. Crane will be the guest of Mr. and Mrs. Bill Price of Burlington on Thursday, and then he and the Prices will go to Morehead City on Friday, where he will preach on Good Friday night, Saturday night and twice on Easter Sunday, at the morning and evening services.

PEACE COLLEGE
Raleigh, North Carolina 27602
- A SMALL JUNIOR COLLEGE FOR WOMEN
- HIGHLY COMPETENT, CONSCIENTIOUS FACULTY
- AFFILIATED WITH THE PRESBYTERIAN CHURCH
- EXCELLENT LIBERAL ARTS PROGRAM

Write: James R. Stewart, Jr.
Assistant to the President

Conference Mergers Become Final

The first Annual Conference mergers cross racial lines in the Southeastern Jurisdiction became history in Greensboro March 28.

During a two-day meeting the North Carolina-Virginia Conference closed its books and assigned its clergymen and churches into the North Carolina, Virginia and Western North Carolina Conferences.

About 175 voting delegates for the Negro Annual Conference handled legislative matters with little debate during the sessions on the Bennett College campus, with Bishop L. Scott Allen of Nashville, Tenn., presiding.

A Transitional Trustee Committee will handle the finances and other property matters of the defunct Annual Conference for the remainder of the fiscal year, and the pastoral appointments will stand until the June meetings of the three predominantly white Annual Conferences.

Meetings the first week in April at Raleigh and Richmond, Va., sponsored by the North Carolina and Virginia Annual Conferences, will feature welcoming programs for Negro ministers assigned in those geographical areas. The Western North Carolina Conference will welcome its Negro clergymen immediately after General Conference, at Charlotte.

Bishop Allen, to faciliate the merger, combined the Central and Western Districts of his conference into the Central District, which placed about 105 churches and 10,000 members into the Western North Carolina Conference.

The Eastern District took about 3,000 members and 27 churches into the North Carolina Conference, and the Virginia District showed 6,000 members and 55 churches in the Virginia Conference.

The Central District, headed by the Rev. James C. Peters, presently pastor of St. Matthews Methodist Church of Greensboro, has 32 pastors in full connection and on trial, and 16 supply pastors. There are 48 charges included in the district.

The Virginia District, headed by the Rev. David DeBerry, who was superintendent of the Western District, has 27 ministers, including nine supply pastors, divided into 28 charges. One church is to be supplied.

The Eastern District, with Rev. James H. McCallum as superintendent has 16 ministers who are conference members and one supply pastor. One of its churches was left to be supplied.

The three bishops of the Southeastern Jurisdiction Conferences in North Carolina and Virginia—Paul N. Garber of Raleigh, Earl G. Hunt, Jr. of Charlotte, and Walter C. Gum of Richmond—were all present at the closing session March 28.

Each of the bishops brought greetings from his respective Area, and expressed the wish that the structural changes being completed on that day would lead to happy and harmonious relationships.

On opening day the Rev. Joseph B. Bethea presented a composite report of the district superintendents to the Annual Conference.

Other first day features included addresses by Bishop Charles F. Golden of Nashville, Tenn., presiding bishop of the Nashville-Carolina Area of the Central Jurisdiction; Dr. Major J. Jones of Atlanta, Ga., president of Gammon Theological Seminary; and Dr. Isaac H. Miller, Jr, president of Bennett College.

The final conference statistical report showed decreases in 75 per cent of the categories, including a loss of 643 members since June of 1967, leaving 18,907 members. The church school showed an increase of 1,149 members, giving a figure of 12,648.

Bishop Allen, noting the decreases, said, "You're going to be divided into three segments. The impact you will make will be measured by the numbers you present as laymen and as pastors. Let us not become a small inactive faction, because of a shrinkage of our members. I say to the pastors, let's try to get more members into the church."

The financial report showed $96,000 on hand, with the fiscal year two months from an end, indicating a change in that final figure.

Two men were ordained on the final day. The Rev. Clyde E. Dungee, Sr., of Ramseur, was ordained an elder, with Bishops Allen, Garber, Gum and Hunt laying on the hands. The Rev. Richard Albert Bell of Harrisonburg, Va., was ordained a deacon.

The four Annual Conferences voted on identically-worded resolutions for the merger during three annual sessions. All votes were in favor, and many carried by margins of up to 20-1.

The Negro Methodists will attend the newly-merged conferences as participating delegates in June. Delegates representing the now defunct North Carolina-Virginia Conference will attend the General Conference in Dallas, Texas in April, and the Southeastern Jurisdictional Conference at Lake Junaluska in July.

Bishop Allen, now a man without an Area, will be assigned during the July 24-28 meeting of the Southeastern Jurisdictional Conference.

Members of the North Carolina-Virginia Conference located within the Western North Carolina Conference are assured of a Negro district superintendent come June. Bishop Hunt and his cabinet will ask delegates to approve creation of a 14th district, to be headed by a Negro clergyman.

The conference has been studying creation of a 14th district for two years because of the increasing membership, and now with the addition of more than 10,000 Methodists, the bishop and cabinet feel the time for this move has come.

Every Methodist is one of the heroes of . . .

GIVING WINGS TO A WARM HEART

The Story of Benevolence Giving in The Methodist Church, 1939-1968

Order from: Commission on Promotion and Cultivation of The Methodist Church, 1200 Davis Street, Evanston, Ill. 60201. (Quantity discount prices on request.)

$1.00

◇ **Also available from Cokesbury** ◇

OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

NATIONAL ZIP CODE DIRECTORY — 35,000 listings U.S. & Possessions. $1.00 each postpaid. Troop 29, Boy Scouts, 116 Church St., Smyre, Gastonia, N. C. 28052.

WANTED—Director or Educational Assistant, in medium sized church. Write or call — Belmont Park Methodist Church, Charlotte, N. C. 28205.

WANTED: Full time combination organist-choir director to work with Junior and Senior High students. Contact Rev. Arthur Chamblee, The Children's Home, P. O. Box 993, Winston-Salem, N. C. 27102

NEEDED DIRECTOR of Religious Education. Would consider either sex. Church of 1400 members. Unlimited opportunity. Pleasant working conditions with all aids supplied. Write Rev. A. J. Cox, c/o First Methodist Church, Asheboro, North Carolina 27203.

GROUP CAMPING FACILITIES—Off Blue Ridge Parkway near Mt. Mitchell. For small groups, during summer only. Low rates, good facilities, beautiful setting, cool climate. Write Arthur Morgan School, Burnsville, N. C. 28714 or phone 704-675-4262.

COUPLE SEEKS position furthering community involvement in action program. Husband director of rehabilitation agency with strong professional orientation. Wife former deaconess, director service center, familiar with youth, elderly, disturbed, behavioral, poverty, handicapped and others. Write POSITION, Box 508, Greensboro, N. C. 27402.

WANTED: DIRECTOR OF EDUCATION—Large Methodist Church in Northern Virginia, six miles from Washington, D. C., is seeking a Director of Christian Education. Challenging opportunity in metropolitan area. Please submit full details regarding age, education and experience with photo in initial inquiry. Write to Mr. R. M. Browning, 515 N. Norwood Street, Arlington, Virginia 22203.

EDITORIALS

★

DO PASTORS AND ORGANISTS WORSHIP?

The question came up at a meeting of church organists in Florida: do organists worship during the Sunday service? Many in the group seemed to think not. He (or she) is absorbed in a multitude of tasks which have to be timed to perfection. The demands are so great and constant during the morning worship service that the organist has little opportunity to really participate in worship.

Keynote speaker, the Rev. A. S. Watts, pointed out that "clergymen join you in being addicted to this occupational hazard." Watts thought that ministers, organists, choir members and others could overcome the tendency to be leaders but not participants. It calls for "inner preparation: that of sensing, feeling, understanding what a specific service of worship embodies and is meant to express and giving oneself over to fulfilling that expression. Once made one's own by this thorough-going involvement, the service flows from an organist's mind, fingers, emotions—his total being. The same with clergymen, singers and others called to lead in worship."

Come to think of it, this might also work with non-worshiping pew sitters!

ON GETTING OUR DREAMS DOWN TO EARTH

Reformation and reconciliation are two key words for the Church today. They must go together, for neither can be neglected without serious hurt to the body of Christ.

All of us should be idealists and reformers. But we should at the same time be pragmatists and reconcilers. Those who would tend to drag their feet, satisfied with the status quo, must quicken their pace to keep up with the march of time. Those who seem to want instant perfection delivered with tomorrow morning's mail should exercise a patience and a forbearance which they often obviously lack.

We upon this earth do not live in a weightless, atmosphere-free condition of outer space. The pull of gravity holds us as mundane creatures, captives of this earthiness. We are dependent upon the oxygen of our atmosphere for life.

Man yearns to soar into outer space borne on by the thrust of his dreams, encased in a capsule of perfection. But the fact of gravity and the need for oxygen constantly clip the wings of his dreams. There are pragmatic, practical problems which need to be overcome before he can gain his unrealized aspiration to come and go freely through outer space.

A space vehicle while in the weightless void of the ozone can move with very little effort, and with no concern about problems of heat. But when such a vehicle comes into the earth's atmosphere, it immediately faces possible disaster. The very speed of its movement is a hazard as gravity grips it, and as the atmospheric resistance builds up tremendous heat.

So is it with our dreams and visions of a better world. The problem is to get our dreams down to earth without burning them up in a ball of fire as they meet the resistance of the earth's atmosphere. The problem is to avoid a crash landing.

The thought of burling our theological space vehicles, our moral missiles, into space with reckless abandon, without any reference to re-entry problems is exhilarating, but it can also be criminally irresponsible. We do not let our scientists in the space program operate that way. We ask of them that before they launch a man into space, they carefully work out all of the details of his return to earth. We can ask nothing less of our moral scientists: that they harness their dreams into programs and procedures which have been carefully thought out; that they build vehicles of progress which will deliver their passengers safely — not on the moon or in some idyllic utopia, but here upon earth where all of us have to come down and live.

ON MOVING TOGETHER

The ecumenical movement is now on the crest of a flood-tide all over the world. Could it be that the ecumenical spirit is being thought of as a cure-all for all of the knotty problems of human relationship?

Getting all of the problems of the world under one roof is not the same thing as solving them. Communication, of course, is involved in most solutions to social problems, and people who live in the same house are more likely to carry on conversation. And conversation is necessary to understanding and agreement.

However, unity in structural organization is not the same thing, nor as important, as unity of spirit. A group of bickering neighbors living in a highrise apartment building are really less united than a neighborhood of friendly, harmonious people, living in different houses along the same street.

If unity is to be achieved through suppression of honest differences, or through the browbeating and domination of some members by other members of a family, then they would all be better off living in separate houses.

This is not the heyday for dissenters. In fact, this is a time when people who choose to walk alone rather than get on the band wagons of our closeknit social parade are viewed with considerable suspicion and disapproval. Such people make for inconvenience; they require special tailoring, special schools, special churches. They are stumbling-blocks on the ecumenical road.

The North Carolina Christian Advocate is concerned to help promote the ecumenical spirit among all with whom we may have any influence. We support enthusiastically The Methodist Church's participation in the Consultation on Church Union, which has recently terminated a meeting in Dayton, Ohio. We hope to carry a full report of its session in our next issue.

Moreover we observe with approbation the setting up of a general Commission on Ecumenical Affairs in The Methodist Church, and the organization of conference commissions by both conferences in North Carolina. We assure these organizations of our desire to help them in their important field of endeavor.

However, we do not believe that the new United Methodist Church should move so precipitously toward union with other denominations that we dispose of our differences by sweeping them under the rug. COCU proposes to formulate a plan of union by 1970 at latest.

It is our conviction that a too early formulation of such could impede progress toward union rather than accelerate it. In every denomination there is a hard-core group of individuals who are inclined to say, "We'd rather fight than switch." If we bring most of these along with us—and we should—we will have to pay the price of time and patience.

WELCOME TO 13,000 METHODISTS

The North Carolina Christian Advocate takes this occasion to welcome into the North Carolina Conference and the Western North Carolina Conference some 13,000 Methodists who were formerly a part of the North Carolina-Virginia Conference of the Central Jurisdiction. Specifically, we invite you to join the family of Advocate subscribers and readers, and trust that through our ministry your churches will receive a helpful service.

For more than a hundred years, the Advocate has been here in North Carolina to bring information and inspiration to the Methodists of this state. We hope that your new relationship with this publication will be a pleasant and happy experience for you and for us.

enten Meditation

Left in the Lurch

By ORION N. HUTCHINSON, JR.

"At my first answer no man stood with me, but all men forsook me. . . . Notwithstanding, the Lord stood with me and strengthened me"; II Timothy 4:16-17a.

It is the time of testing—the time of ial. The first account is demanded of ie prisoner at his preliminary hearing. his is the backdrop to the personal recol- ction above. The author of this letter to imothy, perhaps Paul, states that when ie time of testing came, when a stand had o be taken, when a defense of the Gospel ad to be made, he found himself immersed n an awful silence and a desperate loneli- ess—the isolation of conviction.

The *New English Bible* impressively ranslates in part this verse: "At the first earing of my case, no one came into court o support me; they all *left me in the lurch.*'

Something there was in the experience f Christ in those latter days of His earthly ife akin to this. One by one His fellow- ravelers forsook Him and those who would e faithful unto death found even life with Him a little too rough for their tender feet r shallow faith. When the price had to be aid, they did not have wherewith to pay t. So "Jesus walked this lonesome valley, He had to walk it by Himself." Left in the urch, He knew the isolation of conviction.

Gethsemane was a glaring example. In hat crucial hour, a prelude to the part- ng of the ways, He was immersed in the prayer of conviction while surrounded by the slumbering indifference of those who were His own. Upon Calvary where con- viction nailed Him, His words could scarce- ly be heard above the mounting chorus of ridicule which had long since drowned out the mumbles of His own. It seemed as if there was no one left to forsake Him but God and the Psalmist's plaintive cry, "My God, . . .?" found its new appropriate locale. Left in the lurch, He knew the isolation of conviction.

Some of us have—or will—become ac- quainted with this spot. The call of God through the events of our day from Viet- nam to the merger summons us to stands. When in conscientious conviction the stand is taken, we may well find an awesome silence or a chorus of ridicule. Slumbering spirituality does not usually like to be awakened by steps of soldiers or sweating prayers or an unaesthetic tangle of timbers forming a cross. Quiet, beauty and harmony are more suited to the temperament of slumbering spirituality. So we find ourselves left in the lurch, in the isolation of con- viction.

Yet there is one thing that makes it liv- able in the lurch. The scribe adds: "Not- withstanding, the Lord stood with me and strengthened me." This may not make the lurch comfortable but it makes it bearable.

"My Lord, how full of sweet content,
I pass my years of banishment!
Where'er I dwell, I dwell with Thee,
In heaven, in earth, or on the sea."
Madame Guyon

Luke must have sensed how God invades the isolation of conviction with His own comforting presence, for as he recalled the accounts of Gethsemane with its slumber- ing saints while the Saviour agonized, he added a significant extra of his own: "There appeared an angel unto Him from heaven, strengthening Him" (22:43). The forsake- ness of Calvary was made endurable by the rediscovery of the Father's presence into which Christ made His ultimate commit- ment and found His haven.

E. Clayton Calhoun has brought back to us that excerpt from the experience of missionary Bishop Walter R. Lambuth, when he had pushed deep into the Congo, propelled into this isolation by a Gospel- born conviction. Their boat tied up on a Sunday night at Kinshassa. As he sat on deck and looked into the dark reaches of the great river—

> "the sense of loneliness and of savage heathenism as we begin to see it op- pressed me. Suddenly a flame burst up on the distant shore and then a hymn, the words of which were un- familiar but the hymn was unmistak- able—'O Happy Day'—and then, 'I Know Whom I Have Believed.' It was a gleam of light from another world, an anchor to the soul—an inspi- ration for which I thanked God."

The recollection of our redemption and the isolation our Lord experienced to bring it to pass will bring us light and help in the lurch. We shall know indeed the an- swer to T. S. Eliot's searching query:

"There is always another one walking be- side you
Gliding wrapt in a brown mantle, hooded
I do not know whether a man or a woman
—But who is that on the other side of you?"

"At my first answer no man stood with me. . . . Notwithstanding, the Lord stood with me and strengthened me." And the lonely lurch becomes the highway of our God.

Mr. Hutchinson is minister of Ardmore Methodist Church, Winston-Salem.



Members of the newly organized Methodist Men's Club of St. John's Methodist Church

St. John's Organizes Men's Group

The newly organized Methodist Men's Club of St. John's Methodist Church, Hick- ory, met March 25 at Mull's Restaurant near Hickory.

One of the purposes for the meeting was to honor the secretary of The Statsville Dis- trict Mission Society, the group largely responsible for the organization of St. John's in October of 1967. Lamar Murray, a mem- ber of May's Chapel Methodist Church near Maiden, was told by the president of the men's group, Jack Ramseur, that St. John's was deeply grateful for the role which he had played in the establishment of the church. Mr. Murray then spoke to the club concerning the idea which has grown into a new church. He told the men that the Mission Society had guided the establishment of the church and challenged the men to be leaders as St. John's continues to grow.

St. John's, presently meeting in a com- munity clubhouse building, now has a mem- bership of 58. WSCS, MYF, and Men's groups have been developed. The church has begun construction of its "first unit," a 4700 square foot fellowship hall which will double as classroom and worship space. A parsonage will also be built in the im- mediate future. The pastor is the Rev. Thomas R. Sigmon.

► *Issues and Opinions* ◄

Changes Will Come—But When?

It requires only a desultory reading of sacred and profane history to learn that prophets never championed a popular cause. Almost without exception prophets, as God's mouthpiece, had to suffer humiliation, banishment, torture, even death, because of their uncompromising prophecies.

Their messages, even when delivered face to face with those they denounced, always challenged the "status quo" and the entrenched oligarchy. They challenged the operations of the "power structure" of their day which was able to, and always did strike back to maintain their privileged positions.

They were able to inflict human punishment, but they were never able indefinitely to prolong their status quo. Golgotha did not save Jerusalem and its rulers. It probably hastened its destruction. "Time does march on."

One of our most prominent theologians is reported to have addressed recently a large audience of Methodist leadership. In his address he castigated what he called "the power structure" of The Methodist Church and pointed his finger directly at the episcopacy.

Dr. Albert C. Outler was entirely correct in denouncing the power structure, but he pointed his finger in the wrong direction. By and large our bishops are dedicated Christian statesmen who carry enormous responsibilities. It would be difficult to substitute any other appointive system that would make as few mistakes and be as selfless as the one now managed by the Methodist bishops. They visit their churches, large and small; they listen to their ministers, to their laity, and to their cabinets. On the whole they make good appointments. Besides the work load of their particular areas they all carry heavy church-wide duties and responsibilities.

The power structure in The Methodist Church that is throttling our local energies and initiative and gobbling up millions of World Service and Special Fund dollars, and to which Dr. Outler should have pointed, are our General Boards. Their General Secretaries with their Executive Staffs are dictating policies, programs, budgets, and expenditures. Some are doing well the job they are set up to do. Others are grabbing for more power and more money.

A few random illustrations: One, the Board of Christian Social Concerns. When General Conference listened to their siren plea and agreed that it should take over two other agencies, World Peace and Temperance, it was agreed to on the persuasive argument of economy and efficiency.

Economical? Compare size of staffs and budget before consolidation and now. Efficient? It has efficiently promoted the thesis that the Methodist historic position on abstinence from alcoholic beverages should be changed to one of open tolerance. It is now proposing to General Conference that The Methodist Church now give approval (certainly not disapproval) to use of alcoholic beverages by both clergy and laity. It wants to make The Methodist Church more worldly; not the world more churchly.

The former Board of Temperance was working diligently to promote abstinence. Its successor, Board of Christian Social Concerns, is working diligently to secure official sanction of drinking by Methodists. The liquor barons must be highly pleased!

Another example—the World Division of the Methodist Board of Missions.

It is in exactly the same predicament that Great Britain found itself in, but refuses to admit that fact and to do as Great Britain has done, give up what it could not rule. "Britannia once ruled the waves" and the sun never failed to shine on some part of its empire. Its word was once the law of many heathen lands. Today nationalism and home rule have come to all its once dependencies. They want technical help, loans for development, trade, but they are determined to be free, self-respecting entities.

The World Division of our Board of Missions long ruled a far-flung empire with majestic importance. Its word was law in benighted lands. It found it easy to recruit as many missionary personnel as it could support.

Today in many mission fields our missionaries are up-rooted and driven out; Burma, the latest; China, one of the first. Our Board of Missions, faced with a drying up of recruitment and opportunities for foreign mission work, has simultaneously appealed for and is receiving increased millions of dollars from World Service, Mission Specials, Bequests, Endowment Income and WSCS.

It is so embarrassed with riches that at a recent meeting of the Board the papers reported it was showing an unspent surplus of over $2,000,000. It has just announced that it will give (invest?) to slum area people who can't qualify for any of the government's extremely liberal anti-poverty money, $3,000,000 of Methodist money given for foreign missions. Money given sacrificially for one purpose and used for another purpose is certainly misappropriation.

The answer to today's situation is complete dismemberment of the World Division of the Board of Missions and assignment of its function to other boards. To do this will—

a) Increase efficiency many-fold,
b) Reduce bureaucracy,
c) Use our mission dollars as the donors expect them to be used,
d) Promote God's Kingdom.

1. Give to the Board of Evangelism the work that should always have been its assignment: workers and money and responsibility for world-wide evangelistic effort.
2. Give to the Board of Education, Division of Educational Institutions, the direction and support of all schools and colleges on the mission field; and of scholarship funds.
3. Give to the World Methodist Council the care and nuture of Methodist ties and relations with autonomous churches
4. Give to the Council on World Service and Finance the responsibility of handling and disbursing "grants in aid," etc for such financial help as we should make to weak new autonomous churches. For years the former Methodist Church South did this for the C.M.E. Church without invading its own rights and prerogatives.
5. The Board of Hospitals and Homes is a specialist in its field. It should have the direction of such Methodist work anywhere in the world.

If the above steps are taken it will blow a strong, fresh breeze into our changed mission work. Expenses could probably be cut in half. This proposal will not be popular—but the contrary! To do all this will not decrease our foreign missionary enterprise and involvement, but will greatly magnify results.

The Methodist Church is committed to making many changes at Dallas. It could make changes such as the above that are far more necessary and meaningful than any yet suggested. Such suggestions will not come from "the power structure." I have many friends on this board. I have no animus toward anyone. I'm reading the present and the future as I see it.

These suggestions, of course, have only to do with the Division of World Missions of the General Board of Missions. It would leave untouched two other divisions: The Woman's Division and the Division of National Missions.

The women long ago proved they could run their own business. The Division of National Missions is doing a superb job in Church Extension and in aiding local churches to raise capital and operating funds, and they have shown they can handle wisely money intrusted to them.

EDWIN L. JONES
Charlotte

(EDITOR'S NOTE: Mr. Jones, a former lay leader of the Western North Carolina Conference, is a lay delegate to the 1968 General Conference. He also has been a delegate to five previous General Conferences.)

✧ ✧ ✧

Something To Think About

A hard working mother reported to her pastor that she just had to get away for a weekend. She took her family to the beach. On Sunday morning she was somewhat shocked when her twelve year old daughter yelled from the foamy surf, "This is more fun than Sunday School!" No one would wish to argue the accuracy of the young lady's statement.

During the season of Lent we are reminded that what is "more fun" is not necessarily the activity that produces a disciplined healthy life. In the short run it would be more fun just to forget the school room or the athletic practice drills. It would be "more fun" to sleep, eat, and play all day. In the area of religious faith it would be more fun to use our tithe on ourselves and to skip Sunday School and worship, to forget about Jerusalem and Golgotha's Cross.

Lent invites us not to "more fun" but to a *joyful* abandonment of self in service to Jesus Christ. (Epworth Church, Savannah)

The Broad Scope

★

TOLERANCE OF DIVERSITY CALLED FOR

Dr. Duke K. McCall, president of Southern Baptist Theological Seminary recently called upon his fellow Baptists to be more tolerant of the denomination's cultural diversity. "Our loyalty is not to a so-called Baptist position," he said. "It is superficial liberalism which defends the 'Baptist position' instead of seeking to turn loose the biblical truth to conquer the world."

★

HARVARD DEAN DEPLORES "MAJORITY VOTE" IDEA

"Protestants have given their church to the democratic principles of majority vote on all issues. It is the hardest thing to get Protestant churches to do anything about the status quo." So spoke Dr. Samuel H. Miller, dean of Harvard Divinity School. Dean Miller listed this fact as one of the major barriers to the ecumenical movement and to church renewal. He questioned whether spiritual issues must be decided by majority vote.

★

PROMINENT LUTHERAN PASTOR DIES

Dr. Reuben K. Youngdahl, pastor of Mount Olivet Lutheran Church, Minneapolis, is dead at the age of 56. He became ill in Hawaii while on the last leg of a seven weeks tour of the Far East and died on March 2 in a Honolulu hospital.

★

PULPIT, NOT PICKET LINE

"The pulpit, not the picket line is the place to fundamentally influence society's conscience," declared Father John Burke, director of the Workshop on Preaching Justice to Build Community. "Riots and protests," he added, "proclaim that we have failed to teach men that no one can live without simple justice."

★

BRITISH CHURCHMEN OPPOSE IMMIGRATION LAW, VIETNAM POLICY

Reports from Great Britain indicate that many churchmen continue to be concerned about their government's policy on Vietnam, and are stirred up over the recent restrictive immigration law. This law limits the number of Asian heads of families who can enter Britain from Kenya to 1,500 a year, even though they may be British citizens.

The discriminatory policies of the Kenya government toward Asians living in their midst has led to their wholesale departure to Britain and to other countries. The restrictive law was made to cut off this large in-flow.

One of the latest results of unrest over the Vietnam policy is the resignation of Anglican Bishop A. T. Robinson of Woolwich from the British Labor Party, of which he has been an influential member for 20 years.

★

POCKET TESTAMENT LEAGUE IN VIETNAM

A team of missionaries for The Pocket Testament League reports active cooperation of various groups in the distribution of Gospels to refugee camps, prisons, hospitals and to the general populace. The League's goal is one million Gospels distributed in Vietnam during 1968.



COLLEGE VISITORS AT LOUISBURG

Louisburg College President Cecil W. Robbins is shown with several members of the Board of College Visitors of the North Carolina Conference of The Methodist Church as they toured the Louisburg campus. A new 104-bed dormitory for women, now under construction, is in the background. From left to right: President Robbins, Rev. Kermit Wheeler of Burlington, Ed. Hales of Zebulon, Rev. J. Kern Ormond of Garner, James Patrick of Durham, and Rev. M. W. Maness of Fayetteville.

Among Our Colleges

NEW HI-PO EDITOR CHOSEN

Joseph McNulty of Asheboro has been selected to serve as editor-in-chief of *The Hi-Po*, the weekly student newspaper at High Point College, for the 1968-69 school year.

Also chosen to serve on the campus newspaper was Ted W. Belch of High Point. He will serve as business-advertising manager.

WESLEYAN COLLEGE PROF. RECEIVES GRANT

Dr. Kenneth A. Wagner, professor of biology at N. C. Wesleyan College, Rocky Mount, has received a National Science Foundation grant for another summer's research in the deserts of Arizona.

Dr. Wagner, a plant taxonomy and ecology specialist, will be a participant in the Institute of Desert Biology at the Arizona State University, Tempe.

◇

BACH SEMINAR AT PFEIFFER

A large number of teachers of voice and choral directors from across North Carolina will gather at Pfeiffer College, Misenheimer, on April 20 for an all day seminar on the music of the Bach family. Included will be a major choral work by Bach to be performed by the Pfeiffer Choral Union with orchestra which will be open to the public without charge at 7:30 p.m.

The seminar will be held under the joint sponsorship of the North Carolina Chapters of the American Choral Directors Association and the National Association of Teachers of Singing in collaboration with the Pfeiffer Department of Music.

The seminar is open to the general public with a special invitation to music and voice teachers. Cost of registration will be two dollars for adults and one dollar for students.

CAMPBELL COLLEGE
— 1887 —

A church-related, fully accredited liberal arts senior college, offering a complete range of courses leading to a B.A. or B.S. degree.

Summer School — June 13 - August 26, 1968

Write: Director of Admissions, Buies Creek, N. C.

STAINED GLASS
Designers — Manufacturers
Traditional - - Modern
Glass & Steel Frames Complete
LAWS STAINED GLASS STUDIOS
Dial TR 3-8463 Statesville 4, N. C.

My Call to the Ministry

By Sid Huggins

Hebrews 1:1-2—"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets; 2. Hath in these last days spoken unto us by his Son. . . ."

It has been the practice of the Lord over the centuries to speak to men in diverse ways,and under varying circumstances. And this is true with the call to the ministry. I doubt that any two men have been called of God in exactly the same way.

My call to the ministry came after I had been a Christian for several years. Converted to Christ at the age of eleven, and active in the East Rockingham Methodist Church until my departure for college, I entered the University of North Carolina in 1958 with only a vague concept of what to do with my life. Vague, because I was interested in law, loved the study of foreign languages, but somehow the idea of a lifetime in either of these fields did not "ring true." My uncertainty in terms of a vocation reflected itself in the quantity of semester hours taken my first year (39) to "sample" different fields of study, and mediocre grades.

During the last year of high school and the first three semesters at UNC, I often thought of the Christian ministry—its demands, its opportunities, and whether that might be the place for me. But one basic conviction stuck in my mind—a conviction instilled in me largely by my parents and some church leaders as I was growing up. The conviction? That a man should enter the Christian ministry only if he definitely felt called of God. The ministry was not just one profession among many which one considered entering and determined whether he would enter it on grounds of his capabilities, interest, economic opportunities, etc. Rather, I felt a man should enter the ministry only if he knew God was calling him to do so. And that conviction remains unchanged.

Those first three semesters at UNC were months of struggle in prayer. I often prayed for God's will to be made known to me. I recall offering several reasons to the Lord in prayer why He should go ahead and tell me what He wanted me to do. But still no definite leading came from the Lord. I still do not know why God waited—but I know He knew what He was doing. Perhaps to teach me patience; perhaps waiting until some attitudes or misconceptions on my part were changed. But nevertheless, it seemed like a long period of silence from heaven until December 14, 1959—near the middle of the sophomore year. I returned to my room that afternoon, put down my books, and sat on the edge of the bed reading some Scripture. The weight of not knowing what to do with my life was still bearing down, and here I faced a new semester not knowing what courses to take. I knelt beside the bed for a few moments of prayer—and suddenly the assurance came. There was no startling sign, there was no noise, just assurance and peace. I just *knew* that it was God's will for me to enter the Christian ministry. The best way I can describe that "knowing" is simply that it was an assurance just as deep-seated as that which God put in my heart when I first asked Him to forgive my sins and make me a Christian at the age of eleven. It is almost impossible to describe the joy and the depth of assurance that God gave: but what an exhilarating feeling to know why I was here and where I was going.

In the days that followed, there were three other main convictions that arose in my heart and which helped me in understanding this wonderful calling. First, from the beginning I felt unworthy to enter the ministry. And I believe every genuine Christian becomes more and more aware of his unworthiness—even to take upon his life the name "Christian." But at the same time—and this kept me from a crippling discouragement, I knew that God knew who I was before He called me. He knew all about my failures, my sins, my lack of capabilities in some areas—but He chose to call me anyway.

Second, I believed that God would give the strength necessary to fulfill this calling —or any calling He might give to a man. God does not call men to tasks without being willing to equip them for their tasks.

And the third conviction was that the opportunity to lift up Jesus Christ was the most thrilling thing a man could do. Because we are in an age when many men offer solutions, remedies for the ills of the world. So many give advice so easily, and are able to tell others how they ought to live. But their advice breaks down at the point of dynamic—it is easy to tell a man how he *ought* to live, but it is quite another thing to give him the *power* to live that way. But Jesus Christ not only can tell us how to live: He can give us the power to live. The inward dynamic comes through the indwelling of the Holy Spirit in the heart of every Christian. And life becomes not so much living for Jesus as letting Jesus live through us. Paul spoke of the "mystery of God revealed in these latter times — Christ in you, the hope of glory." And that is the hope and the key of Christian living—Christ in us, living through us.

A minister friend of mine told of a definition he heard of preaching: "Taking your text and running straight to Jesus." And what a privilege it is in this age to turn to the Scriptures, which "testify of me," and to lift up Jesus Christ before men. "And I, if I be lifted up, shall draw all men unto me." The opportunity of lifting up Jesus Christ grows more exciting every day. For Jesus is our Hope; He is our Strength; He is our Savior and Lord.

Editor's Note: The Rev. Mr. Huggins, a native of Rockingham, has been the minister of Asbury Methodist Church, Fayetteville, since 1964. He was ordained an elder and received into full connection in the North Carolina Conference in 1966. During his childhood and youth, he attended the East Rockingham Methodist Church where he was active in the choir and the MYF. After graduation from UNC-Chapel Hill in 1962 with an A.B. in English, he received the B.D. degree from Duke University Divinity School in 1965.

✧ ✧ ✧

Here and There

HATS OFF TO A PREACHER

Our editorial hat is off to one of our Methodist pastors in North Carolina who recently displayed great intestinal fortitude and a remarkable sense of humor. It all comes out in the following comment which he made in the weekly church bulletin.

"With teeth whetted by an earlier sermon on 'The Will of God,' and with the warmth and glory of a spring sun, the winter's largest congregation almost filled the church last Sunday. The preacher had a great opportunity and muffed it!

"The sermon was a long rambler. It is in print at the back of the sanctuary, but with certain editorial revision! The pastor used a method preferred by some laymen, but by very few. He saturated himself in the subject and then spoke without notes. The result was that too much preliminary material and side-lines prohibited his dealing with the real question of the day.

"Tell you what! If you want to hear seventeen minutes more about the 'Hand of God in Human Affairs,' come on back this Sunday. Even the preacher's wife is begging for a shorter sermon!"

Preachers are often known to laugh at the foibles and discomfitures of others. But many of us tend to get touchy when the laugh is on us. It is refreshing to see a preacher who will publicly acknowledge that once in awhile his arrow misses the mark. Of course, we often miss, but very seldom do we admit it.

THAT TIME OF THE YEAR

Methodists in April are usually concerned with church budget deficits and income tax forms.. The following two items, clipped from church newsletters, illustrate this fact in a humorous way.

A Methodist pastor was invited to preach in a near-by Episcopal church. Thinking that his visitor might feel more at home if the two dressed alike, the kind-hearted rector asked him, "Do you wish to wear a surplice?"

"Surplice," cried the visitor. "Surplice. What do I know about surplices. I am a Methodist! All I know about is a deficit!"

Pastor (at the offering): "And now, brethren, let us all give in accordance with what we reported on form 1040."

J.C.S.

A New Bishop for a New Church

Kneeling at the altar in the Methodist Temple in Marianao, Havana, Cuba, for his consecration as bishop of the newly-formed autonomous Methodist Church of Cuba is the Rev. Armando Rodriguez. The consecration service February 11 was led by Bishop Alejandro Ruiz (second from right), episcopal leader of the Methodist Church of Mexico.

Participating in the service with him were the four district superintendents of the Methodist Church of Cuba—(left to right) the Rev. Pedro Mayor, the Rev. Aldo Martin, the Rev. Roy Rodriguez and Rev. Eloisa Toledo. Miss Toledo is believed to be the first woman district superintendent in Methodism to have participated in the consecration of a Methodist bishop. The Methodist Church of Cuba came into being at a special conference in Havana February 2-4.

It was formed from the former Cuba Annual Conference of The Methodist Church, and though it has severed its organic link with U. S. Methodism, it still has ties through an affiliated autonomous relationship. At the conference, the new church set as its goals "to increase and develop each local congregation and its activity, to enhance the spiritual life of each member, and to encourage evangelistic work among our friends and sympathizers." The new church also voted to increase the number of pastoral charges, the number of districts, the supply of lay preachers and the number of theological students. The Cuban church has about 9,000 members, served by 54 pastors.

Prior to his election, Bishop Rodriguez had been chairman of the cabinet of the Cuba Conference, a district superintendent and pastor. He was also serving as vice-president of the Union Theological Seminary in Matanzas.

Something To Think About

The thrust of Gethsemane has never gotten through to some of us. We know quite well the piteous plea of the first part of this petition "Let this cup pass." All of us acquainted with this because we have prayed it so often, so earnestly and so selfishly! Let this cup of sickness pass from me! Let this cup of pain, this cup of sacrifice, this cup of life's losses, this cup of humility—yes, let all these pass.

Jesus never stopped at "Let this cup pass." He went on to say "Nevertheless" and on that word of resignation hangs the difference between haughtiness and humility. It was this element in the life of our Lord that opened the gate and paved the rocky road to Golgatha.

Dermont J. Reid

✧ ✧ ✧

Miss Effie Hauser Succumbs

Miss Effie Blanche Hauser of Pfafftown, a former school teacher and medical missionary, died recently at Forsyth Memorial Hospital.

She had taught school at Lewisville, Walkertown and Donnaha. In 1922, she accepted assignment to Korea under the Board of Missions of The Methodist Church and for 20 years was in charge of all nursing services and training at Methodist hospitals in Wonsan and Seoul. She returned to the United States in 1942 because of World War II.

On her return she was an institutional and private duty nurse until her retirement in 1958.

Funeral services were conducted at Doub's Chapel Methodist Church by Rev. B. F. McCracken and the Rev. Donald G. Farrior. Burial was in Forsyth Memorial Park.



Consecration service for the bishop of the Methodist Church of Cuba.



Laymen witness through the upper room

In its coming May-June issue, The Upper Room provides daily devotions in which the majority of the meditations and prayers are written by laymen, with accompanying Scripture selections and appropriate thoughts-for-the-day.

Business men, housewives, a doctor, nurse, lawyer, clerk, pharmacist and other thoughtful laymen witness for Christ. The result is a most impressive series of daily devotions.

Some 10 million Christians around the world will be using this issue as their guide in daily worship. We invite you to join them.

If you do not already have a personal subscription or a standing (church) order for The Upper Room, order NOW to start with the May-June number. Individual yearly subscriptions, $1.00. Ten or more copies of one issue (English or Spanish) to one address, 10¢ per copy, postpaid. Free sample copy on request.



The Upper Room Chaplains Fund supplies our men and women in the armed services with this daily devotional guide.

The Upper Room

World's most widely used daily devotional guide
Published in 38 Languages — 45 Editions
1908 Grand Ave. Nashville, Tenn. 37203

SINK or SWIM

By RUSSELL ROBINSON

On Student Recognition Sunday, I think that it would be appropriate to look at our colleges and universities to see just what has happened, and what is happening, and what can be expected to happen on these many campuses, and to try to determine what the role of the institutional church should be.

Our colleges and universities have long been thought of as centers of learning and of thought and expression. Almost any political or religious idea can be found there — Buddhists, Moslems, Jews, Christians, atheists, John Birchers, Communists. This exposure to so many varying philosophies has created the opportunity for the individual to pick the philosophy which is most attractive to him. This atmosphere of free thought has led to many revolutionary changes on the campus—changes whose repercussions can be felt at every level of our society.

The whole of society watches the college campus and reacts to the changes that are made there. The Negro made one of his greatest steps toward true equality when the race barrier was broken at the University of Alabama a very few years ago. Now almost all major colleges and universities are integrated. Today whites at all levels of society are acknowledging the Negroes' rights as citizens and the Negroes are acknowledging the responsibilities that go hand in hand with these rights. Hopefully we are approaching an age when whites and blacks can call each other brothers with true Christian spirit.

STUDENTS CONCERNED ABOUT VIETNAM

Perhaps the most seething issue on today's campus is the war in Vietnam. I doubt that there is a campus anywhere where the issue of the war is not hotly debated. Some campuses, like mine (North Carolina State), are largely in favor of the United States policy in Vietnam. Others, like UNC at Chapel Hill are opposed to the war. (The dissenters are certainly more noticed than the others.) Some have long hair and beards. They are certainly more vocal in their opinions. They picket post offices and draft boards, and they staged their famous March on Washington. They rally around folk singers like Bob Dylan and Joan Baez and famous men like Dr. Benjamin Spock and Dr. Martin Luther King who said, "The choice today is no longer between violence and non-violence. It is either non-violence or non existence." And the people of the nation watch and listen, and criticism of the war grows.

THE NEW MORALITY

The college campus was also the scene of the emergence of the so-called new morality, a moral code that is not absolute but which must be interpreted for every occasion. This new morality brought about what appeared to be a complete breakdown in the traditional moral codes. Single men and women are now living together like man and wife; freak-ins, freak-outs, and pot parties (where marijuana is smoked) have replaced the traditional beer blast. Birth control pills have ushered in a new era of sexual freedom. "Make love, not war" is the battle cry. Psychedelic (mind-expanding) drugs of great medical potential are being used to escape the world of reality. New horizons of thought and meditation are being opened with the discovery of the great Eastern religions. Devotees of these religions increase in numbers every day.

On the lighter side, Charlie Brown, of *Peanuts* fame has been adopted as every college kid's little brother; and Frodo Baggins, a mythical creature in a mythical land of wizards and goblins—a land where good is as pure as light and evil is as black as death, Frodo Baggins has become our national hero because of his conquest of evil despite many grave dangers in order to save his world from destruction.

YOUTH SEARCH FOR TRUTH

From this picture, it can been seen that a new creature now inhabits the campuses of our country—a creature who is intensely aware of the world around him. A person who is acutely aware of the problems and tensions which face every being on this earth. Today's college student is searching diligently for truth and goodness; he is groping among many ideas along many paths, hoping and praying that he will find the right way. Here are young men and women who search, and who grasp what they think is right, and who will stand in the face of any man to defend their truths. These are people who have at their fingertips more knowledge than was ever dreamed possible, and the awesome responsibility of directing the use of this powerful knowledge.

If this knowledge is to be used in a constructive and beneficial manner, the Christian church must become a constructive and beneficial force in the lives of our nation's young men and women. Existing trends must be changed. The growing indifference must be replaced with genuine enthusiasm. The church must become a pace-setter. It must be as old and as wise as its teachings, but as young and vibrant as the youth it must serve. The church must display the dignity of its traditions, yet the spirit and vitality of something entirely new. The church must show the student that the Christian faith is *the* strong and good foundation on which to build a life.

Today's students are not drawn to unusual, off-beat political, moral and religious philosophies on mere whim. True, many people are drawn toward different ideas out of curiosity—but the main reason so many students drift away from the religion of their fathers is that the church of their fathers let them down. Most churches are too busy trying to meet the budget, or holding missions meetings to spend the time needed with the thousands of students who have invaded their town to study. True, the local church extends a polite, and formal invitation to the student to come and worship, but the warmth of fellowship and brotherhood is often surprisingly, shockingly, lacking. The student feels that he is in limbo between his own disinterested church and the appealing new philosophies that treat him as a person of great worth. Which way should he go? Which way will he probably go? The church is simply too wrapped up in its internal affairs to minister to the needs of the student.

WHAT THE CHURCH CAN DO

The church must come out of its shell; it must recognize the great need of the student and be willing and able to do something. In the college student lies the hope for a brighter future. Will the brilliant young chemist grow away from the church because the Christian faith didn't have the time for him?Will the young doctor turn his back on the church, ministering to his patient's physical needs but not his spiritual needs? Will the next generation of thinkers be nearer to God, or will they have drifted toward disbelief and doubting?

The answer lies in this church, and every other church which has the opportunity, NO, the responsibility, to minister to the needs of the student.

Bob Dylan writes:

"Come gather 'round people
Where ever you roam
And admit that the waters
Around you have grown.
And accept it that soon
You'll be drenched to the bone,
If your time to you is worth saving
Then you better start swimming
Or you'll sink like a stone,
For the times they are a changing."

Today a lone voice crying in solitude—a voice which will be echoed by thousands tomorrow.

This church, every Methodist church, must learn how to swim for its life. Once it learns how to swim, then it will be able to teach the thousands of young students who are floundering in a sea of confusion to swim towards God. It can be the force which holds the young person's head above the black, desolate waters of despair, or it can let the young people slip beneath the waves, forever lost, IF it can't find the time, or IF it can't take the trouble. Today it is sink or swim for the church—tomorrow for the whole of humanity.

Mr. Robinson, a sophomore at N. C. State University, gave this address at his home church, Boone Methodist Church, on Student Recognition Day.

IN MEMORIAM

HOWARD E. BUTNER

Whereas, Almighty God has received unto himself, our brother, Howard E. Butner, who departed this life on February 4, 1968.

We, the members of the Official Board of Burkhead Methodist Church, wish to express our appreciation for his life among us. He served the Church all his life in many capacities, among them: Lay Leader, Official Board Chairman, Trustee, and Steward. He gave his energies to important community efforts and was dedicated to those causes which were creative and constructive.

Therefore, Be It Resolved: That we express our gratitude to God for the gift of the devoted life and faithful service of our departed brother and extend our deepest sympathy to his loved ones. We share the loss which they have sustained.

And that a copy of this resolution be spread upon the minutes of the Official Board of Burkhead Methodist Church, a copy be sent to the North Carolina Christian Advocate, and a copy be sent to the family of the deceased.

By order of the Official Board of Burkhead Methodist Church, this the 8th day of February, 1968.

Respectfully submitted,
William E. Hamilton
Chairman Official Board
Sylvia Kirby
Secretary

★

JULIAN E. FINCH

Whereas the great and merciful God of heaven and earth saw fit on January 19, 1968 to call Julian E. Finch to his heavenly reward. We, the Board of Stewards of Mount Pleasant Church, realizing the great loss we have sustained in the passing of so active a member, pay tribute to the tireless work that he did as Chairman of the Board of Stewards and Church School Superintendent.

Therefore, Be It Resolved:

First: That we bow in humble submission to the will of God, and endeavor to show our appreciation of his life and services by upholding his ideals for the Board of Stewards and strive to carry on the good work.

Second: That we express our sympathy to his bereaved family in this dark hour, and point them to the one who can console them when all other sources fail.

Third: That a copy of these resolutions be sent to the family, a copy to the current publication, and a copy recorded on the minutes of the Board of Stewards.

The Board of Stewards
Mount Pleasant Methodist Church
Bailey, N. C.
Wade A. Mullikin, Pastor

6½%

REGISTERED
FIRST MORTGAGE
CHURCH BONDS

For Information Call or Write Today:

Church Investors

DeKalb-Peachtree Airport
Atlanta, Ga. 30005
PHONE 451-5431

Methodists in Action



Congregation of merged Carson Chapel and Mt. Zion Methodist churches.

Macon County Churches Merge

The group pictured above braved the elements on a rainy Sunday, March 10, to attend a historic church service. The Rev. Harley Dickson, district superintendent of the Waynesville District, preached at the 11 o'clock service and then presided over a Quarterly Conference which legally consummated the merger of Carson Chapel and Mt. Zion Methodist churches in Macon County. This marked the final step in a series of actions over the last year which has led to the merger. The rain stopped long enough for the photographer to snap this picture of the congregation standing on the steps of the Mt. Zion Church behind a sign which was later placed on the site for the new church. The congregation later chose the name of Memorial Methodist Church in memory of past members of both churches.

The need for consolidation of small rural churches in this area has been considered for many years. The membership of Carson Chapel and Mt. Zion began positive action toward a merger in 1967 when committees from both churches entered into a discussion of possible alternatives. Leaders from the district, the Conference Board of Missions and the Duke Enowment served as resource persons to the local congregation. One significant factor in the discussions was the fact that the actual merger of the two societies of the WSCS had already taken place some months before. It might truthfully be said that the women led the way.

Quarterly conferences from both churches meeting Sept. 17, 1967, gave an affirmative vote to plans to merge and build a new building on a site to be selected later. The proposal then went to a church conference in each church and was passed on Oct. 22, 1967.

At this time a committee was selected to look for a suitable site for the merged church. After considering several locations and calling again for the advice and help of conference leaders experienced in the location of churches, the congregation settled on a site at the intersection of U.S. Highway 64 and the Wayah Road, five miles west of Franklin. This site of nineteen acres also joins the proposed Franklin Bypass of U.S. 64 and is adjacent to an access road to the new highway. A. B. Slagle of Franklin donated the land to Memorial Church.

Mt. Zion Church was a part of the West Macon Circuit whose pastor is the Rev. Donald Noblitt. Carson Chapel was a part of the North Macon Circuit whose pastor is the Rev. P. F. Snider. These two pastors have combined their efforts and joint services have been held since Jan. 1, with alternating ministers. Mrs. P. F. Snider is associate pastor of the North Macon Circuit and has been assisting the new congregation by serving as director of the recently organized choir. Memorial Church will be placed on a charge and assigned a regular minister at the June session of the Western North Carolina Annual Conference.

The enthusiastic congregation of this new church is pushing ahead with plans to build as soon as possible. A building committee has been appointed which will begin immediately surveying the needs of the people and community. Until a building is erected, services will be held in the Mt. Zion and Carson Chapel buildings. Cemeteries at both church locations will be maintained permanently.

The above picture contains many enthusiastic advocates of merger as a means to renewal of activity and interest in a rural Macon County community.

For COLDS take 666

Woman's Activities

W. N. C. CONFERENCE

Mrs. John C. Wright

SCHEDULE FOR MALAYSIAN VISITOR

Mrs. Lucius Mamora of Malaysia, a member of the Team of International Women sponsored by the Board of Missions of The Methodist Church, will arrive in Gastonia on Sunday, May 5, to begin a six weeks' tour of the Western North Carolina Conference. She will remain in this conference until June 16, visiting local Woman's Societies and District Meetings, as well as visiting in the homes of Methodist women.

Mrs. C. C. Herbert, Jr. of Gastonia has announced the itinerary for Mrs. Mamora for the coming weeks. If other groups would like to have her for a visit, there are a few open dates, said Mrs. Herbert.

This is the schedule: May 5 and 6, First Methodist Church, Gastonia; May 7, Lincolnton; May 8-10, Gastonia; May 11-13, Marion District; May 14-15, High Point District; May 16-19, Charlotte District; May 20-23, North Wilkesboro District; May 24-26, Statesville District; May 27-30, Winston-Salem District; May 31, Camp Loy White, Gastonia.

June 1-3, Greensboro District; June 4-7, Annual Conference at Lake Junaluska and Waynesville District; June 8-10, Asheville District; June 11-13, Annual Meeting Woman's Society at Lake Junaluska; June 14-15, Wesleyan Service Guild Weekend at Lake Junaluska; June 16-17, Hendersonville.

Mrs. Mamora is a native of Sarawak, Malaysia. She is one of a team of eight women from other nations invited to spend four and a half months in the United States to study the "church-to-church" relationship of lay people in the United States.

SALISBURY DISTRICT QUIET DAY SERVICE

Mrs. C. C. Phillips of Charlotte was the leader for the Salisbury District Quiet Day held at Center Methodist Church, Concord, on March 13. She used as her theme, "His Name Is Wonderful."

Special music was presented by Miss Mickey Eudy of the Nazarene Church. Mrs. Phillips centered her meditations on the "importance of recognizing that God is the power behind us and His power is greater than any problem we have." She challenged the women "to keep a time diary for one week" to see just how each had spent her time.

A special offering was taken as "In Remembrance" gifts for the late Dr. Carl H. King and Rev. C. C. Phillips.

Others on the day's program included the Rev. R. L. Oakley and Mrs. W. L. Oakley. Mrs. G. L. Hodge presided and



Mrs. C. C. Phillips

106 women were present for the program.

Mrs. Eddie Gouldman
Dist. Ch. Public Relations

CHARLOTTE DISTRICT WORKSHOP

The women of the Charlotte District had a *World Understanding Workshop — Emphasis Africa* on Saturday, March 9, at Dilworth Methodist Church, Charlotte.

Mrs. J. Z. Watkins of Charlotte, conference secretary Christian Social Relations, had charge of the opening orientation session and Mrs. John F. Ramsey, district president, had the closing meditation.

Mrs. C. C. Finley presented a discussion, "Africa in Depth," after which there was a panel discussion, "From Africa's Perspective." Mrs. James S. Price was moderator, and the panel participants included the Rev. Peter Addo, director of Religious Education at Bennett College; Lann Malesky, former Peace Corps worker; Joseph Etua from Johnson C. Smith University, Charlotte; and Obinna Achumba from Central Piedmont College.

The Rev. Thomas B. Stockton presented a meditation and Mrs. Fred N. Hall, Jr. was moderator for group presentations. Miss Chloe Boykin told of the World Understanding Workshop in Zambia.

Some 75 people attended the workshop, which was planned under the supervision of Mrs. C. C. Finley.

Mrs. W. F. Miller
Dist. Ch. Public Relations

HIGH POINT DISTRICT WORKSHOP

On March 5 the women of the High Point District gathered at Bethany Methodist Church in Randolph County for their annual Spiritual Life Workshop, a time apart during Lent for spiritual renewal.

Mrs. Roy Gladden said, "This is not a time that we work, but a time when we allow God to work in us. Spiritual growth comes in many ways, but never unless we are willing to allow God to come into our lives."

The lay speakers, Mrs. John Austin and Mrs. Wendell Patton of High Point, and Mrs. H. B. Jones of Charlotte, presented a witness of what God had meant to them. The assemblage was divided into smaller sharing groups, with the following group leaders: Mrs. Allen B. Wellborn, Mrs. Harold Jensen, Mrs. Harry Bell, Mrs. Harris Covington, Mrs. Wade McInnis, Mrs. David Cole, Mrs. Lloyd Hughes, Mrs. R. B. Hinnant and Mrs. Ginny DeLong.

Mrs. Stanley Baker, past district president, conducted a Love Feast as the closing devotion.

There were 140 women attending the meeting, which was planned by Mrs. Roy Gladden, district secretary Spiritual Life Cultivation.

★

N. C. CONFERENCE

Mrs. H. W. Doub

FAYETTEVILLE DISTRICT

Dr. Robert Gregory Tuttle was the speaker for the Spiritual Life Retreat at Haymount Church, Fayetteville, Feb. 21-22. Soloist and song leader was Mrs. Miriam Jones of Auburn, Ala. Dr. Tuttle is pastor of Myers Park Church, Charlotte, and has been a minister in the Western North Carolina Conference since 1933.

The women of Parkton Methodist Church observed World Day of Prayer jointly with the Presbyterian women, in the Methodist church. It was a very meaningful service and well attended. The program was "The Peace" as suggested and proved to be most impressive. After the service a time of fellowship was enjoyed, the Methodist church serving the refreshments.

Asbury Methodist Church, Fayetteville, is in the process of organizing a Woman's Society of Christian Service. The president will be Mrs. Iva Lee Hawkins.

The Fayetteville District Meeting will be held in the Raeford Methodist Church on April 4 at 10:00 a.m. Lunch will be served for $1.00. Mrs. Van Welborn, district president will preside.

Subdistricts will meet as follows:

Cumberland-Hoke, at Gardners Chapel, Fayetteville, April 10 at 10 a.m. Lunch for $1.00.

Robeson, at Bethesda Methodist Church, April 21 at 2:30 p.m.

Harnett, at Angier Methodist Church, April 28 at 2:30.

At all of these workshops will be held, explaining the many changes coming up. Memorial services will also be held for deceased members of the past year.

SANFORD DISTRICT

The Sanford District Meeting was held at First Methodist Church in Rockingham, Friday, March 29, at 10 a.m. Mrs. Nelson Gibson presided.

The Montgomery Subdistrict will meet on Saturday, April 6, at 2:30 p.m. Mrs. Earl Bruton, leader, will preside and a Memorial Service held. Moore Subdistrict

will meet in the Carthage Methodist Church on Sunday afternoon, April 21 at 2:30 p.m. Supper will be served by the hostess church. Mrs. Colin Spencer, Sr., will preside.

WILMINGTON DISTRICT

At the regular meeting of the Woman's Society of Christian Service, held at the Burgaw Methodist Church, Burgaw, the guest speaker was Mrs. Charles Owens, a beautiful native of Chile, South America. She was assisted by Mrs. H. P. Whiteside and Mrs. James H. Pender. The subject was "Homes Away From Home" under the auspices of The Methodist Church.

Mrs. Owens' voice, mellow and musical, with a definite Spanish accent, said "I am delighted that I was asked to give this program, because I did not know much about these wonderful 'homes away from home'."

Mrs. Owens was Lillian Suarez, and is the wife of the Rev. Charles Owens, serving as pastor of the Burgaw Church. Rev Mr. Owens, is a native of Texas, and formerly a missionary in Chile for three years, just before returning to the United States.

It is interesting to know that the word "Burgaw" in the Indian language means "mudhole."

MRS. JOHN HENRY BURNETT
Burgaw

National Family Week Set For May 5-12

The first week in May, Methodist churches along with other denominations observe National Family Week. This week includes the first two Sundays of the month, May 5 and 12. The theme, "Strong Families—Strong Community," will be the theme of sermons, discussion groups and other presentations related to the observance of this week.

Strong communities are those which accept their responsibility for good health, adequate education, clean government and an opportunity for the free expression of religion. This requires sincere, honest leadership which in turn must be developed in the strong family life of the community. This theme will not be attained by one week's observance, May 5-12, but family week is a good time to begin planning for family study and family activities during the fall and winter of 1968-1969.

The resources for this week which may be purchased from the General Board of Education, Service Department, Box 871, Nashville, Tenn. 37202, include:

Ideas for National Family Week (3005-B) Single copy free

Poster for National Family Week (3004-C) 25 cents each, three for 60 cents.

Strong Families — Strong Communities (3034-C) 45 cents for 12; $3 for 100

Family Ministry — Through the Church (3000-BC) $1

Young Parents' Study Plan (3123-B) Single copy free

Your Child and the Community (3114-C) 50 cents for 12; $3.50 for 100

The Glass Wall (3099-C) Single copy 50 cents. Production Packet, $2

• CALENDAR OF COMING EVENTS •

NOTE: If any of the meeting dates or places are in error, please inform the ADVOCATE immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

Apr. 21-May 4: Uniting Conference, The Methodist Church, Dallas Civic Center, Dallas, Texas

NORTH CAROLINA CONFERENCE

Apr. 5 : Board of Christian Social Concerns, Methodist Building, Raleigh, 10 a.m.
Apr. 6 : Bishop's Meeting with Young Methodists, Haymount, Fayetteville
Apr. 8 : Inter-Board Coordinating Council
Apr. 16 : Board of Trustees, Methodist Retirement Home, Executive Committee, 10:30 a.m., Board meeting, 2 p.m.
Apr. 17 : Board of Directors, Methodist Foundation, Methodist Building, Raleigh, 2:30 p.m.
Apr. 18 : Commission on Town and Country Work, Spring Meeting, Methodist Bldg., Raleigh, 9:30 a.m.
Apr. 23 : Vacation Church School Institute
Apr. 24 : Vacation Church School Institute
Apr. 25 : Vacation Church School Institute
Apr. 25 : Pembroke Coordinating Comm., Charcoal House Restaurant, Pembroke, 12:30 p.m.
Apr. 26 : Vacation Church School Institute
Apr. 26 : Louisburg College Board of Trustees
Apr. 26-28: Convocation of Adult Workers with Young, Camp Don-Lee
Apr. 27 : Cabinet Meeting
May 1 : Methodist College Board of Trustees Annual Meeting
May 3- 5: Convocation of Adult Workers with Youth, Camp Chestnut Ridge
May 9-10: Church and Community Seminar, N. C. State University, Raleigh
May 13-15: Cabinet Meeting
May 17 : N. C. Wesleyan College Board of Trustees Annual Meeting
May 26 : Methodist College Baccalaureate Sermon, 11 a.m.
May 27 : Methodist College Graduating Exercises, 10:30 a.m.

WESTERN NORTH CAROLINA CONFERENCE

Apr. 5 : Board of Hospitals and Homes, Winston-Salem, Children's Home, 10 a.m.
Apr. 5- 6: Christian Vocations Testing and Guidance Clinic, Greensboro College
Apr. 16 Thomasville District Conference on Christian Education, Lexington, First Church, 7:15 p.m.-9:30 p.m.
Apr. 18 : High Point District Conference on Christian Education, High Point, Wesley Memorial, 7:15 p.m.
Apr. 18 : Asheville District WSCS, Asheville, Trinity, 10 a.m.
Apr. 20 : Marion District WSCS, Spruce Pine Methodist Church, 10 a.m.
Apr. 22 : Winston-Salem District Conference on Education, Winston-Salem, Centenary Church, 7:15 p.m.
Apr. 22-23: Retreat for Candidates for Admission into Full Connection, Statesville
Apr. 23 : Greensboro District Conference on Christian Education, Greensboro, Christ Church, 7:15 p.m.
Apr. 23 : Albemarle District WSCS Annual Meeting, Albemarle, Main St. Church
Apr. 23 : N. Wilkesboro District WSCS, Wilkesboro Methodist Church, 10 a.m.
Apr. 24 : Thomasville District, WSCS, Thomasville, First, 10 a.m.
Apr. 24 : Winston-Salem District WSCS, Winston-Salem, Mount Tabor, 10 a.m.
Apr. 24-25: Meeting of Board of Ministerial Training and Qualifications, Statesville
Apr. 25 : Greensboro District WSCS Annual Meeting, Rehobeth Church, 10 a.m.
Apr. 25 : Marion District Conference on Christian Education, Morganton, First Church, 7:15 p.m.
Apr. 26 : Statesville District Conference on Christian Education, Hickory, First Church, 7:15 p.m.
Apr. 26-27: Christian Vocations Testing and Guidance Clinic, Greensboro College
Apr. 28 : Salisbury District Conference on Christian Education, Kannapolis, Trinity Church, 2:45 p.m.
Apr. 29 : Asheville Dist. Conference on Christian Education, Asheville, Central, 7:15
Apr. 30 : Albemarle District Conference on Christian Education, Monroe, Central Church, 7:15 p.m.
May 1 : Charlotte District WSCS, Charlotte, Hawthorne Lane, 10 a.m.
May 1 : Waynesville District Conference on Christian Education, Sylva, First, 7:15
May 2 : Charlotte Dist. Conference on Christian Ed,. Charlotte, Providence, 7:30
May 3 : Waynesville District WSCS, Hayesville, Hinton Rural Life Center, 10 a.m.
May 5 : N. Wilkesboro District Conference on Christian Education, N. Wilkesboro First, 2:45
May 6 : Gastonia District Conference on Christian Education, Gastonia, First, 7:15
May 9 : Gastonia District WSCS, Shelby, Aldersgate, 10 a.m.
May 14 : High Point District WSCS, High Point, Wesley Memorial, 10 a.m.
May 14 : Salisbury District WSCS, Salisbury, First, 10 a.m.



MRS. CATHRINE VICK

Dear Girls and Boys:

Have you been surprised at how suddenly spring seems to come? As I look out into my yard, I have noticed a green haze on the trees. The grass has suddenly changed from brown to tender green the bushes are sprouting red and yellow flowers, the birds are singing in the trees, and all the world looks fresh and new.

There are verses in the Bible that can have deep meaning for us in these days I want to share with you some that I like to remember. Read them and perhaps they will become favorites of yours, too.

"For lo, the winter is past, the rain is over and gone . . . the time of singing has come, and the voice of the turtledove is heard in our land."

"He has made everything beautiful in its time." "This is the day the Lord has made; let us rejoice and be glad in it." "Stop and consider the wondrous works of God."

AUNT CAY

JOSEPH'S REVENGE

When Jacob heard the story and that Benjamin must go down with them the next time, he said that he would never let him go.

But the famine did not let up and their food again ran low. People cannot stand hunger for long; so the family faced the need of going back again. The brothers thought, "The man was good though gruff. He gave us grain and also gave us back our money."

When they had eaten nearly all that was brought from Egypt, their father said, "Go again, buy us a little food." But Judah, one of the sons replied, "The man solemnly warned us saying, 'You will get no more grain unless your younger brother comes with you.' He asked about our father and mother and hoped they were well."

The father cried, "Why did you tell him you had another brother?" And they replied, "The man questioned us particularly, 'Is your father yet alive? Have you another brother?' It seemed almost as if he knew all about us."

Then their father said to them, "If it must be so, then do this: take some of the choice fruits of the land in your bags, and carry down to the man a present, a little balm and a little honey, gum, myrrh, pistachio nuts and almonds. Take double the money with you; carry back with you the money that was returned in the mouth of your sacks; perhaps it was an oversight. Take also your brother, and arise, go again to the man; may God Almighty grant you mercy." Then he added sorrowfully, "If I am bereaved of my children, I am bereaved."

So they went and they came to Egypt. Joseph told his servant, "Bring the Hebrews to my house and prepare a banquet for us."

The brothers were more afraid than ever when they were taken to Joseph's magnificent house. They said to the steward, "When we opened our sacks on the road home, we found our money in them. We've brought it all back, and we are awfully sorry."

But the steward replied, "Rest easy, do not be afraid. That was only a present from your God."

At noon Joseph returned. They gave him the little present they had brought. He asked them how they were and if their father was well. But he spoke of him as "the old man of whom you spoke."

Then he saw Benjamin, his own full brother; and he could not hold out any longer. He slipped away and cried. Then he bathed his eyes and came back, and they had a great dinner. They were astonished that they were arranged in the order of their ages and thought, "How on earth does he know our ages?"

They got their grain and away they went. But they were pursued by Joseph's steward. He said, "Joseph's own silver cup is missing."

"Well, we did not take it," they answered. "Search us if you like." They did search, and there it was in Benjamin's sack!

They were all taken back to Joseph. They pleaded that it was a mistake, and they all offered themselves and begged to be punished in Benjamin's stead.

Then Joseph could not restrain himself any longer. He ordered all the Egyptians out, and he wept aloud. Then he said, "I am Joseph; is my father still alive?" They could not believe it. He repeated, "I am your brother, Joseph, whom you sold"; and he told them how God had prospered him. He even excused them, saying that it was God's plan to save them all from the famine.

Now Joseph had had his revenge. Do you know what he did? He sent not donkey loads but wagons with lots of grain, and he got a grant of land from Pharaoh and brought his father and all the family and stock and settled them in Egypt near himself.

Jacob, the old father, was overjoyed. He said, "It is enough; Joseph my son is still alive; I will go and see him before I die."

So Joseph had his revenge for a great wrong—the only sort of revenge that is worthwhile. He returned good for evil.

From *God's World and God's People*

SPRING IS HERE

I am sure all of you are glad for the warm sunny days of spring. I want to share with you a poem I once learned as a hymn. It was written by Ethel L. Smither who has written many stories I am sure you have enjoyed.

The flowers have slept the winter long,
Lulled softly by the wind's clear song;
They stir and push above the ground,
When robin calls from tree-top brown.

The tulips and the jonquils, too,
Have donned their dresses gay and new,
With robin in the greening tree,
They sing of spring to you and me.

The soft blue sky so high o'er head,
The grasses green that once seemed dead,
The sunshine warmer every day,
Are praising, too. They seem to say:

"God gives new life and joy and cheer;
Give thanks to God. for spring is here."

BOOKS OF THE BIBLE

Several books of the Bible have an A in them. Can you fill in the blanks below using the names of books in the Bible? You may need to use the Table of Contents in the front of your Bible.

1. A.....
2. ...A.....
3. .....A.....
4. .....A...
5. .....A.....
6. .....A...
7. .....A.....
8. .....A...

RIDDLES

Is there a word in the English language that contains all the vowels? Unquestionably.

What did Paul Revere say when he finished his famous ride?
"Whoa!"

ANSWERS FOR LAST WEEK

Light; Fowl; Day; Grass; Cattle; Tree; Whales; Stars; Earth; Night; Moon; Man.

Sunday School Lesson

FOR APRIL 14
By Rev. E. Boyd Stokes
(International Lesson Series)

'Our Response to the Risen Lord'

Background Scripture: John 20 and 21
Lesson Scripture: John 20:19-21 and 21: 15-19

In considering the first of our two passages, it is important to understand the setting. Jesus had very recently been crucified. Even before the Crucifixion most of the disciples had taken the safe road by not staying with Jesus during His last hours. Since they had taken Jesus' life, the disciples were afraid that they might also seek their own lives. And Calvary was so near in time that it still must have seemed like a bad dream. Misery loves company, so the frightened disciples gathered behind what little security a closed door could provide. What was going on through their minds? The fear that at any moment Jews and soldiers would begin beating on the door; the thoughts of how horrible crucifixion would be; sadness at the loss of such a good friend and teacher; pangs of conscience and dejection over the hope of the Kingdom about which Jesus had taught, a hope which now seemed all lost.

One thing is for sure. The disciples had failed Jesus. They failed to understand the true nature of His ministry. They failed to stay by Jesus and take their chances of suffering during Jesus' last days. Easter, 1968, is here. We need to ask ourselves if we have in any way failed Christ. Do we live up to what Christ taught about loving both God and man and then showing this love in the way we act? Whenever we are less than fully committed to Christ because of fear and dread of having to sacrifice either in money, time, or social status, then we join the disciples behind their closed door.

It is at this point that our passage has a profound message. Despite any past failings Jesus came to His disciples. He did not scold. Instead He said: "Peace be with you." This was a continuation of a theme which God began with men far back in Old Testament history: "You did not choose me, but I chose you . . ." (John 15:16). This means that no one has to earn God's love, for it is an eternal fact. It means that no one should even hesitate to seek Christ as a friend regardless of past errors.

It required the showing of His wounds before the disciples would believe that the one present in their room was Jesus. But what a difference His presence then made. After the risen Christ made His presence known, this frightened pitiful band began witnessing to a faith which was to bring about a transformation of history. Verse 22 says that Christ breathed on them and thereby gave them the Holy Spirit. Everything changed. What had been impossible for them alone, now became a reality with the presence of the Spirit of Christ.

This Easter each person should ask himself: "Do I in truth know the presence of Christ? Is His Spirit a real force in my life, or am I depending on my own abilities?" Many of us would like the security the disciples had in strengthening their faith, meaning the visible presence of Christ so that His wounds could be seen. But in 20:29 Jesus answered the disciples affirmation of faith by saying: "Have you believed because you have seen me? Blessed are those who have not seen and yet believe." Christ is alive, and He asks us, not to look at His wounds, but to share in His suffering, as well as His peace and joy, all of which are parts of life in Christ.

We go one step further with our second passage. Simon is with Jesus. Simon now believes that this is the risen Christ with whom he is talking. Christ is present in this scene. But still Christ has a further question, which He repeats three times: "Do you love me?" Each time Simon affirmed his love. Each time Jesus answered that Simon should tend and feed His flock. This must have been painful for Simon, especially after his recent denials of Jesus. But it brought home the point that following Christ is more than an affirmation or even the presence of Christ. It is acceptance of and dedication to the present Christ and the living of the life which will surely follow. It means that all Christians are called to witness to their faith in all that they do, regardless of what their various occupations may be.

When Jesus first called Simon to discipleship He said: "Follow Me." (Mark 1:17). Jesus said this to Simon at a time of crisis and confession at Caesarea Philippi. (Matt. 16:24) So it was a sign of both restoration and challenge when Jesus ended the painful questioning with the words: "Follow me." This is the meaning Christ has for us at Easter: "I live. Follow me."

Fourteen Petitions Submitted to Uniting Conference by Group

A group of Methodist laymen and ministers in North Carolina have submitted a total of fourteen petitions for consideration by the Uniting Conference, which meets in Dallas, Texas, April 21-May 4.

The subjects of these petitions range from the war in Vietnam to local church structure.

One petition asks that all racially segregated structures in the Church be ended by 1972. Another requests that the United Methodist Church launch a massive program of help in the nation's urban ghettos, including Durham, Raleigh, Greensboro, Winston-Salem and Charlotte.

The petition on the Vietnam War asks that the Uniting Conference pass a strong resolution urging the use of the United Nations with all other international channels to bring peace. This petition also contains several recommendations on negotiations.

Petitions were submitted asking for the setting up of a quadrennial committee to study and suggest revisions in the Church's social creed and doctrinal statements. Four of the petitions dealt with church structure.

One petition is concerned with the manner of choosing district superintendents. The petition requests that Paragraph 335 of the Plan of Union be changed to read:

"District superintendents are to be chosen in the manner decided on by each annual conference: either (1) by election of the annual conference according to the rules of their choice, or (2) by the bishop, who will then appoint them."

The other four petitions request:

A committee be set up to recommend methods of granting sabbatical leaves for all clergy.

Support for the Board of Missions in its vote to remove an investment portfolio totaling $10,000,000 from the First National Bank in New York.

Support for the resolution adopted by the General Commission on Ecumenical Affairs on Jan. 4, 1968.

Authorization for the United Methodist Church to participate in drafting a Plan of Union for the nine denominations in the Consultation on Church Union.

Members of both the Western North Carolina and North Carolina conferences were among the signers of the petitions. While there was a slight variation in signatures on the petitions, several individuals signed all fourteen.



METHODIST NEWS ROUND-UP

UNITING CONFERENCE PETITIONS NEAR 2,900

A flurry of activity near deadline dates has sent the number of petitions to the Uniting Conference for The United Methodist Church to a total of almost 2,900.

According to a tabulation by Dr. J. Wesley Hole of Los Angeles, Calif., secretary of the General Conference of The Methodist Church, a total of 2,800 petitions were on hand when the deadline was reached on March 21. The Rev. Dr. Paul V. Church, Dayton, Ohio, executive secretary of the Council on Administration of the Evangelical United Brethren Church, said that he had received about 50 or 75 requests for action when the Uniting Conference opens April 21 in Dallas, Texas. The total represents an increase of about 2,600 over those on hand a month or so before the deadline in the respective denomination.

★

CHURCH RENEWAL GROUP PLANS FOR DALLAS

Members of an unofficial national group of ministers and laymen, Methodists for Church Renewal (MCR), have met recently in three consultations to consider issues coming before the Uniting Conference at Dallas, which is now less than a month off.

About 100 General Conference delegates were said to have attended one or another of the sessions, which took place at Evanston, Ill., San Francisco, and New York. Foremost among the concerns expressed were the following:

★ persistence in seeking wider church union;

★ promoting opportunities for Negro members in both church and society;

★ loosening church structures for more diverse and democratic life and mission.

The consultations seemed to strongly favor the United Methodist Church committing itself to the writing of a plan of union in the Consultation on Church Union At the same time, it frowned on the uniting of Methodists in a world structure. In commenting on this, Dr. J. Robert Nelson, who teaches at Boston University School of Theology, and who heads the MCR, asserted, "In recoginition of the accelerating drive for autonomy by Methodists in Asian and Latin American countries, strong doubts were raised with respect to the use of the Commission on the Structure of Methodism Overseas as an instrument of fashioning a world Methodist structure."

About the status of the Negro in the future United Methodist Church, MCR took note of the recent "Black Methodists" meeting in Cincinnati, in which all whites were excluded from some sessions. The continuing apprehension of the Negro about his position in the church was called to attention.

Dr. Nelson's report continues as follows: "In particular, it was believed that the Dallas conference must make it clear that the article of the new constitution which forbids all 'structures of segregation' be enforced immediately after union, and not for some indeterminate 'period of transition.' Special care must be taken to assure nondiscriminatory policies in the appointing of ministers to charges and especially to staff positions on national boards and agencies. In addition, the delegates favored whatever plans may be agreed upon as feasible for the providing of personnel and financial resources for churches in the compacted inner-city ghettos."

On the proposed local church organization, Dr. Nelson said, "It was felt that there is still too much mandatory complexity and rigidity in the conception of the local church as described." He added that "a new and vigorous sense of the ministry of all the laity needs still to be translated into structures and policies for the local church."

★

ATLANTA INVITES '72 GENERAL CONFERENCE

A study committee visited Atlanta, Ga., on March 20, to consider the city as a site for the 1972 session of the General Conference of The United Methodist Church.

The Wesleyan Christian Advocate reports that an intensive campaign began about six weeks ago to bring the conference to Atlanta. Other cities being considered as sites are Baltimore, New York, and Memphis, Tenn.

A possible handicap for Atlanta is limited auditorium facilities. The conference usually meets in arena-type structures with official delegates seated on the main floor. If it meets in Atlanta, it is expected to adapt the Atlanta Center Exhibition Hall for its primary sessions and use the theatre for night services.

★

COORDINATION OF LOAN FUNDS PLANNED

Representatives of the EUB and the Methodist churches met recently in Philadelphia and mapped plans for coordinating church extension loan funds totaling $43,000,000. This amount is contained in four funds—two each for the two denominations which will complete merger next month. The two EUB funds are $4,000,000 in the loan funds of the Division of National Missions, and $2,000,000 in the Investment Fund. Methodist mission funds for loan purposes amount to $17,000,000, while the Methodist Investment Fund has an additional $20,000,000.

Hereafter, those who have placed money in the investment funds will receive 5 3/4 per cent while churches receiving loans will pay 6 per cent interest, a raise of 1/2 of 1 per cent. The new rate will go into effect on July 1. The above rates will apply uniformly to all four funds.

Also, the various loan funds will hereafter work together in authorizing a single loan, rather than two or more separate loans. Progress was also made in setting up uniform policies on security requirements in connection with loans.

In commenting on the progress made, the Rev. Marvin Leist, Dayton, executive secretary of the EUB Fund, said, "We are moving toward united structures as fast as we can legally do so, and in the process we are coming to a unity of procedures, policies and work. The spirit of all involved in our joint planning has been excellent; we already feel we are part of the same family and the same church."

★

CHAPLAIN DIES IN CRASH

Air Force Chaplain Charles H. Whipple was killed in an air accident near Okinawa on March 14. He was on his way to a nearby island to conduct religious services when the helicopter in which he was riding crashed into the sea. Five men were lost.

Chaplain Whipple was a member of the South California-Arizona Conference.

★

'DOWN TO EARTH' UNION URGED

"All the churches—from Rome to the Pentecostal—have to find soon the way by which the one church will manifest itself in the bodily forms of a down-to-earth union that will fit the world of our time," the ten-denomination Consultation on Church Union was told in Dayton, Ohio, March 25 by a prominent Canadian Christian leader.

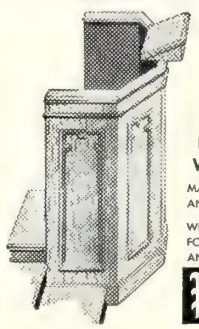
"Union is as necessary to the Church in the world . . . as flesh and blood were essential to the Word of God if the divine spirit was to become truly incarnate in the man Jesus," Rev. Dr. George Johnston told the opening luncheon of the annual sessions at which the Evangelical United Brethren Church is serving as hosts. Dr. Johnston is principal of United Theological College in Montreal.

Cautioning that the Consultation on Church Union must "beware of seeming to opt for a spiritual unity that is invisible, vacuous and indescribable," Dr. Johnston added that "many a layman has proved in America that allegiance to denomination means nothing at all."

About 150 delegates and observers gathered for the sessions in Dayton, including those from the Methodist and Evangelical United Brethren churches and three Negro Methodist denominations. Problems of structure for a united church comprised the main item on the agenda.

The Consultation's aim is to unite the ten denominations into a church "truly catholic, truly evangelical and truly reformed" and grows out of a sermon preached by the Rev. Dr. Eugene Carson Blake in San Francisco, Calif., in 1960.





Page
CHURCH FURNITURE THAT COMBINES BEAUTY AND DIGNITY WITH LASTING QUALITY
MADE FROM HIGHEST GRADE DOMESTIC AND IMPORTED HARDWOODS.
WRITE FOR CATALOG CONTAINING INFORMATION ON OUR DESIGNS OF PEWS AND CHANCEL FURNITURE.
Page CHURCH FURNITURE CO. ALBEMARLE, N. C.

NORTH CAROLINA
Christian Advocate

VOLUME 113 GREENSBORO, N. C., APRIL 11, 1968 NUMBER 15

DUKE UNIV LIBRARY
DUKE STA
DURHAM N C 27706
DEC 8



A Foretaste of Things to Come

In the Upper Room on Thursday evening, the disciples experienced a foretaste of the post-resurrection life. Here the seeds of that exquisite, mystery-shrouded fellowship of believers were sown. In every age since, as Christians have gathered around the risen Christ, and have truly partaken of his essence, they have laid aside their harsh weapons of division and strife, and have become a part of Christ's Body, the Church.

At this table the reality of the resurrection is made manifest to us, and the absurdity of our divisions is exposed. We believe in the resurrection because we experience Christ, once dead but now present and alive among us. Also, we see gathered about Christ with us a great throng of peoples of all races and nations and creeds. We then see that our nearness to Christ brings us close to these others. We also see that we cannot withdraw from them without separation from Christ. Moreover, we hear again the prayer of Christ "that they may all be one."

⋆Carolina Briefs⋆

¶ Mr. Richard Moore, father of the Rev. Robert L. Moore, died on March 23 in Rutherfordton. The Rev. Mr. Moore is an associate minister at West Market Street Church, Greensboro.

¶ Special Holy Week services are being held this week at Forestville Methodist Church, Lilesville Charge. The concluding service will be tonight. The pastor, the Rev. T. A. Plyler, Jr., has been conducting these services.

¶ The congregation of Swansboro Methodist Church held its first worship service in its new sanctuary on last Sunday morning. The official opening service is scheduled for April 21. The Rev. David L. Moe is pastor at Swansboro.

¶ Rev. Bernard R. Fitzgerald, pastor of Providence Methodist Church in Charlotte, will be the guest minister during services at St. Paul's Methodist Church, Asheville, April 21-24. The Rev. J. B. McLarty, pastor of the Weaverville Methodist Church, will be the song leader.

¶ Rev. and Mrs. W. A. Rock, Jr., of Concord left on April 8 for a tour of the Holy Land and Europe. They will return home on April 29. During Mr. Rock's absence, the Rev. J. L. Love will be in charge of the services at Kerr Street Church. Visiting preachers at the eleven o'clock worship services include Dr. J. W. Fowler, Jr. on Easter Sunday, Dr. John H. Carper, April 21, and Rev. R. C. Goforth, April 28.

¶ Bethesda Methodist Church, Orrum, is holding a series of Holy Week services this week. The following ministers have participated in the services: Richard Mabe, Pembroke Circuit, Pembroke; W. Jack Martin, First Church, Pembroke; Frank Grill, Person Street Church, Fayetteville, and Henry David, Proctorville Baptist Church. Rev. W. O. Connor, pastor of the Lumberton Circuit, will preach on Friday night.

¶ Dr. William G. Blackard, assistant professor of medicine at Louisiana State University School of Medicine in New Orleans, has been named a Markle scholar in academic medicine by the Markle Foundation of New York City. A $30,000 five-year grant went with the award for unrestricted use by Dr. Blackard in his research at LSU in the field of endocrinology. He is the son of Dr. and Mrs. Embree H. Blackard of Asheville.

¶ Historic Carvers Creek Methodist Church will present an Easter drama again this year, as it has for the past twenty-seven years. This year the presentation will be on Friday evening, April 12, at 7:30. The drama has its setting in Jerusalem and depicts the period from Peter's denial to the day of Christ's resurrection. The music is provided by the Carvers Creek AME Zion Church. Carvers Creek Methodist Church is located on Highway 87, 18 miles west of Acme, N. C. An invitation is extended to the public to attend this special service.

SCHEDULE OF SPECIAL SERVICES

Date	*Time*	*City*	*Church*	*Preacher*
Apr. 7-12	7:30	Conover	Fairgrove	Rev. J. M. Fulk
Apr. 7-12	7:30	Lexington	Erlanger	Rev. Jim Freeman
Apr. 7-12	7:30	Lincolnton	Boger City	Dr. Fletcher Nelson
Apr. 10-14		Andrews	Andrews	Rev. Jack Waldrep
Apr. 11-13		Kernersville	Sedge Garden	Rev. Robert Young
Apr. 14-18	7:30	Canton	Central	Rev. Mitchell Faulkner
Apr. 21-24		Ahoskie	Ahoskie	Rev. Dewey Tyson
Apr. 21-24	7:30	Asheville	St. Paul's	Rev. B. R.Fitzgerald
Apr. 21-25	7:30	Greensboro	Rehobeth	Rev. Edgar H. Nease, Jr
Apr. 21-26		Greensboro	Friendship	Rev. J. S. Higgins
Apr. 21-26	7:30	Shallotte	Camp	Rev. W. S. Davenport
Apr. 28				
May 1	7:30	Statesville	Boulevard	Rev. Lloyd Hunsucker
Apr. 28-				
May 2	7:30	Denton	Central	Rev. Edgar Nease, Jr.
Apr. 28-				
May 2		Greensboro	Proximity	Rev. John K. Miller
Apr. 28-				
May 3	7:30	Statesville	Mt. View	Rev. R. M. Harris
May 17-19	7:30	Statesville	Friendship	Dr. Wilson O. Weldon

About Our Cover

The wood carving of "The Last Supper" originally created by Leonardo da Vinci, which is depicted on our front cover was sculptured by Domenic Zappia in 1963. Cut in ivory-like basswood, it measures 17 feet in length. The world-renowned artist who created it describes it as "an achievement of exceptional personal experience" in a career spanning nearly 40 years.

The carving was on display in the Lutheran and Orthodox Pavilion of the World's Fair in New York, 1964-1965, and is said to have been viewed by more people than any other modern religious masterpiece. It is owned by Mr. and Mrs. Harold E. Smith of Charleston, W. Va., who commissioned its creation.

Worth noting is the fact that it is not an exact copy of da Vinci's masterpiece. The apostles are younger looking, and their positions are more natural. It is said that they appear as real as life. One observer commented that every vein, fingernail, crease, wrinkle, hair was so perfect and so real that "I felt as though I walked into the actual presence of Christ. The room became alive with Christ and His Apostles."

NORTH CAROLINA

CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western North Carolina Conferences of The Methodist Church

ESTABLISHED 1855

James C. Stokes—Editor and Manager

Address all correspondence to P. O. Box 508, Greensboro, N. C. 27402

Second-class postage paid at Greensboro, N. C. Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., 429 W. Friendly Avenue, Greensboro, N. C. 27401

Single subscriptions, $3.00 a year; every family plan each subscription, $2.50 a year. All subscriptions payable in advance. Obituaries and resolutions, $2.00 for the first 100 words; $2.50 per hundred for next 200 words; 3 cents per word for all over 300 words.

Pfeiffer Schedules Church Music Workshop in June

The sixth annual Pfeiffer Church Music Workshop will be held at Pfeiffer College, Misenheimer, June 24-28, and college officials have issued a special invitation to church musicians all over North Carolina.

The five-day event, conducted by the Pfeiffer Department of Music, is designed to aid local church musicians, choir directors, choir members, and church organists in their programs.

Dr. Richard H. Brewer, workshop director, noted "we will add two new features to our program this year: an hour's emphasis each day on sight reading techniques for church choirs along with an opportunity for voice classes. These two features are a result of request from those who have attended past workshops."

Staff for the program will include James S. Boles, minister of music, John Knox Presbyterian Church, Tulsa, Oklahoma, who will offer instruction in the leadership of handbell choirs and of youth choirs; Stanley R. Scheer, head of the Pfeiffer Department of Organ, who will give lectures and demonstrations on both the pipe and electronic organ; and Dr. Brewer, who will lead discussions and demonstrations related to working with adult choirs.

Dr. Brewer explained that musicians from any church, regardless of size, would find a welcome at the workshop. "Because of the limited size of our workshop, the staff is able to offer individual attention and assistance to church musicians with any special problems or concerns," he said.

The facilities of the college dining room and residence halls will be available to those who attend the conference either on a daily commuting plan or who may wish to use dormitory facilities.

Detailed information may be secured on the workshop by writing the Pfeiffer College Department of Music, Misenheimer, N. C. 28109, or by telephoning Dr. Brewer at the college.

The Lord Is Risen Indeed!

REJOICE 'TIS EASTERTIME

Across the hills, the plains, the seas,
The light of Easter gleams,
New hope is born, and faith grows strong
As our souls behold its beams—

The story old again we hear,
Of how the Christ arose—
And lived anew to bless mankind
By the triumph that He shows—

Now grave where is thy victory?
And death where is thy sting?
Both the grave and death are overcome
And our souls exult and sing—

Rejoice! rejoice! the hills cry out,
Rejoice! the flowers say—
Rejoice! for Eastertime is here—
Christ arose on Easter day.

Rebecca B. Liner
Durham

IN THE ARIMATHEAN'S GARDEN

There was stillness in the Garden
Where the bruised Savior lay,
And even the chirping sparrows
Had forgotten to be gay.

There was death with all its silences,
And the sun in the evening sky
Cast a shadowed splendor
Over the tomb as it passed by.

Life stirred within the Garden
When death's three days were done,
And there was joyful splendor
In the rising of the sun.

Christ walked in the dewy Garden,
There was fragrance in the air,
And the lilies on the hillside
Raised heads in praise and prayer.

Rachel Lumpkin Wyly
Forsyth, Georgia

GETHSEMANE

(Text of a solo, with music by the author.)
I strolled through the garden of Gethsemane,
And found that His presence was there;
The dear Lamb of God, bowed in great agony,
Alone with His Father in prayer.

See Him, bowed in grief, God's only Son,
Praying, not my will, but Thine be done.

I gazed, for a moment, to Calvary's hill,
Where Jesus was nailed to the tree,
'Twas there, near the garden, His purpose fulfilled,
For Jesus had died there for me.

See Him, bowed in grief, God's only Son,
Praying, not my will, but Thine be done.

J. Clyde White
Charlotte



GOD'S GIFT

Jesus left his home in glory
Became a man, and his life's story
Is the sweetest story ever told,
More precious than earth's wealth and gold.
To redeem mankind from sin he came.
He healed the sick, the blind, the lame;
Made the dumb to speak, the deaf to hear
And taught men how their burdens to bear.

He walked dirt roads from door to door
And preached the gospel to the poor;
The hungry crowds by him were fed
And, to life again he raised the dead.
He suffered death on Calvary
From sin and death to set us free;
Then, from the grave he 'rose victorious!
To give us life eternal, glorious!

Christ is coming again, O blessed thought!
This marvelous truth he ever taught.
A manger was his bed at birth.
He acquired no wealth of goods on earth.
But he will come from his heavenly throne
In glorious majesty to claim his own.
Christ the Conqueror—O wonderful words!
The King of Kings and Lord of Lords!

Lena Hammer Thacker
High Point

THE FIRST WITNESS

"He Appeared First Unto Mary"
Mark: 16:9

O Feet, that first retraced
Sorrow's lonely path to the Grave
Let no happy Pilgrimage, near or far,
Rival the Shrine of the Open Sepulchre.

O Eyes, that first beheld
The Glory of the Risen Lord,
Let neither sun, moon, nor brightest star
The Vision Perfect, blight or mar.

O Ears, that first received
The news of conquered death,
Let no dull sound ever quell
The Angel's Message ineffable.

O Tongue, that first proclaimed,
"I have seen the Lord,"
Let no theme, or song His Name displace
Who brought Redemption to all the Race!

O Heart, that first enshrined
The joys of Easter-tide,
Let neither fear, nor doubt your life make vain
For the Risen Lord ever Reigns!

O Life, that first enthroned,
"The First-Fruits of them that slept"
Let no promise more glorious be
Than the blessed Promise of Immortality.

W. Carleton Wilson
Raleigh

EDITORIALS

★

WHAT DOES CHRIST WANT OF US TODAY?

This is Holy Week, but what do we mean when we say that? Jesus Christ was crucified between two petty criminals. He died upon the cross. He was laid away in a tomb, but on the third day He arose from the dead and He is alive evermore.

We keep saying the words in our creedal affirmations, and then we keep forgetting about them in our daily round of living. We have done everything with Christ—except that which He wants of us more than anything else. We have taken Him out of life and placed Him beyond history. We have taken away His humanity and surrounded Him with an aura of unreality.

We refuse to imagine Christ living in our day. We dare not think about what He would say, what He would do today. We can live with what He said and did long ago, when He talked about good Samaritans and terrible Pharisees. But we cannot bear to think of what He would say to us, and of how we might react if His piercing words found their intended target.

You see, we are comfortable in the thought that others killed Christ. As for us, we have put Him upon a throne, safely exalted and mutely encased in a sound-proof, sacred bubble from which He cannot speak—only be worshipped. How wonderful that Christ did all He did and said all He said to other people, to another age! So, we can mourn His cruel and unjust death without being conscience-struck. We can exalt His triumphant resurrection without ever really seeing Him alive at all.

In a word, we can hear and accept every single word about how Christ died and arose from the dead without batting an eye or changing the ordered routine of our self-centered lives by even one small readjustment.

What does Christ want of us today? He would have us open the doors of our spiritual mausoleums and museums and let Him live again among men. He would be clothed in flesh and blood—your flesh and blood. He would risk another crucifixion — perhaps your crucifixion. He would dare to demonstrate again that love crucified between two thieves will always rise from death. He would dare it. But would you?

✧ ✧ ✧

"The arms of love that compass me
Would all mankind embrace."

TRAGEDY AT MEMPHIS

All right minded people cannot but be shocked by the gunning down of Dr. Martin Luther King in Memphis on last Thursday evening. The regret and remorse of the nation is great and, we believe, genuine. We identify ourselves with these feelings. But this remorse cannot undo the event, which must stand as another blot upon the page of our history.

King was a man of non-violence. Some years ago he adopted, in this regard, the principles of Gandhi. As he gradually moved into a position of top leadership in the civil rights movement, he brought this concept with him. He maintained it steadfastly in the face of great pressure, and at the loss of a considerable segment of his following. It is ironical, but not at all unique in history, that this man who so strongly repelled the use of force and violence should have been struck down by the very tactics which he so firmly opposed.

Born in Atlanta, Georgia, the son of a Baptist minister, King received his education at Morehouse College, Crozer Theological Seminary (B.D., 1951) and Boston University (Ph.D., 1955). As head of the Southern Christian Leadership Conference, he became a national figure, and was awarded the Nobel Peace Prize in 1964 for his work in the civil rights movement.

It is too early to evaluate his claims to greatness or to designate accurately the final place he will occupy in the history of our times. We trust that the impact of his influence will continue to be widely felt in the councils of the civil rights movement. During his life, he placed a restraining hand upon the black power movement, and worked hard to keep the civil rights drive from reverting to violence.

What are some of the possible long-term repercussions of the assassination of Dr. Martin Luther King? It could lead to increased bitterness between the races; to a further polarization of feelings and relationships. It could be a serious set-back to that position of moderation and cooperation which is essential to a just solution to our interracial problems.

There are those who will use this tragic event as vindication of the idea that the white people of America will not listen to reason; that they will not voluntarily give to the Negro his full civil rights, his opportunity to share in the full benefits of this prosperous nation. This event plays into the hand of the extremists in the civil rights movement, who are advocating the use of violence, riots, lawlessness. These people will be saying, "Martin Luther King was a moderate. He said that we should fight hard for civil rights, but to do it through non-violent means. Now look at what they did to him!"

Also, some white extremists in the right wing camp, may be emboldened to take the law into their own hands; to move from character assassination to physical assassination.

As never before, we need to take our troubled souls to God in prayer. We need to take to Him our bitterness, our feelings of frustration. We need to go to Him for the answer as we think about the hate, the hardness of heart, the fear and anguish which pervades our spirits. Where have I been wrong? Wherein have I contributed to misunderstanding, to divisiveness, to a lack of faith and trust between persons? Does my attitude toward persons of other races contribute to a solution to our problems, or toward making them more complex?

We solemnly and sincerely call upon all extremists—whether on the right or on the left, whether white or black—to move away from those attitudes and positions which tend to divide us, which foster hate and violence, which feed the fires of discontent. In these troubled, tragic times, we cannot any longer afford to remain a house divided against itself. The price we are paying is too great; the consequences are too devastating.

It may well take an act of God to restore some of us to an attitude of charity and compassion, of mercy and forgiveness, of generosity and fairness. But what we cannot do in our own strength, we can do through the power of God. We need to begin with repentance—blacks and whites alike. We need to stop taking solace in the thought that we are not as wicked as some others. We need to realize that hate is literally damnable. We need to get out of our minds all bitterness, all selfishness, all hostility, all pride. We need to be willing to practice the Golden Rule in spirit and in deed.

Christ arose, and He is alive forevermore. But He will not really live within us until some things die within us.

✧ ✧ ✧

The Easter message to you is that, through Christ crucified and risen, the stone of your sins and failures, your disappointment and frustration, your lonely suffering or bitter sorrow, your fear not only of death, but of dying, can be rolled away. You are not committed to the hoplessness and helplessness of grieving over a dead Jesus.

Rev. Hubert Janisch
Worthing, England

Lenten Meditation

The Secret in a Seed

By RUFUS H. STARK

A seed is a wonderful thing when one stops to think about it. There is a secret contained in a seed. Choose any seed you like—an acorn, a grain of corn, rye grass, sunflower, mustard, a grain of wheat—it matters not, there is a profound secret enclosed within. What is that secret? Ask any child, and he can tell you. The secret in the seed is that it can germinate, sprout and grow.

The wheat seed in the palm of your hand is so insignificant looking. It is dry, hard, dusty looking. It appears to have little value other than the value of food. But throw it out in the soil, warmed by the sun and moistened by the rains, and when you have about forgotten it was there the secret becomes known. The seed has put forth a shoot. New life is born! The seed is no longer. From the giving of itself has come a new creation.

The secret in a seed is that new life *is* there—but more than that—the secret in a seed is that nature in providing the environment is *for* the seed. The sun, the rain, the soil all work together to bring about germination. When the seed is committed to nature new life comes forth. The secret in a seed is that nature is for the seed.

Jesus understood the secret in the seed. It was a marvelous thing to him, for great was his appreciation of the wonders of nature. As he walked through the wheat fields one day he was musing over the secret of the seeds he held in his hand. Suddenly he paused and let the seeds trail from his hand into the soil. Then turning to his disciples he said, "Unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies it bears much fruit."

It is true that if one finds a hickory nut and places it on the mantel piece, it will remain there. The nut will be sheltered there, well preserved, protected from the elements—safe. But it will always be one hickory nut until decay sets in and then it will be nothing.

Jesus had discovered the secret of the seed that nature is for the seed, and if the seed trusts itself to nature, even to the giving of itself, it will give new life. But more profoundly he had discovered the secret of the universe, that *the Creator is for his Creation.* More personally, he had come to understand that *God is for man.* If man trusts himself to God, as the seed to nature, he will know the fulfillment of life.

The Lenten season in our part of the world always coincides with seed sowing time. It is not difficult for us to see the parallel between the two seasons—especially when we recall Jesus' parable of the grain of wheat.

Jesus had a message he wanted to share with all men, but the message was being misunderstood. It was endangering his life. He could easily have returned to Nazareth, resumed his carpenter's trade and lived out his days—safe. Is it not reasonable for a man to preserve his own life?

Every one of us face the same possibility. Is it not logical that each of us try to preserve our own life? Why become involved? Why run the risk? Why try to be God's people in the world? Is it not better to try to care for oneself and one's family? Is it not better to be safe?

Surely this is the temptation before the institutional Church in our time—whether it be a local congregation or an entire connection. Are we not called to preserve the Church today? Should we not seek to build a wall around her to protect her from the attacks of the world? Is it not proper that we avoid involvement for her in the world as being too risky? And will not the Church then be safe?

It all sounds so very logical—but do not be mistaken: to live in this manner is to remain alone. For the message of Lent is the secret of the seed. The Creator is for his creation—God is for man. We are called to live with confidence that God is for us and for all men. Thus, trusting in God we may turn outward toward the world rather than inward toward self protection.

> Jesus risked the seed of his life trusting that God is for man and there came new life—even from death.
>
> You and I can risk the seed of our lives in the sowing as we trust God and there shall be new life.
>
> The Church is called to be the people of God, risking herself, being sown in the world *for* the world as God is for the world. And there shall be new life!

During Lent this year, let us consider the secret in a seed.

The Rev. Mr. Stark is pastor of Horne Memorial Methodist Church, Clayton.



College preparatory Church-related School fully accredited by the Southern Association of Secondary Schools. Grades 7-12. Small classes. High scholastic standing and strong character-building program. Summer camp with tutoring for boys 6 to 15 years. Periods, 2, 4, or 6 weeks, beginning June 16. For School or Camp catalog, write:

GEORGE F. WIESE

Box Z Lenoir, N. C. 28645

Whicker Named Brevard Dean

The Rev. Grady H. Whicker has been appointed dean and registrar of Brevard College, according to an announcement by President Emmett K. McLarty, Jr.

Mr. Whicker is presently serving as director of the Counseling and Testing Department at Old Dominion College, Norfolk, Virginia. He will assume his duties in Brevard July 1.

A native of Kernersville, Mr. Whicker received the A.B. degree from High Point College and the M.A. degree from the University of North Carolina at Chapel Hill.



REV. GRADY H. WHICKER

He has served as an assistant pastor at Edenton Street Methodist Church in Raleigh and as minister of Jenkins Memorial Methodist Church there.

In 1953 he was appointed director of Public Relations at High Point College, where he also served as an Admissions Counselor and Alumni Secretary. He later was appointed director of Counseling.

Mr. Whicker left High Point to become assistant to the president of Old Dominion College in 1963. In 1966, he was appointed to his present position as director of Counseling and Testing at the Virginia institution.

He is married to the former Pansy Henderson of Jacksonville, N. C. They have four daughters.

In commenting on Mr. Whicker's appointment, Dr. McLarty stated, "Brevard College is unusually fortunate to find a person with such a rich and varied background in college teaching and administration to assume the duties of dean of the college at Brevard. The Whicker family will add much to the college and to the community."

WRITERS

N. Y. publisher wants books on all subjects, fiction, nonfiction. No fee for professional opinion. FREE: Brochures that show how your book can be published, publicized, sold; tips and article reprints on writing, publishing, contracts. Write Dept. 31-D

EXPOSITION 386 PARK AVE. S., N. Y. 16

In the Wake of Tragedy

Gov. Moore Appeals For Peace

In the wake of the widespread disorders and riots following the murder of Dr. Martin Luther King, Governor Dan Moore issued a personal appeal to clergymen throughout North Carolina, urging that they use their influence to help bring peace and order in our communities. The messages were delivered on Saturday, April 6, so that they could be implemented in services of worship on Sunday.

Here is the text of the governor's message:

"As governor of North Carolina, I appeal to you and to the members of your congregation in this difficult and troubled hour, to use your influence to bring peace and order once again to every community in this state. Let us resolve to associate ourselves in a closer communion with each other and with the benevolent teachings of our God, so that strife may be disspelled from every neighborhood and every city, and that the violence of these past days may be ended."

★

Christian Social Concerns Board Adopts Statement on King Death

The Board of Christian Social Concerns of the North Carolina Conference, which held its annual meeting in Raleigh on April 5, adopted the following statement on the assassination of Dr. Martin Luther King, Jr.:

"We deeply mourn the tragic death of Dr. Martin Luther King, Jr. This brutal slaying brings shame and disgrace to our beloved nation. We sense our corporate guilt for our apathy and failure to correct the injustice and climate of hate and violence that triggered this crime, and pray for God's forgiveness. We understand the impulse to retaliate in anger and violence; but acts of violence are disrespectful to the memory of Dr. King, the leading apostle of non-violence. We remember with humility the words of Jesus so often quoted by Dr. King, 'Love your enemies, pray for them that despitefully use you.'

"We join with the chairman of the North Carolina Good Neighbor Council, D. S. Coltrane, in his call upon all citizens of North Carolina, white and black alike, to 'remain calm and to refrain from violence in this time of national trial and tension.'

"We call upon all the churches of the North Carolina Conference of The Methodist Church to respond affirmatively to the proclamation of President Johnson to observe this Sunday as a national day of mourning and to pray for an end to all racial hatred. We heartily concur with the words of the President: 'In our churches, in our homes, in our private hearts, let us resolve before God to stand against the devisiveness in our country and all its consequences'."

The statement was signed by the executive committee of the Board, of which the Rev. Ralph L. Fleming, Raleigh, is the president.

Bishops Speak On King Murder

Bishop Earl G. Hunt, Jr., of the Methodist Charlotte area, joined with Bishop M. George Henry, presiding bishop for the Protestant Episcopal Diocese of Western North Carolina, in a joint statement relative to the assassination of Dr. Martin Luther King. They urged Christians to "embody . . . love and forgiveness," trust in God, so that "out of this tragedy may come a larger reconciliation among men and women of all races and regions."

The full text of their statement is as follows:

"We, the undersigned, meeting in Charlotte today (April 5) on another matter, feel compelled to make the following statement:

"The nation has suffered a great tragedy in the untimely and violent death of Dr. Martin Luther King.

"We would say to the people for whom we have responsibility that as Christians they are called upon to embody such love and forgiveness, such faith and confidence in God's Providence, that out of this tragedy may come a larger reconciliation among men and women of all races and regions. The task of every Christian is to fulfill his or her ministry of redemptive love in the human family."

✧ ✧ ✧

Something To Think About

Goodness is built into human nature. We dream of it, we admire its glory even from afar. When we prostitute it, we are sad and ashamed.

There are times when we pretend a complete alienation from goodness but the illusion cannot be sustained. The goodness breaks through in spite of our perverted pretensions. We may play the devil, but we cannot really put our heart into it. Something within us is outraged. Our captive heart goes on hunger strike. Our impressed feet go on protest march. Our outraged conscience conspires to snatch defeat out of our victories, and to curdle the milk of our success.

We curse God and swear allegiance to wickedness, but end up upon our knees before deity. We spend a quarter of a century building up an image of tough agnosticism, then in some lucid moment of self-knowledge we see ourselves as we really are—children building castles in the sand, awaiting the incoming tide.

To be sure, our collective lives, as a part of the human family, are encrusted with generations of evil and wickedness. But deeper than the sin is the fact of our creation in the image of God. We are His children. This is not a matter of our choice but of God's act in creation. Our sonship is a given factor, and to deny it is to deny our own heritage.

JCS

Sylva Methodist Named State Mother of Year For 1968

Mrs. Dan M. Allison, Sr. of Sylva was chosen as the North Carolina State Mother of the Year for 1968 at a meeting in Raleigh on March 23.

She was selected from among sixteen district nominees by the North Carolina



Mrs. Dan M. Allison, Sr.

State Mothers Association. Later she will attend the American Mothers Committee, Inc., in New York on May 5-9, when the American Mother of the Year will be chosen.

Mrs. Allison is a lifetime Methodist and has been an active worker in Methodist women's organizations for the past 38 years. She has been awarded two life memberships in the Woman's Society, one from her subdistrict and one from her local society. Twice she has been president of the Sylva Woman's Society, and during the other years she has held every office that the society has. She has served also as a subdistrict leader and in the district organization.

Last year she was given her 25-year service pin from the Jackson County Chapter of the American National Red Cross.

She was the second woman to be appointed to the State Welfare Commission and is now serving on the Jackson County Welfare Board, and on the board of Mountain Projects, Inc., an anti-poverty agency.

For many years she has been a member

6½%

REGISTERED
FIRST MORTGAGE
CHURCH BONDS

For Information Call or Write Today:

Church Investors

DeKalb-Peachtree Airport
Atlanta, Ga. 30005
PHONE 451-5431

and officer of the Sylva Woman's Club and was active in the District Federation of Women's Clubs. Her other activities include membership in the Twentieth Century Club, the local hospital auxiliary, the Cancer Society and the Democratic Women's Club.

She was selected as "Woman of the Week" by the Asheville Citizen in November, 1962.

She is a native of Franklin, Tenn. and has lived in Sylva since 1924 when she went to the community as a teacher in the public schools. In 1926 she was married to Dan M. Allison, who later became clerk of the Superior Court in Jackson County. He died in 1967.

Mrs. Allison has three children, Dan M. Allison, Jr. of Sylva, Mrs. Edward Gegan of Memphis, Tenn., and Mrs. James Wilkinson, Jr. of Concord.

Mrs. Allison was nominated for the honor by the Twentieth Century Club of Sylva, in appreciation of her services and leadership in their activities, and in almost every civic, religious, educational and cultural organization in the community.

This is the second time in ten years that a Methodist woman from Jackson County has been named North Carolina State Mother of the Year. In 1959 the honor went to Mrs. David M. Hall, Sr. Both are members of First Methodist Church, Sylva, and both are past presidents of the Woman's Society of Christian Service.

An interesting parallel was drawn by Dorothy Parris of Sylva in a feature story in the Asheville Citizen. She said, "It is without parallel in the state, and probably in the nation. . . . Along with close family ties, they have actively contributed to community service which led to these two next door neighbors receiving the distinguished recognition as State Mother of the Year."

Easter Sunrise Service To Be Held At Junaluska

A thousand persons are expected to surround the cross which highlights the Lake Junaluska Assembly for a 5:55 a.m. sunrise worship service Easter morning.

Dr. Harry Denman, world-renowned Methodist layman and former head of the General Board of Evangelism, will be the speaker. He is presently general secretary for the International Prayer Fellowship, which has headquarters at the Assembly.

Over 250 members of the bands and choruses of Tuscola and Pisgah high schools will provide music. Five clergymen will participate, including Dr. J. Manning Potts, executive director of the Assembly, who will introduce the speaker, and the Rev. James Bellamy, pastor of Long's Chapel Methodist Church at Lake Junaluska.

The people, expected to come from all parts of the two Carolinas, will take part in a closing prayer for peace, during which they will remain silent for several minutes following the close of the 60-minute service.

Inclement weather would move the service into Stuart Auditorium on the Assembly grounds.

NORTH CAROLINA CHRISTIAN ADVOCATE
$3.00 per year. Subscribe now.



'HOPE SYMPOSIUM' AT DUKE

Dean Robert Earl Cushman, left, sits in his study at the Duke Divinity School with two visiting professors—Father Roland E. Murphy, an Old Testament scholar of the Carmelite Order who is on sabbatical leave from his post on the faculty of the Catholic University of America in Washington, D.C., and German theologian Jurgen Moltmann whose recent contributions have been significant in bringing Christian hope into its proper perspective in modern theological thought and teaching. Both visiting professors at Duke had prominent places on the program for the April 4-7 Symposium sponsored by Duke Divinity School on "The Theology of Hope and the New Tasks of Theology." More than 500 teachers of religion and scholars from all parts of the United States and Canada made the occasion an auspicious, as well as an ecumenical, one. —PHOTO BY JIM WALLACE

Rev. J. K. Bostick Honored

The Rev. Joseph K. Bostick of Mount Olive was presented a gift and a letter of appreciation when the Television, Radio and Film Commission of the North Carolina Conference met on March 25 for its final meeting of the quadrennium. The Rev. Mr. Bostick is completing four years as chairman of TRAFCO, and has been a commission member for eight years.

"It is without question that his greatest single achievement has been over the entire eight years of unselfish service to set a real tone and attitude of a servant to the conference, and to foster a new and vital image of the work of the Conference TRAFCO," the letter stated.

Among his many achievements as chairman were listed the publishing of two TRAFCO library catalogues and one supplement, and the growth and development of TRAFCO into a full-time service agency.

The Rev. Mr. Bostick is minister of the Mt. Olive Methodist Church.

Rev. James D. Pyatt Dies

The Rev. James D. Pyatt, a Methodist preacher, whose ministry began in 1915 and who retired in 1954, died on Saturday, March 23. He was laid to rest on Monday, March 25, after fitting memorial services at Glenwood Methodist Church, near Marion.

Surviving relatives include his wife, and one son, the Rev. C. Dwight Pyatt, a member of the Western N. C. Conference now pastor of Central Methodist Church, Spencer. Other survivors include three sisters and three brothers. Rev. Mr. Pyatt was 78 years of age at the time of his passing.

HIGH POINT COLLEGE

SENIOR METHODIST COEDUCATIONAL

FULLY ACCREDITED

BACHELOR OF ARTS			BACHELOR OF SCIENCE	BACHELOR OF ARTS IN TEACHING
Art	Music	Social Studies	Biology	Art Education
English	Sociology	Political Science and History	Business	Business Education
Economics	Philosophy		Chemistry	Elementary Education
Languages	Psychology		General Science	Music Education
History	Religion		Mathematics	Physical Education

Write: Admissions, Dept. C., High Point College, High Point, N. C.

Young Methodists Meet With Bishop

The second of three classes of children to meet with Bishop Paul Neff Garber prior to reception into Church Membership was held March 30 at the Saint James Methodist Church in Greenville.

A total of 201 boys and girls from the Greenville, New Bern and Elizabeth City districts heard their Bishop declare: "You are joining a worldwide church. . .a church that cares for needy people . . . a young people's church . . . a missionary church . . . a church that believes in colleges and Christian Higher Education . . . and a Christ-centered church."

The Bishop told the youth that on a recent world trip for The Methodist Church he visited only one country in which he didn't find a Methodist congregation. He emphasized that Methodism has historically been a Christ-centered church and related the story of John Wesley's Aldersgate experience when he "felt that he did trust Christ alone for his salvation." From that conversion experience the Bishop said, "Wesley went out and preached an average of fifteen sermons a week for 52 years." He concluded his sermon by leading the group in a Litany of Commitment

The Bishop then met with the Confirmation class in smaller groups, answering questions and sharing in some of the work of Methodism around the world. Questions regarding missions, architecture, Methodist relations with Roman Catholics were raised by the young churchmen. He then presented each of the children with a gift.

The "Meeting with Young Methodists" was sponsored by the Conference Commission on worship. The Rev. Jim Lawrence, a student in the Duke Divinity School, led the class in a "Celebration Sing-Along," using the guitar as accompaniment. The Rev. Robert L. Bame of Hertford presented the Bishop.

The Rev. William K. Quick, host pastor at Greenville, explained the symbolism of the Saint James Sanctuary and Chapel.

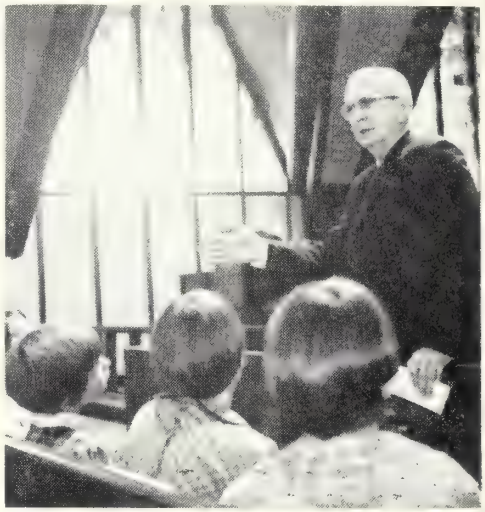
The section meeting at Saint James involved the three coastal districts. The first section met in Raleigh March 22. Bishop Garber met with the final group in Fayetteville on April 6. A total of 671 children attended the Raleigh class.

The chairman of the sponsoring commission is the Rev. R. T. Commander of Fayetteville. Dr. John J. Rudin II, professor at the Duke Divinity School and a member of the commission, also lent invaluable assistance in setting up the sections.

The 1968 sessions mark the third consecutive year of Garber meeting with the Confirmation Classes.



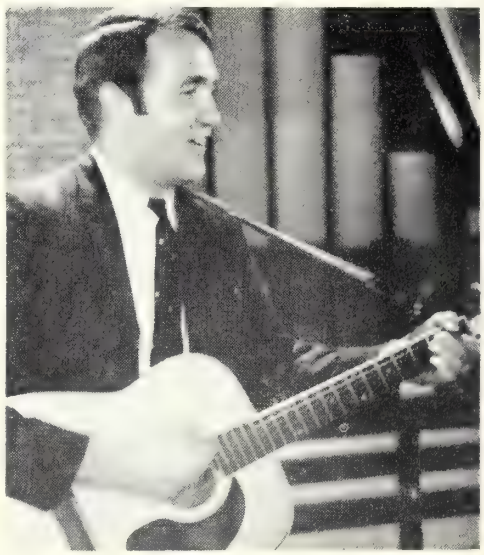
A portion of the class which met in the beautiful St. James Church, Greenville.



Bishop Paul Garber shares informally in a question and answer session. . . .



Among the program participants in Greenville were (l to r) Bill Quick, host pastor; Rod Randolph, Stantonsburg; Rev. W. R. Stevens, Greenville superintendent; Bishop Garber; Dr. John Rudin, Durham; and Bob Bame, Hertford, who presided.



Jim Lawrence and his folk guitar proved to be a "winner" with the Bishop's Class.

Burgess: Relevant Church Serves Wherever People Hurt

The soon-to-be-formed United Methodist Church must create hundreds of new health and welfare services in the next four years if it is to take its responsibilities seriously, the new general secretary of the national Methodist Board of Hospitals and Homes said April 1.

"Many of these facilities will require bricks and mortar," noted Dr. Roger L. Burgess in a statement released from Evanston, Ill., as he assumed the top staff post, "(but) many will require no special buildings or property." Examples of this latter group, he said, include store-front clinics, visitation services for the aging, walk-in counseling services, foster-parent programs, day-treatment centers, and home-maker services.

"The bricks and mortar concept of health and welfare services is as outmoded as the foreign mission compound of a century ago," Dr. Burgess told a press conference.

"Just as those walls came tumbling down, our present health and welfare institutions must break down the walls that separate them from the whole community to make their services available to every man, everywhere, out in the community where people hurt.

"We have finally realized that the creation of expensive shelters for the few is not enough. Instead, each hospital, each home for the aging, each child-care center, must become a base from which comprehensive health care and welfare services can reach out into urban ghettos, into rural poverty areas, into broken homes and into the lonely apartments of the aging."

The new hospitals and homes staff chief noted that in some cases Methodists are already working at this—St. Luke's Hospital in Cleveland, Ohio, and Methodist Youth Services in Chicago, Ill., for instance—but added that "the size of the health and welfare crisis in this country makes it very clear that we have only scratched the surface."

"Some would answer this crisis by having the church dump its hospitals and homes and sell out to the government, because the task seems too large," Dr. Burgess noted, adding that "these people forget some very important facts of life."

These facts, he said, include the freedom to innovate and experiment available in private, church-related institutions, the opportunities for cooperation offered by such facilities, a ready and accessible nonprofit corporate entity out of which comprehensive health and welfare services can grow, and the providing of an "important operational base from which skilled professionals can move out to serve the total community."

Dr. Burgess said that the proposal to change the name of the board in The United Methodist Church to that of Health and Welfare Ministries is "one step in the direction of a modern health and welfare program." He added:

"This is a small step, but an important one, because it will put the health and welfare field on notice that The United Methodist Church is not content with bricks and mortar alone. For us a relevant church is one that serves wherever people hurt."

The United Methodist Church will be formed in Dallas, Texas, beginning April 21 by union of the present Methodist and Evangelical United Brethren denominations.

Quality Church Windows since 1906
HIGH POINT
GLASS & DECORATIVE CO.
A. W. Klemme, Pres. & Mgr.
Box 101 High Point, N. C.

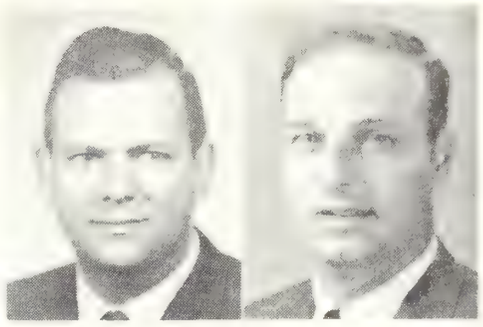
Laboratory School Set for Statesville

A Laboratory School sponsored by the Western North Carolina Conference Board of Education will be held in Statesville at Broad Street Methodist Church, April 19-21.

A laboratory school is a method of leadership education in which adult leaders have an opportunity to learn better ways of working with certain age groups in the church school. The adult leaders have a chance to observe an experienced laboratory leader work with an age group, and they also have the opportunity to plan and work with the age group themselves.

In the Youth Section of the Laboratory School there will be both a junior high and a senior high class. The Rev. Paul Bradley, Minister of Education of West Market Street Methodist Church in Greensboro, will be the laboratory leader for the junior high class. Mr. Bradley, who is a graduate of Candler School of Theology in Atlanta, recently moved to Greensboro from Mobile, Alabama, where he was Minister of Education at Dauphin Way Methodist Church.

Leading the senior high class will be the Rev. A. V. Huff, a Methodist minister from South Carolina. Mr. Huff is a graduate of Yale Divinity School and served several appointments in the South Carolina Conference before going to Duke University where he is presently doing graduate work.



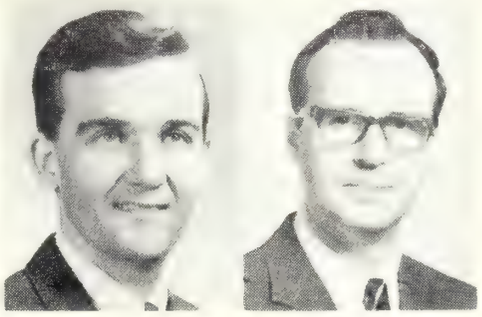
Rev. A.V. Huff Rev. Paul Bradley

In the Children's Section of the Laboratory School these will be a nursery and an Elementary III-IV class.

Mr. Hardy Tippett, director of Student and Alumni Affairs at Scarritt College, Nashville, Tenn., will be the laboratory leader of the nursery class. Mr. Tippett is a native of Vienna, Ga. He received his A.B. degree at LaGrange College in Georgia and his M.A. degree at Scarritt College. He served as director of Christian Education at Monumental Methodist Church in Portsmouth, Va., and as director of Children's Work at Dauphin Way Methodist Church in Mobile, Ala., before going to Scarritt to serve in his present position.

Mr. Jose Bove, director of Children's Work at Myers Park Methodist Church in Charlotte, will be the laboratory leader for the Elementary III-IV group. Mr. Bove, a native of Cuba, has been in this country since 1954. He received his A.B. and M.A. degrees at Scarritt College, Nashville, Tenn. He was director of Christian Education in The Methodist Church in Florence, Ala., and Mount Olivet in Arlington, Va., before coming to Myers Park.

All four leaders are certified laboratory leaders of The Methodist Church.



Mr. Hardy Tippett Mr. José Bové

Fitzgeralds Have Golden Wedding Anniversary

The Rev. and Mrs. J. B. Fitzgerald celebrated their Golden Wedding Anniversary at their home in Mocksville on Sunday, March 31. The Rev. Mr. Fitzgerald is a retired member of the WNC Conference.

Lovely arrangements of spring flowers gave the home an atmosphere of charm and beauty. The dining room table was overlaid with an antique white linen cloth. In the center of the table was a three-tier wedding cake, noting the "Fiftieth Wedding Anniversary," flanked on either side by candelabra, which held lighted tapers.

Present for the occasion were the couple's four children and their families: The Rev. and Mrs. Ernest A. Fitzgerald, Jimmy and Patti of Winston-Salem; the Rev. and Mrs. Alton Fitzgerald and Chris of Concord, and Jane of High Point College; Mr. and Mrs. Matt McBrayer and Martha of Rutherfordton and Matt III, of Western Carolina University; the Rev. and Mrs. O. Dewey Smith and Barbara of High Point, and Anita of High Point College.

Others present for the occasion were: Miss Ethel Fitzgerald, Mrs. Roger Fitzgerald, Mr. and Mrs. Melvin Fitzgerald, all of Linwood; Mr. and Mrs. A. A. Vance of Troutman, and Andrew Vance, Jr. of Catawba College; and Miss Mabel Chaffin of Mocksville.

IN MEMORIAM

MURRAY T. BRYAN

We, the memberrs of Regan Methodist Church, would like to pay tribute to one of our beloved members, Murray T. Bryan.

Death came to him suddenly March 15, 1968, at the early age of 40 years. Although his life span was short, he lived it fully and in complete devotion to the Lord.

He served our church as lay leader and president of the Lumberton Circuit Methodist Men.

Words cannot adequately express our sympathy to his family whom he loved dearly and instructed in the Christian faith.

He will be missed greatly but we shall cherish the happy memories we have of him.

Members of Regan Methodist Church
Lumberton Circuit Charge

★

MRS. LAWSON HENRY LOWRANCE, SR.

Catawba Methodist Church lost one of its most loyal members on Thursday, March 21, 1968, when Mrs. Lawson Henry Lowrance, Sr., (Essie Long) ninety-one years old, went to the Eternal Home. She joined the local church as a young girl, subsequently became church pianist, served as a Sunday School teacher for many years, was President of the Ladies' Aid Society and later the proud recipient of a Life Membership in the Woman's Society of Christian Service.

She became a semi-invalid several years ago, but still retained her interest in Church activities, sending her financial contribution every week, and requesting a church bulletin be brought to her each Sunday.

Mrs. Lowrance, like her parents before her, was a life-time subscriber to the North Carolina Christian Advocate.

She attended Greensboro College as did her daughters, one of whom, Annie Laurie Lowrance, now deceased, was a member of the Board of Trustees of that institution. Another daughter, Gladys Lowrance, a former school teacher, died five years ago. Aileen Lowrance, a member of Ball's Creek School faculty, Virginia Lowrance, Minister of Music at First Methodist Church, Newton, N. C., reside at the home, along with a son, Major (ret.) Carlos U. Lowrance. Two other sons survive—Mr. Henry Lowrance, a business executive of Winston-Salem, and Vice-Admiral Vernon L. Lowrance of Washington, D. C. In addition to these survivors, there are four grandsons, two great grandsons, and four great granddaughters. Also a sister, Mrs. R. E. Trexler, and a brother, Mr. Vernon Long, of Memphis, Tenn., survive.

The following lines, penned by her eldest son, Carlos, on Mother's Day, May 10, 1942, best epitomize her life and character:

"HER DAY"

Like the pillar of cloud in the daytime
And the pillar of fire at night,
Was the faith you gave us to live by,
And courage to keep up the fight.

All our joys and sorrows of childhood—
You shared them, and kissed away tears;
Always busy with kind heart and tireless
Fingers down thru the long years;

And now we are grown men and women—
Some home with you, some far away,
But you have all our love, and a special
"God Bless You" on this Mother's Day.

Mrs. John Troutman, President
Woman's Society of Christian Service



Methodist Bishop James K. Mathews, of Boston, Mass., arrow at left, meets the press after his election March 28 as chairman of the ten-denomination Consultation on Church Union. Seated at Bishop Mathew's right is the Rev. Dr. George G. Beazley, Jr., Indianapolis, Ind., newly-elected vice-chairman. At Bishop Mathews' left is the Rev. Dr. David G. Colwell, Seattle, Wash., retiring chairman. Dr. Beazley is chief ecumenical officer of the Christian churches (Disciples of Christ), and Dr. Colwell is a United Church of Christ pastor.

COCU To Draft Plan Of Union

Drafting of a plan of union for ten Protestant denominations was approved in Dayton, Ohio, March 27 by the Consultation on Church Union (COCU).

Acting without a dissenting vote, the 90 delegates at the Consultation's seventh annual session instructed its executive committee to appoint a drafting commission and asked that the plan be ready for the 1969 meeting in Atlanta, Ga., if possible, and in no case, later than the 1970 meeting. Ultimate aim of the Consultation is to unite the ten denominations into one church with more than 25,000,000 members.

In other actions during the four-day meeting, the Consultation delegates: Elected Methodist Bishop James K. Mathews of Boston, Mass., chairman and named other officers; decided to set up a full-time executive staff consisting of an executive director and an assistant for communications; acted to insure that each denomination would have a person 28 years of age or younger on its delegation; tried out a new order of service for Holy Communion; received a report indicating that great strides toward unity in mission have been taken by the churches participating in the Consultation; and heard a warning that if the Consultation and church union plans in other parts of the world fail, young churchmen are likely to form ad hoc unions on the community level.

The decision to proceed with a draft plan of union came in response to what officials of the Consultation termed a growing sense of urgency on the part of the delegates to proceed. Prior to the opening of the Consultation it was not expected that the discussion would progress to the point of ordering the drafting of a plan.

The Uniting Conference for The Methodist Church opening April 21 in Dallas, Texas, will be asked to authorize the new church's participation in the writing of a COCU plan of union. Final approval of any plan by The United Methodist Church would include passage by the General Conference and ratification by the annual conferences. Under a normal schedule, 1972 would be the earliest that a plan could be considered.

✧ ✧ ✧

OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

NATIONAL ZIP CODE DIRECTORY — 35,000 listings U.S. & Possessions. $1.00 each postpaid. Troop 29, Boy Scouts, 116 Church St., Smyre, Gastonia, N. C. 28052.

WANTED—Director or Educational Assistant, in medium sized church. Write or call — Belmont Park Methodist Church, Charlotte, N. C. 28205.

WANTED: Full time combination organist-choir director to work with Junior and Senior High students. Contact Rev. Arthur Chamblee, The Children's Home, P. O. Box 993, Winston-Salem, N. C. 27102

NEEDED DIRECTOR of Religious Education. Would consider either sex. Church of 1400 members. Unlimited opportunity. Pleasant working conditions with all aids supplied. Write Rev. A. J. Cox, c/o First Methodist Church, Asheboro, North Carolina 27203.

WANTED: DIRECTOR OF EDUCATION—Large Methodist Church in Northern Virginia, six miles from Washington, D. C., is seeking a Director of Christian Education. Challenging opportunity in metropolitan area. Please submit full details regarding age, education and experience with photo in initial inquiry. Write to Mr. R. M. Browning, 515 N. Norwood Street, Arlington, Virginia 22203.

THE ADVOCATE can furnish stock Offering Envelopes for churches at $0.85 per hundred, $7.25 per thousand. Or we can print special orders with the church's name at reasonable rates. Let us have your order now for the new conference year.

Sunday School Lesson

FOR APRIL 21
By Rev. E. Boyd Stokes
(International Lesson Series)

"What Is Wisdom?"

Background Scripture: Job 28:12-13, 23, 28; Proverbs 3:13-18

In biblical times Israel had three learned professions. The first two were composed of the priests and prophets. This week we studying the third of these—the wise men. Israel considered the wise men to be channels of God's revelation to man. As is well illustrated in the case of Solomon, the greatest wisdom was seen as a gift of God to be used in serving Him. (See I Kings 3:5-9.) Wisdom was highly thought of in Israel, and it was often personified in the sacred writings, as is seen in Proverbs 1:20: "Wisdom cries aloud in the street; in the markets she raises her voice. . . ."

This wisdom was considered to be a gift from God to man because wisdom was seen as residing with God. This was not to say simply that God is wise, although this was also strongly believed, but that God created Wisdom even before the beginning of the earth (Proverbs 8:22) and Wisdom is in a place where only God can find it (Job 28:23). But the relationship between Wisdom and God were considered to be so close that Ecclesiasticus, a book in the Apocrypha, lists Wisdom as saying: "I issued from the mouth of the Most High, And covered the earth like a mist" (24:3).

In the first part of this week's passage (Job 28:12-13) Job asks where this wisdom can be found. There is one thing that Job is able to tell us. It is not possible for man to find it through his own ability. Job has tried that and failed. This has a lot to tell us today in an age when tremendous technological advancements have convinced many people that man is the measure of all things. We think, with much conceit, that our present human problems are unique so that the struggles of past generations are not relevant to us. With our new forms of force and power many people feel that new questions are being asked. But in reading the first eleven verses of Job 28, we see that Job seemed just as overwhelmed by the powers possessed by his fellow men as we are overwhelmed by atomic power. He, like people today, asked, "Where is wisdom and meaning to be found in and above the abilities of man?"

Job then answers his own question in verse 23: "God understands the way to it, and he knows its place." This wisdom is not technological know-how, and it is not the accumulation of a large body of facts within one's memory. It is, instead, the ability to live and find peace and meaning within the abilities given to man. It is a reverence for God and for all life. It is not governed by external circumstances, such as poverty or wealth and high or low social status. Many people seem to have everything we think necessary for peace and happiness. We say, "If only I could be in that situation, then life would be great." Then, often, in getting to know the person we greatly envy, we find that he is more miserable than happy.

Wisdom is an attitude one has toward whatever circumstances one faces, although this does not mean complacence and the lack of effort to improve one's conditions. Wisdom is the realization that all of creation is God's and therefore has value and meaning. If we strive to live our lives so as to fulfill God's plan for us, then life can be seen in a new perspective of wisdom and meaning. This is Job's conclusion in verse 28: "Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding."

To say this is not to give an answer to how to get wisdom. It is only to point out the source. This wisdom is received only through a life lived with God as the present companion and through much prayer. And since the coming of Christ, this closeness with God has been made much easier and more meaningful for man.

Proverbs 3:13-18 lists several rewards of wisdom. Rewards are assured, but these should not always be seen as material rewards. God is not an insurance policy against sickness or death; nor a guarantee that all requests will be carried out. For instance, Paul prayed that his "thorn in the flesh" be removed, but God's answer was "No" (II Cor. 12:8-9).

The greatest faith is not to pray for aid or the healing of a loved one and receive it, but, instead, to pray for it and to remain faithful to God in the face of His answer whatever it might be. Through this gift of wisdom we are carried beyond the external circumstances of life into a realization that in the love of God all things can work for our good.

✧ ✧ ✧

HUMOR:

In speaking to her pastor at the church door after the service, a lady declared with all good intentions not realizing the double meaning: "You don't know how much my husband has gotten from your sermons since he lost his mind."



The bishops shown above were involved in the recent final meeting of the North Carolina-Virginia Annual Conference held at Bennett College, Greensboro. This was the first annual conference presided over by recently elected Bishop Scott Allen, second from left. The other bishops are: extreme left, Walter C. Gum, Richmond, Va.; second from right, Paul N. Garber, Raleigh; extreme right, Earl G. Hunt, Jr., Charlotte.

Spring Clothing Drive Underway

Western North Carolina Methodists are searching attics and basements, as well as pockets during April to aid the spring drive for clothing, shoes and money which will bring help to those in poverty.

The Blue Ridge Methodist Service Program, Inc., of the Western North Carolina Conference, with headquarters in Statesville, conducts two drives a year with the principal effort to secure used clothing in good condition for "below rummage" price sales to families and individuals regardless of race or religion.

The clothing is sold through stores in Statesville, Wilkesboro, Hiddenite and Yanceyville, operated by the Blue Ridge Service Program.

The Rev. Arthur Pearce of Statesville, founder and director of the nationally-known program, said the fall drive produced 25 tons of donated clothing.

Marcus Deal of Greensboro, Conference head of Methodist Men, which operates the Blue Ridge Service Program, said revenue from the stores and other donated monies "helps those unable to help themselves and also is used to pay for the operation of our clothing stores."

Shoes and socks, principally for children, are often donated to the program by national manufacturers and distributed free where the needs are greatest.

✧ ✧ ✧

One of the tragedies of life is the murder of a beautiful theory by a gang of brutal facts.—*Benjamin Franklin*

SOUTHEASTERN EQUIPMENT CO.



Chairs and tables in complete range of sizes for every Church need. Steel and wood folding chairs, folding banquet tables, speakers' stands. Also office desks and chairs. Write for information.

SILER CITY, N. C.

Woman's Activities

N. C. CONFERENCE

Mrs. H. W. Doub

WSG ANNUAL MEETING

"Renewed and Sent Forth" was the theme of the twenty-fourth Annual Meeting, Wesleyan Service Guild, N. C. Conference, held at Fairmont Methodist Church, Raleigh, March 23-24 with Miss Rosalie Holmes, secretary, presiding. Around 370 delegates and guests attended and the Love Offering placed on the altar was $360. During the pledge service, the sum of $20,300 was made for the year 1968-69.

At the opening session, Saturday, March 23, the Annual Program was dedicated to Mrs. Harold Mann, retiring treasurer. The message of the conference president was given by Mrs. Sam A. Dunn. Philip Cartwright, soloist from Millburn, N.J., provided special music for the entire program.

Miss Rosalie Holmes was re-elected for another term of two years as conference secretary, and Mrs. J. S. Bentley elected recording secretary. The 1969 meeting will be held at Hay Street Church, Fayetteville.

At six thirty, in the church dining room, the annual banquet was held, followed by the evening session in the church sanctuary. The address at this time was given by Dr. Claude H. Thompson, Candler School of Theology, Emory University. His topic was "When the Cross Becomes Personal." A Fellowship Hour followed.

On Sunday morning at the Morning Watch service, Dr. Thompson gave the Meditation message "Three Views From Calvary." The Holy Communion followed, administered by the host pastor, Rev. J. M Cline, who later preached the morning sermon.

A luncheon was held at the Methodist Home for Children, the hosts being the Rev. and Mrs. J. W. Lineberger, Sr., who so very efficiently care for 150 deserving boys and girls in this Christian Home. The fine work the Linebergers are doing in this field of training these boys and girls to become useful and respected citizens is impossible to estimate, and our conference is deeply indebted to them for this fine ministry. Mr. Lineberger spoke to the group, giving the history and set-up of the Home. The children shared the luncheon with the guests, and their faces, bright and cheerful, reflected the security they feel in this Christian atmosphere of love and care.

Special Honorary Life Memberships were given to the following: Mrs. Wixie Parker, secretary of the Durham District; Mrs. Geneva Sloan, secretary, Sanford District; Miss Rosalie Holmes, conference secretary and Mrs. Lucille Donnell, conference secretary Spiritual Life.

After adjournment, the group was taken on a tour of the Home.

WSCS ANNUAL MEETING

On Monday evening, March 25, the enlarged Executive Committee of the Woman's Society of Christian Service met in the YWCA, Raleigh for the annual dinner. Mrs. Sam A. Dunn, president, welcomed the guests and members. Special music was given by Philip Cartwright, noted soloist from Millburn, N.J., returned to our conference for the tenth year, to lead the Annual Meeting in songs and meditations. A delightful hour of fellowship followed.

At 7:15, the committee met in the chapel of Edenton Street Methodist Church for the service of Spiritual Preparation. The theme of this meeting being "Till Christ Shall Dwell in Human Hearts," with Mrs. R. L. Bame, conference secretary of Spiritual Life, presiding. After special music, the meditation was given by Mrs. Bame, followed by a period of Self Dedication and Prayer.

Tuesday, March 26, at ten a.m. the opening session of the Woman's Society of Christian Service, began with Mrs. Sam A. Dunn presiding. Mrs. R. L. Bame, liturgist, and Philip Cartwright, soloist, with the theme "Renewed and Sent Forth" gave the meditation. The program was presented by the vice-president, Miss Camille Staton.

The message of the conference president, Mrs. Sam A. Dunn, was followed by a Symposium on World Understanding, by Mrs. Niles C. Clark. Tuesday afternoon, two addresses made up the program. First, Mrs. B. Adjali, from the U.N., spoke on "The International Year of Human Rights," and Dr. Marie Sommerville, on "What Jesus Has Done for India." A tour of the Executive Mansion followed. Tuesday evening, with Miss Camille Staton presiding, the message on "Renewed: But Do We Really Want It?" was given by Dr. Claude Thompson. Special music was by The Handbell Choir, directed by Marvin W. Burke.

The Wednesday morning session opened with the meditation "Creation's Glorious Goal," given by Mrs. Fred Pfisterer, juris-



There was time for browsing in the book and literature display room. This is the way it looked between sessions.



A group of youths from Edenton Street Methodist Church called the Handbell Choir, and directed by Marvin W. Burke, really "rang the bells" as they rendered several musical numbers on Tuesday night.

diction secretary of Spiritual Life, and Mr Cartwright. A Symposium on World Understanding was brought by Dr. Marie Sommerville, Mrs. Walter Yohan and Mrs. Jorge A. Gonzales. This was followed by the Dedication of the Annual Report, presented to the retiring president, by Mrs. H. W. Doub. Mrs. Dunn graciously accepted this great honor. (Special memberships and honors will appear later.)

The address of the morning was the second one by Dr. Claude Thompson on "Sent Forth, But What If It Really Happened?"

The afternoon session was opened with the Pledge Service, by Mrs. Harold Mann, assisted by the district treasurers. The pledge amount for the Woman's Society and Guild was around $208,250 for the coming year.

The newly elected officers are: president, Mrs. Harold Mann; vice president, Mrs. D. K. Fry; recording secretary, to be filled; treasurer, Mrs. F. A. McGoogan; Christian Social Relations, Mrs. Charles Dorsett; Missionary Education and Service, Mrs. John W. Crawford; Program Materials, Mrs. T. P. Davis; Spiritual Life Cultivation, Mrs. R. L. Bame; chairman Committee on Nominations, Mrs. Edgar B. Fisher; chairman Public Relations and Contributing Editor N. C. Christian Advocate, Mrs. Ivan Welborn, and chairman Conference Projects, Mrs. Cecil Pate.

The new officers were installed by the Rev. T. Marvin Vick, Jr., host pastor.

The meeting was closed with the sacrament of Holy Communion. The celebrant was the Rev. T. Marvin Vick, Jr., assisted by the following ministers: H. Arthur Phillips, Jr., George W. Blount, L. C. Vereen, James Auman, Howard McLamb and William G. Sharpe. The Love Gift placed on the altar by the communicants amounted to $3,392.44 and will be sent to Barbara and Jack Theis, our missionaries in Seoul, Korea, for equipment for Kwang Sung School.

The meeting adjourned to meet in Rocky Mount in 1969. The total number of delegates and guests attending this meeting was around 750.

★

W. N. C. CONFERENCE

MRS. JOHN C. WRIGHT

ANNUAL DISTRICT MEETINGS OF WOMAN'S SOCIETY

April 18, Asheville District, Trinity Methodist Church, Asheville.
April 20, Marion District, Spruce Pine Methodist Church.
April 23, Albemarle District, Main Street Methodist Church, Albemarle.
April 23, North Wilkesboro District, Wilkesboro Methodist Church, Wilkesboro.
April 24, Thomasville District, First Methodist Church, Thomasville.
April 24, Winston-Salem District, Mount Tabor Methodist Church, Winston-Salem.
April 25, Greensboro District, Rehobeth Methodist Church, Guilford County.
May 1, Charlotte District, Hawthorne Lane Methodist Church, Charlotte.
May 3, Waynesville District, Hinton Rural Life Center, Hayesville.
May 9, Gastonia District, Aldersgate Methodist Church, Shelby.
May 14, High Point District, Wesley Memorial Methodist Church, High Point.
May 14, Salisbury District, First Methodist Church, Salisbury.
Date to be announced, Statesville District, Central Methodist Church, Mooresville. All are to meet at 10 a.m.

TRAINING DAY FOR DISTRICT TEAMS

One hundred Methodist women gathered in Statesville on March 23 for a special training day for district teams to learn new techniques of the presentation of "Human Rights, 1968" at the annual district meetings to be held in April and May.

The women of the Race Street Woman's Society of Christian Service were hostesses for the day. The conference committee on leadership development was in charge of the program. Each of the 13 districts sent a team of eight women. The members of the conference executive committee of the Woman's Society and the Wesleyan Service Guild were present.

Miss Peggy Billings of New York, secretary in the Section of Christian Social Relations in the Woman's Division of the Board of Missions, spoke on, "An Honest Confrontation of Human Rights." She said that there are four objectives for church women to "consider as a pattern or framework in their thinking: Each should examine the theological basis for Christian commitment in human rights; each should listen to the voices that actualize the contemporary human rights struggle; each should be objective in gaining deeper insights into the particular human rights issues; and each should discover for herself the specific direction in which Methodist women should move with others."

Miss Billings listed four goals to work for: the ratification of the Covenant of Human Rights by the Congress of the United States; the improvement of domestic human rights practices; the enlargement of the American aid program; the elimination of segregation from the structures of The Methodist Church.

Mrs. Fletcher Nelson of Morganton, conference vice-president, spoke during the morning session on the "Universal Declaration of Human Rights and Its Theological Basis." Miss Billings recommended for study the recent book, "The Report of the National Advisory Committee on Civil Disorders."

The afternoon session featured a Town Meeting, with Mayor Lurlene Barnhardt presiding. Miss Billings spoke at this meeting on, "Difficulties and Opportunities That Face Us In Human Rights."

Mrs. Barnhardt presented a special citation to Miss Lucy Gist, director of the Bethlehem Center in Charlotte, for her outstanding work in good human relations.

Mrs. J. Z. Watkins, Charlotte, conference secretary Christian Social Relations, spoke on "Observing Human Rights in My Own Community."

A question and answer period followed with several concrete issues brought up for discussion. These included open housing, the rights to dissent, the rights of the majority, when minority groups indulge in civil disobedience, and other issues.

Mrs. John P. Nesbitt of Clyde, conference secretary Spiritual Life Cultivation, closed the meeting with the Prayer of St. Frances of Assisi.

Mrs. Gilreath Adams, Jr., Asheville, conference secretary Membership Cultivation, is chairman of the Committee on Leadership Development and was in charge of planning and conducting the day's program.

The district teams met in their home districts to use the program content on Human Rights for the theme of district meeting programs.

TWO NEW GUILDS ORGANIZED

Two new units of the Wesleyan Service Guild have been organized in the Western North Carolina Conference. Mrs. Carl M. Worthy, Charlotte, Conference Guild secretary, welcomed them as members of the Guild family, one at Matthews and one at Central Methodist Church, Asheboro.

The officers of the Matthews Guild are Miss Suzette Ferguson, president; Miss Sharon Terrell, vice president; Miss Karen Morris, secretary, and Miss Barbara Penninger, treasurer.

The officers of the Central Church Guild, Asheboro, are Mrs. W. R. Jessup, president; Mrs. Wayne Abernathy, 1st vice president; Mrs. David Arnold, 2nd vice president; Mrs. Richard Morgan, secretary, and Mrs. Harold Moffitt, treasurer.

ASHEVILLE DISTRICT QUIET DAY

Mrs. C. G. Norton of Hendersonville, pastor of the Edneyville and Fruitland Methodist churches, spoke at two Lenten Quiet Day services in the Asheville District on March 26. One was held at Sardis Methodist Church near Asheville at 10 a.m. and the other at Asbury Memorial Methodist Church at 7:30 p.m.

An original drama, "Looking for the Gate," written by the Rev. Don Davis, pastor of the Swannanoa Methodist Church, was presented by district officers. Mrs. Don Davis, district secretary Spiritual Life Cultivation, was in charge of the day's sessions.

Some 150 women attended the morning service and 100 were present for the evening program.

✧ ✧ ✧

N.C.-Va. WSCS Sets Final Meeting

The Woman's Society of Christian Service and Wesleyan Service Guild of the North Carolina-Virginia Conference will hold their final Annual Meeting at Bennett College, Greensboro, on Saturday, May 11.

The meeting will convene at 10 a.m. in Pfeiffer Chapel on the college campus, and will conclude with a luncheon in the college cafeteria at 1 p.m. The session will adjourn at 3 p.m.

The North Carolina-Virginia Conference, formerly a part of the Central Jurisdiction, has been merged with the North Carolina, Virginia and Western North Carolina conferences, so this final Annual Meeting will be an historic occasion. Members of the WSCS and WSG in the other three conferences have been invited to attend.

Mrs. Jettie D. Morrison of Statesville is president of the Woman's Society of Christian Service, and Mrs. Iola Moffitt of High Point is Wesleyan Service Guild secretary.



Mrs. Cathrine Vick

Dear Girls and Boys:

Next Sunday is the most important day of the year for Christians. We know it is called Easter, but do we really think about why we celebrate it or are we more concerned with new clothes and eggs and candy? We should remember Jesus and how unselfishly he lived, telling people about the Kingdom of God and helping people know God better. Many people who lived in Jesus' day did not want to listen to him because they were not willing to accept the things he taught and lived. They became more and more angry with him and he either had to run away and hide or lose his life. Jesus could not run away; he walked bravely into the midst of danger and gave up his life that God's work might go on. Some of his last words help us know how we can help carry on God's work today. "He that hath my commandments and keepeth them, he it is that loveth me. . . . This is my commandment, that ye love one another, as I have loved you."

Aunt Cay

A LEGEND OF SPRING

Once upon a time there lived an old man who did not get on very well in the world, so he left other people and went to live in the forest all by himself as a hermit. He was very unhappy and discontented believing that everything was wicked. He prayed to God that great storms might come and destroy every living thing, even the trees and the birds that might come and build nests in their branches. The hermit stood still for hours at a time praying and in time it was hard to tell him from the broken gnarled stumps in the forest.

The hermit prayed earnestly but the storms did not come, only the gentle rains and sunshine of spring. The birds began building their nests and one pair discovered a lovely hollow in a rough stump. It was the outstretched hand of the old hermit as he stood motionless before God, praying.

The birds fluttered about excitedly, twittering and breaking out into song as they finally decided to build in the hermit's hand. But as the decision was made, the close of day came, and the hollow mysteriously disappeared. The old hermit had gone to rest for the night. In the morning they found it again and eagerly flew back and forth, with twigs and bits of moss, and when night came again the nest was finished.

Now on the first day, the hermit had scarcely noticed the birds, his mind had been so intent on his prayers; but the second day, when they were building the nest, his attention had been drawn to them early in the morning. At first he had been about to spurn them because he was disappointed and displeased with everything, but they seemed so innocent and happy, and were so beautiful in their plumage and graceful in their movements, that his heart softened toward them, and he no longer wished to harm them. He faltered somewhat in his prayer for destruction, and began to wonder what evil could be wrapped up in such happy, busy little creatures. He finally became interested in them, and began to watch eagerly for their return as they flew about in search of materials for the nest.

Through the years the old man had trained his body to obey his will, even to keeping still for long periods of time, and that night he did not go home, but held the nest in place, while the birds stayed on guard. Some little children, who had formerly been afraid of him, came by. When they found him holding the nest, they feared him no longer, but brought him food and drink, and arranged a rest for his arm, so that he might sit down at night and sleep.

Soon four little spotted eggs were in the nest, and the mother bird sat on them while the hermit remained patiently in his place. He learned to sleep sitting down, eating the food the children brought him, while he carefully held the nest, so that the birds might not be disturbed. By and by the eggs disappeared and their places were taken by tiny birds, so helpless and hungry that the parents were busier and more concerned than ever, and the hermit's heart was touched at the sight of them. He hoped at first that the great storm might not be sent until the birds were fully grown; then day by day his prayer faltered, until a ray of light came into his confused mind. Perhaps, since these little birds were evidently beautiful and good, he had been mistaken in thinking all things evil. Perchance God knew better than he, in making such wise provision for their care; and, perchance too, He cared for all creatures, even for people, wicked though they might be, and He felt disposed to help them, even as the hermit wanted to help the tiny fledglings.

As spring advanced, with new life appearing on every side, it awakened also in the hermit's heart, and discontent and bitterness gave place to peace and trust. When the little birds needed his care no longer, he left his lonely forest, and lived in happiness among those whom he had hated, seeing God's hand now in the lives of those about him, and serving where he might.

—*Adapted*

EASTER EGGS

Easter means eggs and perhaps you will be decorating some to use in a hunt or to share with your friends. Here are some ideas you can use. Paint the eggs with a mixture of one part tempra paint and one part white glue, for a glossy, even surface. Use felt-tiped pens to draw on features or designs. Use felt for ears or hats. Yarn dipped in glue will make stiff whiskers. Cut designs into the end of a carrot or an eraser, dip it in paint and stamp it on the egg. Have Mom save some neatly broken egg shells. Paint them and fill them with jelly beans. A few drops of glue will hold the shells together. Tie a ribbon around the crack. For a good joke, paint an egg with brown crayon that's been melted in a custard cup in the oven. It looks like a chocolate egg.

RIDDLES

When is a department store like a boat? When it has sales.

When you lose something why do you always find it in the last place you look? Because you stop looking for it when you find it.

BIBLE QUIZ

Several people did things to or for Jesus at the time of his death and resurrection. Can you name the persons who did the following things?

1. Buried the body of Jesus.
2. Delivered Jesus up to be crucified.
3. Fought for him then denied him.
4. Prepared spices and ointments for his body.
5. Bore his cross.
6. Invited him for a meal and night's lodging.
7. Gave him a drink of vinegar.
8. Suggested that Jesus be put to death.
9. Kissed him.
10. Placed a crown of thorns on his head.

ANSWERS FOR LAST WEEK

Amos; Mark; Isaiah; Micah; Zechariah; Obadiah; Ephesians; Zephaniah.

Church Women United Meets In Charlotte This Month

The Annual State Assembly of Church Women United in North Carolina will meet April 21-23 in Charlotte. The meeting will begin at 7 o'clock on Sunday evening, April 21, in Dilworth Methodist Church and will close with a dinner meeting at St. Mark's Lutheran Church on Tuesday evening, April 23. The theme of the Assembly will be "New Dimensions in a Continuing Commitment."

Mrs. James M. Dolbey of Cincinnati, Ohio, national president of Church Women



MRS. JAMES M. DOLBEY

United, will speak twice on Tuesday to the Assembly. Mrs. Dolbey was elected to the Cincinnati City Council in 1953 and served for eight terms. When the mayor died in 1954, she served as acting mayor for eight months. A Methodist, Mrs. Dolbey has represented The Methodist Church on the General Board of National Council of Churches. Her addresses are scheduled for 2:30 Tuesday afternoon and for 6 o'clock on Tuesday evening, when the N. C. Council of Churches joins Church Women United for a joint dinner meeting at St. Mark's Lutheran Church.

Mrs. Grace T. Hamilton, the first Negro woman to be elected to the Georgia House of Representatives, will address the Assembly on Monday evening at 7:30. The meeting will be at the Covenant Presbyterian Church and is open to the public.

The opening meditation on Sunday evening will be presented by Mrs. Frank M. Lacy of Martinsville, Va., who is author of several devotional books. She also will give the Monday morning meditation.

All business sessions and other sessions, not otherwise noted, will be in the Dilworth Methodist Church.

Mrs. Ira C. Shelley of Greensboro is state president of Church Women United.

ST. MARY'S JUNIOR COLLEGE
RALEIGH, N. C.

A small liberal arts college for women. The program is enriched by specialized courses in Art, Expression, and Music. Two years of college preparatory work is also available.

RICHARD G. STONE, President

• CALENDAR OF COMING EVENTS •

NOTE: If any of the meeting dates or places are in error, please inform the ADVOCATE immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

Apr. 21-May 4: Uniting Conference, The Methodist Church, Dallas Civic Center, Dallas, Texas

NORTH CAROLINA CONFERENCE

Apr. 16 : Board of Trustees, Methodist Retirement Home, Executive Committee, 10:30 a.m., Board meeting, 2 p.m.
Apr. 17 : Board of Directors, Methodist Foundation, Methodist Building, Raleigh, 2:30 p.m.
Apr. 18 : Commission on Town and Country Work, Spring Meeting, Methodist Bldg., Raleigh, 9:30 a.m.
Apr. 23 : Vacation Church School Institute
Apr. 24 : Vacation Church School Institute
Apr. 25 : Vacation Church School Institute
Apr. 25 : Pembroke Coordinating Comm., Charcoal House Restaurant, Pembroke, 12:30 p.m.
Apr. 26 : Vacation Church School Institute
Apr. 26 : Louisburg College Board of Trustees
Apr. 26-28: Convocation of Adult Workers with Young, Camp Don-Lee
Apr. 27 : Cabinet Meeting
May 1 : Methodist College Board of Trustees Annual Meeting
May 3- 5: Convocation of Adult Workers with Youth, Camp Chestnut Ridge
May 9-10: Church and Community Seminar, N. C. State University, Raleigh
May 13-15: Cabinet Meeting
May 17 : N. C. Wesleyan College Board of Trustees Annual Meeting
May 26 : Methodist College Baccalaureate Sermon, 11 a.m.
May 27 : Methodist College Graduating Exercises, 10:30 a.m.
May 27-28: District Sec. of Commission on Town and Country Work, Spring Retreat
May 28-30: Cabinet Meeting

WESTERN NORTH CAROLINA CONFERENCE

Apr. 16 Thomasville District Conference on Christian Education, Lexington, First Church, 7:15 p.m.-9:30 p.m.
Apr. 18 : High Point District Conference on Christian Education, High Point, Wesley Memorial, 7:15 p.m.
Apr. 18 : Asheville District WSCS, Asheville, Trinity, 10 a.m.
Apr. 20 : Marion District WSCS, Spruce Pine Methodist Church, 10 a.m.
Apr. 22 : Winston-Salem District Conference on Education, Winston-Salem, Centenary Church, 7:15 p.m.
Apr. 22-23: Retreat for Candidates for Admission into Full Connection, Statesville
Apr. 23 : Greensboro District Conference on Christian Education, Greensboro, Christ Church, 7:15 p.m.
Apr. 23 : Albemarle District WSCS Annual Meeting, Albemarle, Main St. Church
Apr. 23 : N. Wilkesboro District WSCS, Wilkesboro Methodist Church, 10 a.m.
Apr. 24 : Thomasville District, WSCS, Thomasville, First, 10 a.m.
Apr. 24 : Winston-Salem District WSCS, Winston-Salem, Mount Tabor, 10 a.m.
Apr. 24-25: Meeting of Board of Ministerial Training and Qualifications, Statesville
Apr. 25 : Greensboro District WSCS Annual Meeting, Rehobeth Church, 10 a.m.
Apr. 25 : Marion District Conference on Christian Education, Morganton, First Church, 7:15 p.m.
Apr. 26 : Statesville District Conference on Christian Education, Hickory, First Church, 7:15 p.m.
Apr. 26-27: Christian Vocations Testing and Guidance Clinic, Greensboro College
Apr. 28 : Salisbury District Conference on Christian Education, Kannapolis, Trinity Church, 2:45 p.m.
Apr. 29 : Asheville Dist. Conference on Christian Education, Asheville, Central, 7:15
Apr. 30 : Albemarle District Conference on Christian Education, Monroe, Central Church, 7:15 p.m.
May 1 : Charlotte District WSCS, Charlotte, Hawthorne Lane, 10 a.m.
May 1 : Waynesville District Conference on Christian Education, Sylva, First, 7:15
May 2 : Charlotte Dist. Conference on Christian Ed,. Charlotte, Providence, 7:30
May 3 : Waynesville District WSCS, Hayesville, Hinton Rural Life Center, 10 a.m.
May 5 : N. Wilkesboro District Conference on Christian Education, N. Wilkesboro First, 2:45
May 6 : Gastonia District Conference on Christian Education, Gastonia, First, 7:15
May 9 : Gastonia District WSCS, Shelby, Aldersgate, 10 a.m.
May 14 : High Point District WSCS, High Point, Wesley Memorial, 10 a.m.
May 14 : Salisbury District WSCS, Salisbury, First, 10 a.m.
May 21 : Greensboro District Pre-Conference Caucus of Delegates, Greensboro, Centenary, 7:30 p.m.

METHODIST NEWS ROUND-UP

RELIEF WORKERS ON JOB IN VIETNAM

Just returned from Southeast Asia, Methodism's top relief executive, the Rev. Dr J. Harry Haines, reports that Methodist and other relief workers of Vietnam Christian Service are moving back into devastated areas as quickly as feasible to resume their work with Vietnam's dazed, destitute refugees.

He said that none of the 105 workers of Vietnam Christian Service were injured in the recent desperate fighting in Saigon and other cities during the Communists' Tet offensive. Of seven Methodist workers with the ecumenical agency, four remained in Saigon one has just returned from Singapore to help her husband reopen work in a Saigon suburb, and two are in Penang.

★

CREDIT UNION ASSOCIATION PLANNED

Formal organization of a nation-wide Association of United Methodist Credit Unions is expected to be completed in Dallas April 23 and 24.

The association was set up in 1966 by representatives meeting in Chicago, Ill. In the interim, objectives for the organization have been defined and proposed by-laws drafted. The Rev. Donald A. Foster of Columbia, S. C., has been serving as president of the association.

Among other things, the association is designed to "promote and improve the credit union image in The United Methodist Church," provide for an exchange of ideas and information between church-related credit unions, and provide aids for ministers to use in counseling on problems of finance.

★

WORLD METHODIST COUNCIL HEAD HONORED

Scandinavia's top Methodist leader has been elected to a high church post, and a veteran Methodist minister has received a royal award in Norway, and an ecumenical breakthrough has been recorded in Sweden, according to reports received in New York.

Bishop Odd Hagen, Stockholm, Sweden, president of the World Methodist Council, has been elected president of the Swedish Free Church Council in the group's 50th anniversary year. This year also marks the centennial of Swedish Methodism, one of the principal free churches of the country. In the other honor, the Rev. Thorleif Amundsen, district superintendent of the Oslo District, received the King of Norway's Silver Medal. Mr. Amundsen has been a Methodist minister for 40 years.

In the ecumenical development, a Communion service has been held in St. John's Methodist Church in Uppsala, Sweden, with all free churches and the state Lutheran church taking part. The Rev. Gosta Rosenqvist of The Methodist Church conducted the service.

NEED FOR ACTION EMPHASIZED

A leading Methodist layman and a Methodist bishop joined in praising the program of Religion in American Life (RIAL) and in challenging RIAL's supporters in the business and religious communities to take the lead now in helping to meet the urban crisis.

Dr. Arthur Flemming, president of the National Council of Churches, and Bishop Prince A. Taylor, Jr., of Methodism's New Jersey Area, addressed the 1,200 persons gathered for the 19th anniversary dinner of RIAL, held on March 26 in New York. Both speakers emphasized the need for immediate programs of education and action in America's large cities.

★

MISSIONS LEADERS MEET

Some 145 key missions leaders of the Methodist and the Evangelical United Brethren churches met in a consultation at Galveston, Texas, March 28 to April 5. They talked about the changed role of the church in a revolutionary age, and heard addresses by Dr. D. T. Niles of Ceylon and Dr. Charles H. Germany, Methodist missions executive.

The rapid move toward autonomy by Methodist missions groups around the world was noted. The need for church leaders to be "constantly open to change and renewal" was noted. Dr. Niles stated that "the talk concerning new forms of mission and service needs to be translated into action and made visible." Niles also highlighted to importance of ecumenical endeavors in the missionary program, and the need to make more investment in persons rather than in institutions, as in the past.

Dr. Niles also emphasized the significance of the laity. "The churches must restructure themselves so that they are no longer dependent on a large full-time paid ministry. They must discover a new structure which rests upon laymen, and the laity must be trained to be the base of congregational life and ministry."

★

ORAL ROBERTS TO BECOME METHODIST

When the annual session of the Oklahoma Conference convenes at St. Luke's Methodist Church in Oklahoma City, on May 27 one of the persons to be received into the ministry of The Methodist Church will be Dr. Oral Roberts. He is now engaged in taking the special studies required of all ministers coming from other denominations.

In commenting upon the circumstances, Bishop W. Angie Smith, who is soon to retire, stated: "It is a very great privilege for me at my last Oklahoma Conference over which I preside to receive Dr. Roberts into the ministry of The Methodist Church. The church has men of various talents and interpretations and the strength of the ministry is in this fact. These are the great fundamentals: faith in God as Father an Jesus Christ as the Savior of man an Son of God; and a firm conviction in th need for and the possibility of the redemp tion of man through Christ. . . . In th spirit and with this faith I extend th right hand of friendship to Dr. Robert believing The Methodist Church has a cor tribution to make to his ministry, an certain he has a contribution to make t us."

Dr. Roberts, who is widely known fo his evangelistic crusades and healing min istry has expressed appreciation for "th open door of mutual respect and Christia concern which has been exemplified in thi step, especially as manifested by Bisho Smith and the ministers of the Oklahom Conference of The Methodist Church."

★

FLOOD VICTIMS IN BOLIVIA GET HELP

February and March brought disastrou floods to parts of Bolivia. As a response the Methodist Committee for Oversea Relief (MCOR) has sent $4,900 in cash and supplies. It has also participated in additional aid through Church World Service. Many denominations at work in Bolivia have joined forces in helping supply food shelter, medical care and other emergency needs. Methodist buildings in Montero and elsewhere have been converted into temporary shelters for those driven from their homes.

★

POOR PEOPLE'S CAMPAIGN HAS METHODIST SUPPORT

The Methodist Board of Christian Social Concerns (CSC) is actively involved in the Poor People's Campaign, scheduled for Washington, D.C. this spring. It is sponsored by the Southern Christian Leadership Conference, of which Dr. Martin Luther King, Jr. was the head until his assassination last week.

The purpose of the campaign is to bring to the nation's capital over the next several months a large number of the nation's poor as a visible demonstration before our lawmakers of the plight of the disadvantaged people of the nation. In its February meeting, the General Board of Christian Social Concerns gave its staff authority to "exercise sound judgment and discretion" in possible cooperation with the SCLC.

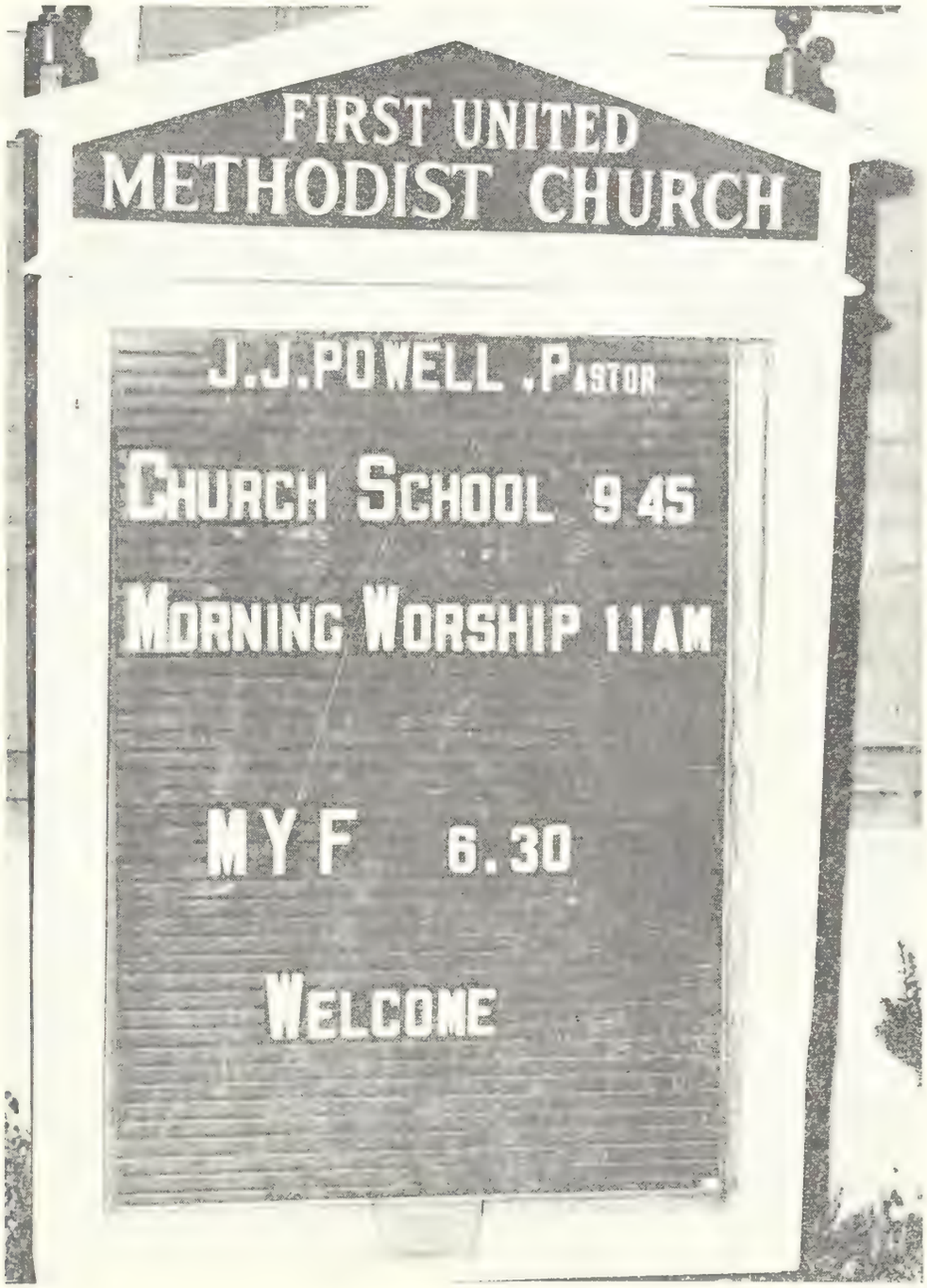
In explaining its cooperative role, the CSC staff has stated that "the absence of a strong and visible witness by the church in this campaign would support those who say that society doesn't care, the church is unconcerned, the government won't act, and the use of physical force is the only way to get attention and cause change."

The Rev. John P. Adams, director of public affairs for the CSC board, is to work with National Council of Churches as coordinator of its participation in the campaign. Adams said that "church response to the campaign is strategic." He will be engaged largely in securing and sharing information about the campaign, plus interpretation, "so that churchmen can be fully informed."

NORTH CAROLINA
Christian Advocate

OFFICE OF THE DEAN
DUKE DIVINITY SCHOOL
DURHAM N C 27706

VOLUME 113 GREENSBORO, N. C., APRIL 18, 1968 NUMBER 16



When the First Methodist Church of Sylva, N. C. underwent extensive renovation, it was decided to touch up the lawn bulletin board. Anticipating that very shortly, the official name of the newly formed denomination would be The United Methodist Church, the congregation decided they would get the jump on the rest of us. The result is what you see above.

Carolina Briefs

¶ Rev. D. D. Broome, a retired member of the Western North Carolina Conference, is seriously ill at The Wesley Nursing Center in Charlotte. He has been a patient there for the past 16 months.

¶ Dr. Fred Paschall of Hendersonville preached for Holy Week services at Cummings Memorial Church, Asheville District, from April 7 through April 12. Dr. Paschall is a retired member of the WNC Conference.

¶ The tenth annual volume of *Best Sermons*, edited by Dr. G. Paul Butler, contains sermons by Dr. H. Eugene Peacock, pastor of First Methodist Church, Charlotte, and by Dr. Carlyle Marney, director of Interpreters House, Lake Junaluska.

¶ Dr. J. Ralph Jolly, president of Greensboro College, has been elected a member of the Board of Trustees and the Board of Governors of the National Conference of Christians and Jews. He plans to attend a meeting of the boards at the St. Moritz Hotel in New York City on Monday.

¶ Rev. R. C. Summey of Mount Mourne has completed a six-week clinical pastoral educational program at North Carolina Baptist Hospital's School of Pastoral Care in Winston-Salem. He was one of 25 persons enrolled in the course, which is designed to increase understsanding of the hospital ministry. The Rev. Mr. Summey serves as pastor of the Fair View Methodist Church.

¶ The late Dr. Carl H. King, executive secretary of the WNC Conference Board of Education for 33 years, will be honored with a memorial plaque at Camp Tekoa, which he founded during the 1930s. The plaque will be placed on Laurel Lodge at the camp during a special service of commemoration on Sept. 19. The 1:30 p.m. service will feature Bishop Earl G. Hunt, Jr., as the speaker. Special guests will be the Camp Tekoa Board of Trustees and members of the King family.

NORTH CAROLINA

CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western North Carolina Conferences of The Methodist Church

ESTABLISHED 1855

James C. Stokes—Editor and Manager

Address all correspondence to P. O. Box 508, Greensboro, N. C. 27402

Second-class postage paid at Greensboro, N. C. Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., 429 W. Friendly Avenue, Greensboro, N. C. 27401

Single subscriptions, $3.00 a year; every family plan each subscription, $2.50 a year. All subscriptions payable in advance. Obituaries and resolutions, $2.00 for the first 100 words; $2.50 per hundred for next 200 words; 3 cents per word for all over 300 words

The Methodist Board of Publication

O. Kelly Ingram, Durham, President, H. G. Allen, Statesville; N. E. Edgerton, Raleigh; T. C. Hovle, Jr., Greensboro; Charles E. Jordan, Durham; L. W. Routh, Greensboro; Wilson O. Weldon, Nashville, Tenn.; Carl C. Wooten, Kinston.

SCHEDULE OF SPECIAL SERVICES

Date	*Time*	*City*	*Church*	*Preacher*
Apr. 7-12	7:30	Conover	Fairgrove	Rev. J. M. Fulk
Apr. 7-12	7:30	Lexington	Erlanger	Rev. Jim Freeman
Apr. 7-12	7:30	Lincolnton	Boger City	Dr. Fletcher Nelson
Apr. 10-14		Andrews	Andrews	Rev. Jack Waldrep
Apr. 11-13		Kernersville	Sedge Garden	Rev. Robert Young
Apr. 14-18	7:30	Canton	Central	Rev. Mitchell Faulkner
Apr. 21-24		Ahoskie	Ahoskie	Rev. Dewey Tyson
Apr. 21-24	7:30	Asheville	St. Paul's	Rev. B. R.Fitzgerald
Apr. 21-25	7:30	Greensboro	Rehobeth	Rev. Edgar H. Nease, jr
Apr. 21-25	7:30	Greensboro	Bessemer	Rev. C. G. Alspaugh, Jr.
Apr. 21-26		Greensboro	Friendship	Rev. J. S. Higgins
Apr. 21-26	7:30	Shallotte	Camp	Rev. W. S. Davenport
Apr. 28				
May 1	7:30	Statesville	Boulevard	Rev. Lloyd Hunsucker
Apr. 28-May 2	7:30	Denton	Central	Rev. Edgar Nease, Jr.
Apr. 28-May 2		Greensboro	Proximity	Rev. John K. Miller
Apr. 28-May 3	7:30	Statesville	Mt. View	Rev. R. M. Harris
May 17-19	7:30	Statesville	Friendship	Dr. Wilson O. Weldon
May 19-23	7:30	Beaufort	Ann Street	Rev. John Cline

¶ Rev. Carlton G. Alspaugh, Jr., pastor of Centenary Methodist Church, Greensboro, will be the preacher for revival services at Bessemer Methodist Church, beginning on Sunday and continuing through Thursday, April 25. Services will begin at 7:30 p.m.

¶ The Methodist ministers of the North Wilkesboro District, meeting at Elkin on Monday, April 8, unanimously adopted the following statement: "We deplore the senseless act that took the life of world citizen Martin Luther King. It is our humble prayer that his spirit of total commitment to racial justice and brotherly reconciliation shall prevail and grow in us and people throughout the world."

¶ Rev. N. B. Hill, Jr., pastor of Wesley Heights Methodist Church in Fayetteville, will be the guest preacher for revival services at Dundee Methodist Church, Dundee, Ky., April 22 through 26. The Rev. A. Wayne Lyle, pastor of the Dundee Charge, was licensed to preach during Rev. Mr. Hill's ministry at Grace Methodist Church, Burlington. He retired from the U.S. Army May 31, 1967 after twenty-two years of service and was appointed to the Dundee Charge on June 1, 1967.

¶ During morning worship on Easter Sunday, the combined choirs of Weldon Methodist Church presented a short cantata "A Celebration of Easter" by Roy Ringwald. During Holy Week services were held at the church on Wednesday, Thursday and Friday. Rev. William K. Quick, pastor of St. James Methodist Church, Greenville, preached on Wednesday evening. Holy Communion was celebrated at noon on Thursday, followed by a Love and Fellowship Luncheon in the Fellowship Hall. Thursday night the Rev. P. F. Newton of Burlington preached, and on Friday night the guest minister was the Rev. Kelly Wilson, pastor of First Methodist Church in Washington.

¶ Dr. Mark Depp of Winston-Salem will be guest preacher at Myers Park Methodist Church, Charlotte, on Sunday morning, April 21. The Rev. Robert G. Tuttle, pastor of Myers Park, will be attending the General Conference in Dallas, Texas.

✧ ✧ ✧

Something To Think About

The older I grow the more I ponder Judas Iscariot. He came so near to not betraying Jesus. He was a loyal disciple. It took courage to join that little band. Then doubts began. What kind of Messiah was this who refused violent revolution and talked about loving one's enemies? Was not this idealistic Jesus letting them down? So the doubts grew, until in an explosive hour Judas sold his Lord. He came so near not doing it, that when he saw what he had done, he hanged himself in shame. Ah, Judas, if you had only doubted your doubts enough to wait until Easter, until Pentecost, until Paul came, you would not be the supreme traitor of the centuries. You stood in the presence of divine greatness, and you disbelieved.

HARRY EMERSON FOSDICK

6½%

REGISTERED FIRST MORTGAGE CHURCH BONDS

For Information Call or Write Today:

Church Investors

DeKalb-Peachtree Airport
Atlanta, Ga. 30005
PHONE 451-5431

Recording Artist Featured At Winston-Salem Dist. Youth Rally

A most interesting and very different District Youth Rally was held for the young people of the Winston-Salem District on Sunday, March 31 at the beautiful new Central Methodist Church of Mount Airy. Close to 650 persons were present for the occasion.

The theme for the occasion was: "A Time to Communicate." The theme was expressed in different ways pointing out that now is the time for us to communicate with God, and with each other; and that now is the time to communicate the Gospel of Love and Peace to the modern teenager in terms of his contemporary mind and environment.

The featured guest for the rally was Ed Kilbourne, a most talented young recording artist who really knows how to communicate with today's modern teens. His three long-play albumns which are now on the market are sky-rocketing in popularity. Ed, who has traveled all over these United States giving concerts, making television appearances, and entertaining in coffee houses, is a sophisticated entertainer. He can take you through the gamut of folk-rock and folk-ballad and contemporary music, adding his commentary and giving his own personal Christian witness in between, and you will love every minute of it. He has given concerts on many college campuses, and the college group think he is really "the greatest." Even some adults respond quickly to hearing Ed's charming interpretations from the current music scene.

Also appearing on this program, in addition to Ed Kilbourne, were a group of students from Warren-Wilson College, Swannanoa, North Carolina. Two of these students, using the medium of modern dance, interpreted the need for us to bridge the gap and communicate with each other across racial barriers.

The whole experience was drawn to a fitting climax through "A Contemporary Worship Experience" in the beautiful gothic sanctuary of Central Methodist Church. The entire group joined together in singing the contemporary words of R. G. Jones, "God of concrete, God of steel, God of piston and of wheel," to a familiar tune. Other outstanding elements of the worship experience were "The Decalogue In Dance" done by the students from Warren-Wilson College. This was an interpretation of The Ten Commandments, done as a blessing and not as a burden and communicated positively in the form of "Thou shalt . . ." instead of "Thou shalt not. . . ."

Also contributing to the idea of "A Time to Communicate" was a very effective impressionistic presentation done by Miss Stacy Meyer from Chapel Hill, and Rick Van Winkle from Dayton, Ohio, both of whom are students at the North Carolina School of the Arts in Winston-Salem.

Ed Kilbourne brought the entire experience to a fitting conclusion with his own interpretation of "Worship in Contemporary Music."

The youth of the Winston-Salem District returned to their homes, some of them amazed, some of them inspired and awed, some confused; but all of them aware and all of them thinking about the fact that now, if ever in our lives, is *A Time To Communicate.*

JOHN H. BARNES, Dist. Director
Senior High Ministry
Winston-Salem



BRITISH AND AMERICAN METHODISTS MEET

British and American Methodists held a four-day conference in early March at the Sheraton Plaza in Boston, Mass. on the subject of strengthening the ties of fellowship between the two bodies. Front, left to right: Miss Dorothy McConnell of New York City, associate general secretary, Board of Missions; Dr. Harold Roberts, past president of the World Council and principal of Richmond College; Miss Pauline Webb of London, vice-president of the British Conference and editor of The Kingdom Overseas; the Rev. Leslie Davidson of London, general secretary of the Home Mission Department and past president of the British Conference; Bishop F. Gerald Ensley of Columbus, Ohio; Dr. Eric Baker of London, secretary and past president of the British Conference; and Bishop Fred P. Corson, Philadelphia, Pa., immediate past president of the World Methodist Council. Rear, left to right: Bishop James K. Mathews, Boston, Mass.; the Rev. Wilfred Wade, chairman of Nottingham and Derby District; Dr. Charles C. Parlin, of New York City, a president of the World Council of Churches and secretary of the church's ad hoc committee on church union; the Rev. Hubert J. Martin, chairman of the East Anglia District; Douglas Brown of London, England; Dr. Lee F. Tuttle of Lake Junaluska, secretary of the World Methodist Council; the Rev. W. Norman Woolridge, secretary of the Birmingham District; the Rev. Max W. Woodward, a member of the secretariat of the World Methodist Council, and Bishop Roy H. Short of Louisville, Ky., secretary of the Council of Bishops.

✧ ✧ ✧

Texts From Asbury's Journal

By HOMER KEEVER

(Ninth of a Series)

Thursday, February 2, 1785, Rode twenty miles to Witherspoons.

Journal of Francis Asbury

From somewhere in Wilkes County Francis Asbury rode what he says was 20 miles to Witherspoon's. The 1790 census lists only two Witherspoons in Wilkes County, David and John. They lived on King's Creek in what is now Caldwell County.

At the time of Asbury's visit, and for a half century later, King's Creek was in Wilkes, heading on what was then the Burke County line not too far from the present day Lenoir and running north into the Yadkin River. Just across from its headwaters are the headwaters of the streams that make up Lower Creek, which runs on down by Lenoir and into the Catawba River not too far from the Quaker Meadows near Morganton. At the time of Asbury Lower Creek was in Burke

The King's Creek-Lower Creek route is a natural one from the upper Yadkin over to the Catawba. A look at a relief map of North Carolina will show just how good a route it was. It will also show that from Quaker Meadows there were good routes on down through the South Mountains to Rutherford County and South Carolina. Nor was it a bad route on up the Catawba and through Swananoa gap onto the Swananoa River. Such seems to have been the route which settlers from Maryland and Pennsylvania and Southern Virginia followed. Such was the route the gathered clans took to Kings Mountain some five years earlier. Such seems to have been the route by which Methodism was spreading westward.

In the early days Methodism was blocked south and east by two factors. One was the higher Brushy Mountains just east of the King's Creek-Lower Creek route. The other was the high concentration of Scotch Presbyterians and German Lutherans and Reformed between the Yadkin and Catawba and just west of the Catawba. Until the Marylanders and Virginians began oozing in among the Scotch and Germans there

(Continued on page 5)

EDITORIALS

★

PEACEFUL PROTEST AND LAWLESS VIOLENCE

As seldom before in our national history, we stand between two terrifying possibilities. One is the rapid emergence of a police state. The other is a replacement of law and order with anarchy, violence and destruction.

In either eventuality the American people stand to lose. Each is a threat to our cherished liberties as contained in the Constitution and in the Bill of Rights. We have for so long taken these rights and liberties for granted that it is well nigh impossible for the average American to imagine that we could lose them.

Yet the current of recent events is tending to undermine the foundations of our republic. We refer to the open espousal of violence as a political weapon, and to the adoption of organized lawlessness as a coercive tactic in gaining desired ends. A significant if small segment of our student community and other militants have come to accept organized lawbreaking, planned disruption of normalcy, even anarchy and violence, as a proper means to social change. They have, in this regard, accepted the position of the Communist ideology, of the Black Power advocates, of the Ku Klux Klan. They have taken a point of view which is contrary to the principles of Christ, which is at cross purposes with our Constitution, and which is a threat to our most precious human values.

Their position savors of desperation and indicates a serious loss of faith in God and man. If their position continues to gain adherents, we are headed for even more violence and bloodshed. Also, we can expect the replacement of government by law with government by bullets, blackmail, and anarchistic force.

Many of those who are moving in this direction, are not hoodlums nor opportunists. They are sensitive idealists, who have grown impatient with America's slowness to change its ways. They are concerned about Vietnam, the draft, poverty in the ghettos, continuing race prejudice, inequity in opportunity. They believe that our government at its various levels is not doing what it should to solve these problems. In fact, many of them have come to look upon our government and its lawfully constituted officials as the real enemy.

They represent a strange motley of bed fellows, ranging all the way from a very few church leaders to gangsters and looters.

Dr. Martin Luther King fought hard, but not always successfully, against their tactics and proposals. He firmly claimed the right of peaceful protest, even of civil disobedience of laws which he considered oppressive and unjust. But he was just as firm in demanding non-violence. The violence following his tragic death, therefore, does him no honor, but rather is a denial of his most cherished convictions.

We repudiate the spirit and tactics of all who would foster anarchy and violence as a means of gaining desired ends. They are sowing the seeds of their own discomforture, and are actually promoting the very conditions which they deplore. We greatly fear that the backlash from their extremism will delay the achievement of their goals.

Moreover, their destructive tactics put weapons into the hands of those who would curtail freedom, impose censorship, restrict liberty. Black Power advocates, white power bigots, and all others who would take the law into their own hands are driving us toward a police state. The vast majority of our people do not want anything that even remotely looks like facism. But they will not forever tolerate the disruption of our communities, with murder, arson and looting, whatever the source may be.

We hereby call upon all right-minded people of all races and faiths to stand together in repudiation of those extremist atttitudes which breed divisions and foster lawlessness. We must all come together on common ground of respect for one another, of allegiance to law and order, of concern for justice and fairness for all.

We believe that the vast majority of our people want to do this. We refuse to accept the idea that the average white person in America is a monstrous villain who would deliberately keep Negroes in chains. Nor do we believe that the average Negro is a shiftless ne'er-do-well who delights in arson and murder.

Some of the intemperate and incendiary half truths and untruths which have recently been hurled about add nothing to the peace of our people or to the progress of our nation. The time has come for the long-suffering average citizen, both black and white, to stand up and speak out for restraint and self-imposed discipline. He has suffered undeserved abuse with commendable patience. But his suffering silence should now be broken. He should call the hand of those who are dividing the nation, who are setting brother against brother, race against race.

Fortunately, there are many people of both races who are quietly working to develop better understanding. They are doing this on a person to person basis, and through informal contacts in small groups. Many such relationships have been fostered within the framework of the Church. Such contacts throughout our communities should continue and be multiplied.

Grievances and misunderstandings should be brought out into the open, and should be dealt with positively. When injustice and inequities exist — and they do exist—they should be approached not with a view to casting accusations, but with a purpose of rectifying wrongs. We have come too far in the past fifteen years for people to risk the loss of good ground gained through reckless impatience and unbridled anger.

ALL EYES ON DALLAS

All Methodist eyes are now being focused upon Dallas, Texas, where the last General Conference of The Methodist Church and the Uniting Conference for the merger of our church with the Evangelical United Brethren Church will take place.

The conference will open on Sunday, April 21, and the final gavel is due to be brought down on May 4. Your editor is expecting to attend and to cover the conference for the North Carolina Christian Advocate. Our next several issues should contain much material about the conference, including interpretations and evaluations of its actions.

A list of the delegates from our North Carolina conferences is given on page 9. These persons and all of the delegates bear a heavy responsibility. Those who will be representing us are able, proven leaders among us. We can be assured that they will act with all due wisdom as they participate in the making of vital decisions.

For our part, we should all pray daily for them and for the entire conference, that the will of God for the new United Methodist Church may come about through all that is said and done in Dallas. We are thinking not merely about legislation to be enacted but about the spirit to be manifested. Let us pray that a spirit of unity and love may prevail; that all pettiness and partisanship may be laid aside. Let us pray that Jesus Christ may truly be lifted up, and that the United Methodist Church may be launched in spirit and in truth under His lordship.

Here and There

KEEP THOSE CHURCH RECORDS SAFE

A letter from Clarence W. Lewis, a member of Rehobeth Methodist Church near Greensboro, highlights the importance of safeguarding historical records and valuable church documents. Recently he launched into a determined effort to write a history of his church, which was organized around 1806. He met with one frustration after another, and never did find sufficient material to piece together a complete history.

He found that some pertinent records had been destroyed during the Civil War, but he also discovered that many irreplaceable documents had passed from existence as a result of fires. The valuable records so lost included quarterly conference minutes. He did manage to gather enough data to formulate a chronological roll of the pastors.

Mr. Lewis' admonition to "keep your records in a fireproof place" seems to be well taken, in the light of his experience.

•

COMMENDATION FOR A MAYOR

Public officials of our towns and cities are having a most difficult time these days. They bear the brunt of sniper fire from all directions. The recent build-up of tensions has increased the flow of criticism directed toward them.

The city of Greensboro has been one of the recent trouble spots. As of the present, its police and other public officials have conducted themselves in a commendably restrained way. There have been no reported true instances of "police brutality;" but the police have been subjected to "brutality," including the hospitalization of some with gunshot wounds.

When Mayor Carson Bain appeared before a recent meeting of the Greensboro Human Relations Commission, there followed a two hour frank and honest confrontation. Members of the commission were joined by a room full of citizens, eager to ask questions related to the city's handling of its recent disturbances. Why the National Guard? Why was a curfew imposed and when would it end?

The questioning moved on into the larger problems of job opportunities for the poor, policies governing promotion of Negroes in city government, and other problems of great concern to the Negro community. It became evident that many citizens were ill-informed about some of the problems presented. Also, it developed that wild rumors were a disturbing factor. For instance, it was stated that word was passing around in the Negro community that those citizens living in public housing who were arrested in connection with recent disorders would be evicted. This rumor was tagged as a complete fabrication.

The question arises as to who starts such rumors, and why. Is anything being done to trace them down to their source?

Mayor Carson Bain answered all questions with utmost courtesy, and met all critical remarks — some of which were rather heated—with quiet restraint. He frankly admitted that his city had some unmet problems, and that the city government was working to alleviate them. At the same time he offered plausible and forthright explanations for recent actions of his municipal administration.

We view it that such confrontations between citizens and representatives of their government are much to be desired. They establish healthy lines of communication, and dispel misunderstanding. They undercut the ill effects of misinformation and build up faith and confidence within the community. Mayor Bain's cooperative attitude and straightforward sincerity helped make the meeting constructive and meaningful. We should have more of them across our state and nation.

* * * *

There is nothing new in the space age to force an intelligent man to give up any essential affirmation of the Christian faith. We don't need to change our beliefs. We just need to live up to them.

Eugene Blake



TRI-SERVICE CEREMONY

Seldom does an Army officer have high-ranking members of the sister services as witnesses to his promotion. The exception is proved here, however, as Chaplain (now Lt. Colonel) Henry M. Pollock gets his brand new silver leaf insignia pinned on by his wife as Captain H. M. Cocowitch, USN, (left), commanding officer of the Duke University Naval ROTC unit, and Lt. Colonel James M. Stanley, commander of the Air Force ROTC at Duke, look on. Chaplain Pollock is a Duke alumnus who has returned to his alma mater for graduate work in the field of Asian religions. A member of the Western North Carolina Methodist Conference, he has been on active duty with the Army chaplains corps for eleven years, serving in various posts in the South and in Thailand and Germany. His father, Rev. Henry F. Pollock, is a retired minister who served numerous pastorates in the Goldsboro, Kinston, and New Bern districts of the North Carolina Conference of The Methodist Church.

Texts From Asbury's Journal

(Continued from page 3)

was little basis for a Methodist church and little enthusiasm for it until the days of the Great Revival of 1801-1802. So it is not surprising to find Methodism spreading up the Yadkin and across that direction to South Carolina rather than directly west below the Brushies.

From Herndon's Asbury did not go up the Yadkin and then up King's Creek—not and make it in 20 miles. In fact, it would have stretched his miles to far over 5,280 feet to have made it the way the highway now runs. But we have yet to know how Asbury judged his miles; so often they seem to be stretched. And in this case there is the possibility that he actually counted his miles from around the court house across the river from Herndon's or from around Moravian Falls, where Methodism shows up very early.

The next year, as Asbury retraced the route from farther over in Caldwell on the John's River, he himself questioned the accuracy of computed miles—riding from the present day Colletsville to the present day North Wilkesboro in what he says was forty computed miles, but actually more nearly fifty.

► *Issues and Opinions* ◄

Let's Set the Record Straight

A charge of misappropriation of funds by the World Division of the Methodist Board of Missions appeared in your pages, *Issues and Opinions*, in a letter from Mr. Edwin L. Jones, Sr., and also a very serious misstatement of fact of a $2 million unspent surplus. It was further stated that the Division is embarrassed by its riches because it can no longer send missionaries to China, Burma, etc., while it gets more and more money from World Service.

All the above is untrue, possibly due to errors in the news story Mr. Jones read. He uses this as a basis to recommend changes in Methodism. Let's all recognize that change is the order of the day, but recommendations should be made on the basis of fact and not fantasy or false accusations that do such serious damage. Bishop Kennedy recommends doing away with Boards and Board meetings (but not the Episcopacy since he has a personal stake there.) Dr. Outler recommends limitations on Episcopal appointive power, (but not on theological professors). Mr. Jones recommends the elimination of the Board of Christian Social Concerns and the World Division of the Board of Missions both of which he seems to have very little sympathy for. We are not against anyone's recommending changes in the church, but we think there should be great care used in statements and accusations given for support of these changes. Therefore, we are giving facts on the issues Mr Jones raised after confirming our own knowledge with a telephone call to the treasurer of the World Division of the Methodist Board of Missions. (Mr. Jones could have gotten this correct information by such a call.)

1. Untrue—"It has just been announced that it (the World Division of the Board of Missions) will give (invest?) to slum area people who can't qualify for any of the government's extremely liberal anti-poverty program, $3 million of Methodist money given for foreign missions. Money given sacrificially for one purpose and used for another purpose is certainly misappropriation."

This $3 million was voted by the full executive Committee of the Board of Missions. One million dollars each was to come from the National Division, the Woman's Division and the World Division. (Seemingly, two-thirds of this is all right since Mr. Jones gives a clear bill of health to the National Division and the Woman's Division.)

Secondly, these are not surplus funds. They are not even funds given to be given directly to missions, nor were they given by local churches! These are endowment and memorial funds which by law must be invested and the income from this money used for missions forever! The action of the Board was to invest this money at 5% interest, the prime rate of interest they get on any money. It should be pointed out again, the Board of Missions *cannot spend this money,* but must invest it and use the income from it for projects in missions designated by the donor.

It should be pointed out further that most of the administrative responsibilities relative to these loans will be primarily under the National Division of the Methodist Board of Missions for which Mr. Jones seems to have a high regard.

2. Untrue—"Give Away (Loan?)"—Mr. J. Henry Smith, president of Equitable Life Insurance Company, is chairman of this committee of 13 members of the Board of Missions to pass on and administer these loans. (No staff members are on this committee). Mr. Ben Bennett, secretary-treasurer to West Bend Power Company—one of the great power combines of the East, is also a member of this committee. This will, I believe, insure that these are bona fide loans that can be expected to be repaid. Two loans have been made to date. Bishop Newell S. Booth, of the Harrisburg area, requested $100,000 loan for a housing project in Pittsburgh. This was loaned at 5% and the repayment of this is guaranteed by the United States Government in its Public Housing Program and will be repaid as soon as the housing is completed. The second loan is for $10,000 to a cooperative grocery chain of two stores in order to get a third established in Harlem. This is an attempt to bring reasonable grocery prices into the Harlem ghetto area!

3. Untrue—"The World Division of the Board of Missions has $2 million in surplus funds." This is completely untrue. The World Division has in the last few months come out from under a half million dollar deficit in its missionary salaries from increasing the salaries of our missionaries around the world at the beginning of this quadrennium (1964). Our World Division increases the missionaries' salaries at the beginning of each new quadrennium to "catch up" with the inflation around the world. (What organization or business here in the United States increases salaries only once in four years in these days?) Missionaries recently having discontinued their mission service indicate one of the problems is lack of adequate salary and support for the education of their children. The World Division has found that it must have a 5% increase per year in its income if it barely "stands still" in keeping up with the inflation around the world. Yet, last year there was a decline in the income of the World Division from the church of about $400,000, thus, there was not only this $400,000 decline in missionary support but also an additional 5% decline due to the lower purchasing power of the dollar around the world!

We do have fewer missionaries in the field today, there is only 1300 compared to 2500 in 1923. This is due however *not the fields closing* to us but to lack of support by Methodists in giving their money and their young people for mission service. It has been clearly found that where churches give significantly to missions overseas, their young people volunteer for missionary service. If their parents cannot hear the call of God for mission service through giving, their children are likewise deaf to God's call!

Bishop William Martin, president of the World Division of the Board of Missions (1960-64) said, "We have had fields closed to us in recent years, it is true, however, I can document the fact that *for every door that has closed to us, two more doors have opened* in the mission field for the church around the world."

Methodists' failure to support missions is the reason for our having so few missionaries today. In 1923 Methodists gave $1.28 per member for missions overseas. In 1967, they gave only $1.25 per member even though personal income had increased probably five times in this period. Even proportionate giving out of our income to missions would have been $6.40 per member last year. More than that, the $1.25 we gave last year for missions overseas would probably have a purchasing power of only 25c or 30c compared to the $1.28 given in 1923.

Actually, in missionaries overseas, we have gone backwards to where we were in 1905. For then, less than half as many Methodists as we have today supported 1300 missionaries overseas. (This included all three branches of Methodism.)

It can be seen from the above that if Methodists simply gave proportionately to missions today what they gave in 1923, we would give $6.40 per member (not $1.25), and could have 5000 missionaries in the field today rather than the 1300 we have which sets us back to the year 1905.

This will, I hope, give the picture that the tragedy of our day is that the world is in its most critical need for the good news of Christ, and Christian faith in the fatherhood of God and the brotherhood of man, and that Methodists seem to have less and less of a Christian faith they are willing to recommend to the world through their giving of their money and of their young people. God must truly weep over the "Jerusalem" of Methodism today!

HORACE R. MCSWAIN
Statesville

(EDITOR'S NOTE: Dr. McSwain is executive secretary of the Board of Missions for the Western North Carolina Conference.)

★

Will the Methodist Church Compromise on Liquor?

It is very apparent, according to some meetings recently held, that there is being waged a systematic effort to break down The Methodist Church's traditional opposition to the use of alcoholic beverages. This is not the first time this has happened, but because there are those who believe in sobriety and who think the church would be betraying its own position, all such efforts have thus far failed to grip the attention and secure the support of the church at large.

We have respect for those who entertain these hurtful ideas, but we strongly disagree with their position. Perhaps they are sincere men who think they are called to lead in this direction, but in many cases

he church is paying them to lead in the opposite direction, and to strengthen the church's stand rather than to weaken or destroy it.

Abstinence has been the traditional position of The Methodist Church for many years, but unless our delegates to General Conference take a firm stand it may be that our church will be placed in the position of "opposing" abstinence, and therefore implying that we believe in and recommend drinking intoxicants. The proponents of this course try to clothe their proposition in language that is somewhat misleading. They say they want it to be "voluntary abstinence." Of course that is what it is already; man cannot be forced by the church to take any position, but the church should hold high standards before its membership and urge them to endeavor to live up to them.

Some of those active in this effort say they do not drink, but that they would not hesitate to do so if occasion should arise, for "it is not important." Some misleading and false statistics are given also. One layman guessed that 90 per cent of the members of his church indulge in drinking, and implied that this is probably true of all churches. This we do not believe is true. We happened to know it is not true in the church we serve. We feel that he let his enthusiasm for the cause he represented over-rule his judgment.

The statement was also made that if we fail to alter our position on drinking intoxicants we will soon find ourselves in the minority. Well, what of it? Remember Jesus belonged to a minority. If the church lowers its standards in order to gain favor with the worldly-minded, it will, and should, lose the respect of right-thinking people. What is the church for anyway? Is it to be just another organization following in the wake of those who have no conscience in matters of this kind, or is it to set the standards and inspire men to follow them?

Why is the church opposed to the use of alcoholic beverages as intoxicants? It is because it is interested in the individual and wants to preserve his character; it is interested in the home and wants to keep it from disintegrating; it is interested in the wives and children and wants them to have a wholesome and happy life; it is interested in the community and wants it to have a clean, sober, high-type citizenship.

Let us get away from the idea that we are compelled to drink whiskey in order not to embarrass our host or hostess. If they are worthy hosts they will respect our courage in refusing to indulge. If they are not that kind, then maybe they should be embarrassed. Anyway, it is better to embarrass the host than to embarrass the Lord, or to lose our soul. One drink could produce an alcoholic!

The liquor industry would be very glad for the church to lower its standards in this matter. It would appear that since many legislatures have been won over by the industry, it has now set its goal to capture the church also, and is using these people who advocate doing away with the word "abstinence" because they are gullible enough to be its victims, perhaps unconsciously, and are helping to promote the sale of its products. May we ask, to which as Christians, shall we give our allegiance —the church or the liquor industry? That is a question each individual must answer for himself and herself, but we feel those people who have been employed by the church, and whose salaries are paid out of church "benevolences" owe it to the hand that feeds them, if for no other reason, to support, rather than destroy the standards of the Christian church.

Another interesting observation in the meeting referred to is the fact that all speakers seemed to favor making drinking alcoholic beverages socially respectable for church people, ministers and laymen, with the exception of one doctor, who spoke of the tragic results that follow the use of alcohol. One speaker said "sobriety is not necessarily an evidence of mental health." Another suggested that "perhaps 20 some per cent of church people drink." But even if that were true, why should 80 per cent yield their convictions to 20 per cent? It occurs to us that the fact that we have this situation is a challenge to the church to redouble its efforts to change the 20 per cent, rather than "join them."

There appears an article in the General Church *Christian Advocate* for February 22, published in Nashville, Tenn., which every Methodist should read. It is by Bishop Everett W. Palmer. We should like to commend it to everyone interested in this question. When we read it we were so inspired that we got on our knees and thanked God that we have church leaders who believe something strongly, and who express it courageously. The last paragraph reads as follows:

> "Not alone on the basis of scientific evidence, but on that of moral law wherein each of us is held responsible before God for the well-being of our brethren, who can support moderation as a viable solution to the problem? As for me, both scientific facts and moral law require the practice of abstinence."

To which we say: "Amen!"

Rev. S. J. Starnes
Gibsonville

★

'Merged With' or 'Merged Into'

The North Carolina-Virginia Methodist Conference has passed into history. It merged with three predominantly white annual conferences; Western North Carolina, Virginia, and North Carolina. One would think that administrative segregation in North Carolina and Virginia Methodism has come to an end. As you will notice, I have said "merged with" and not "merged into."

As a delegate to that last conference, I noted with mixed feeling the episcopal leadership of the three predominantly white Annual Conferences involved in the merger. I sat a little stunned as one of these episcopal leaders could not pronounce a word which is highly offensive to Methodists of darker hue.

I sailed to the pinnacle of hope for our church when another one of these episcopal leaders set forth his plans for the immediate future. It is regrettable that those three episcopal leaders could not have stood shoulder-to-shoulder in announcing future plans for our church.

In these days of turmoil, in these times of stress, and in these days of decision, men of good will must stand shoulder-to-shoulder. It is not the question of black or white leadership, but, rather, the question of *Christian Leadership* for our church. It has been said that we are not ready for these changes, and I hasten to say we are not ready for His discipleship.

I should hope that we shall not have a *Central Jurisdiction* in any of our annual conferences.

I heard the expression "Welcome us as we shall welcome you." I think that both black and white Methodists need to return to the mercy seat before attempting any such welcoming.

It may have been the first time that some of the white Methodists ever saw a person "shout" as the sister displayed her emotions when one of the episcopal leaders took us back to the Holy City by way of Tears, Tragedy, and Triumph. If that person could have seen me close-up, he would have seen a tear partially repressed by a doctoral degree. Funny though, that same repressed tear appeared as another episcopal leader gave the account of Peck's Bad Boy on Campus finding himself and giving his life to Christ. Yes, we have much to learn from each other, but we shall have to be "merged into" rather than "merged with" each other. Not sympathy for each other but empathy.

Merger at the annual conference level means that local congregations retain their individual identity while adhering to policies established by voting delegates of that annual conference. While this is Church Law, according to the Discipline, it does pose an interesting meander for the politically minded.

The problem of rectifying is always much more difficult than controlling in a sane manner from the beginning. The Church must do what it believes is God's will for us and not our own, nor that of men.

Ross E. Townes, Chairman
Board of Trustees
Asbury Temple Meth. Church
Durham

✧ ✧ ✧

TRAFCO Presents Radio Program

The Word and Music is a radio script service for ministers and is a combination of recorded hymns, spirituals and contemporary music with comment on such subjects as the quest for identity, failure, marriage, maturity and the culturally deprived. The series provides inspiration and information to many persons that ministers are unable to reach in any other way. This weekly program is another service of The Television, Radio and Film Commission of The Methodist Church.

The Word and Music is broadcast over Station WETC, Wendell-Zebulon, at noon on Sunday by Rev. R. S. Brodie, pastor of The Zebulon Methodist Church. At 540 on the dial, Station WETC can be heard in most of the districts in the North Carolina Conference.

The United Methodist Church To Be Created on April 23

Two Protestant bodies, The Methodist Church and The Evangelical United Brethren Church (EUB), will join forces in Dallas, Texas, April 23 to create a new denomination — The United Methodist Church.

The special ceremony officially consummating the union will be one of the highlights of the Uniting Conference of the two groups to be held in Dallas Memorial Auditorium April 21 to May 4.

This marks the first instance of organic union of two of the 10 denominations that are participants in the Consultation on Church Union.

The new United Methodist Church will have more than 11 million members in the United States and Canada—10,289,000 from The Methodist Church and 745,000 from the EUB Church. In addition, there are nearly a million members overseas.

Methodists and EUBs share a common historical and spiritual heritage and hold the same basic doctrines, with similar ecclesiastical organizations. During the past several years, conversations under the authorization of their respective General Conferences have led to the Plan of Union, which was adopted Nov. 11, 1966, in Chicago at simultaneous General Conferences.

There will be some 420 EUB delegates and about 850 Methodist delegates seated at the Uniting Conference, chosen to represent annual (regional) conferences of the two denominations. Ratification of the Plan of Union by two-thirds of the members of these regional conferences was completed last June.

Basic business of the Uniting Conference includes the revision and perfecting of the organization and administration section of the Plan of Union, adopted in principle at Chicago. Numerous revisions are being suggested by the 48-member Joint Commission on Union.

In addition, individual church members and church groups of both bodies have the right to petition the conference for changes in the *Discipline* or book of law. Almost 2,900 such petitions had been received before the deadline for submitting such petitions.

All of these—the organization and administration section, revisions proposed by the Joint Commission, and the 2,900 petitions bearing on many issues—will be channeled through an appropriate one of the 14 legislative committees into which conference delegates will be divided. After being cleared by committee, petitions and proposed revisions will be brought to the floor for action in plenary sessions.

While much of the conference business will, of necessity, deal with organizational structure of the new church, it is expected that the delegates will also confront and deal with such world and national issues as the war in Vietnam, the urban crisis, racial tensions, church-government relations, and many other social concerns.



Bishop Donald H. Tippett
Pres., Meth. Council of Bishops



Bishop Reuben H. Mueller
Senior EUB Bishop



Dr. Albert C. Outler
To give address

Other issues confronting the new church include requests from some 25 overseas units asking for autonomy or permission to unite with other bodies in their country, resolutions urging a strong ecumenical stance and continued support of the Consultation on Church Union, the enlarging role of the laity, and proposals to eliminate the no-smoking rule imposed upon its clergy.

Elimination of racial segregation is an announced objective in the Plan of Union, and the Central (Negro) Jurisdiction is eliminated. However, a few remaining Negro annual conferences still exist in a dozen southern states. These will be grouped in appropriate geographical jurisdictions.

A target date of 1972 has been set for merger of these Negro conferences and overlapping white conferences. Several groups, including Methodists for Church Renewal and Black Methodists for Church Renewal, are calling for earlier abolition of segregated conferences, with 1972 as a mandatory deadline.

The plan provides for a Negro bishop to serve in each of the five regional jurisdictions but stipulates that he must administer an integrated area. (Such has been the situation for the past four years in two jurisdictions of The Methodist Church, where a Negro bishop has served in Iowa and another in New Jersey.)

Senior EUB Bishop Reuben H. Mueller of Indianapolis, Ind., has headed that church's Commission on Church Union, with the Rev. Dr. Paul A. Washburn of Dayton, Ohio, serving as its secretary. Bishop Lloyd C. Wicke of New York has headed the Methodist Ad Hoc Committee on EUB Union, and Charles C. Parlin, New York attorney, is its secretary. All of these leaders will have prominent roles in the order of worship for the service uniting the two churches on Tuesday, April 23, at 8:30 a.m.

Bishop Donald Harvey Tippett of San Francisco, president of the Methodist Council of Bishops, will preside at the service, and the Rev. Dr. Albert C. Outler, professor in Perkins School of Theology, Southern Methodist University, Dallas, will give the address.

Some of the other program highlights for the conference follow:

Saturday, April 20 — Registration and evening reception for conference dignitaries.

Sunday, April 21—Legislative committees will meet briefly at 7 p.m. to organize and elect officers. Communion service at 8 p.m. EUB Bishop Paul Milhouse of Kansas City, Mo., will be in charge of the service.

Monday, April 22—Separate meetings of the Methodist General Conference and the EUB General Conference. A major item of business at the EUB General Conference will be the election of a new bishop to replace Bishop Harold R. Heininger of Minneapolis, Minn., who earlier announced his plans for retirement. The new bishop will be assigned later to administer an area in the North Central Jurisdiction.

At 7:30 p.m., Bishop Lloyd C. Wicke of New York will deliver the Episcopal Address, a sort of "state of the church" address, signed by all the bishops.

Tuesday, April 23—First official session

of the Uniting Conference and service of unification at 8:30 a.m.

Wednesday, April 24—An evening program commemorating the centennial of Christian higher education among Negroes.

Friday, April 26—At 11:30 a.m. it is expected that an order of the day will be established for an address by an outstanding prelate of the Roman Catholic Church.

Saturday, April 27—Texas Night program at the Moody Coliseum, Southern Methodist University.

Sunday, April 28—An evening Festival of Christian Song under the direction of Professor Carlton R. Young of Perkins School of Theology, editor of the *Methodist Hymnal* and director of music for the Uniting Conference. Liturgist will be the Rev. Dr. Paul Eller of the Evangelical Theological Seminary, Naperville, Ill., and editor of the *EUB Hymnal.*

Wednesday, May 1—Dramatic presentation on "The Ecumenical Nature of the Church," sponsored by boards and agencies of the uniting denominations.

Bishops will take turns presiding at plenary sessions of the conference, with each morning opening with a worship service. Bishop James S. Thomas of Des Moines, Iowa, has charge of planning and directing these services.

Each week-day afternoon at 4 o'clock there will be a service of worship and preaching in the First Methodist Church in downtown Dallas. The Rev. Dr. Irving L. Smith of Stillwater, Okla., is in general charge of arrangements for these services.

A major item on the agenda of the conference will be the adoption of a quadrennial program for 1968-72. Bishop James K. Mathews of Boston is chairman of the Coordinating Council, which is bringing forward a proposed program on behalf of the bishops and various agencies of the church.

Adoption of a budget for the on-going work of the denomination and any special appeals authorized by the conference will also be under consideration.

Considerable interest centers around the proposed Program Council, which would combine with the present EUB Program Council concept a cluster of Methodist agencies, including the Coordinating Council, the Commission on Promotion and Cultivation, the Television, Radio and Film Commission, Interboard Commission on the Local Church and the Research Department of the Council on World Service and Finance.

There would be created in each local church a new mandatory "Council of Ministries" to consider, develop and correlate proposals for the church's strategy for mission.

A report on the ministry will bring up the question of whether there should be one order of the clergy or two and the possibility of a new type of lay deacon relationship. There are strong differences of opinion as to whether or not the no smoking rule for ministers should be changed.

Anticipating that it will not be possible to complete all necessary reorganization during the Uniting Conference, the Joint Commission on Union is proposing the creation of four special commissions to spend the next four years working on issues. These commissions would be assigned to update the church's creedal statement, revise its statement of social principles, deal with general church organization, and continue to study the structure of Methodism overseas.

General boards and agencies of The Methodist Church are located in New York, Nashville, Washington, D.C. and Evanston, Ill. The headquarters of the EUB Church is in Dayton, Ohio. The plan calls for continuing all of these centers, but cognate units of the two denominations will be merged and there will be some shifting of board offices and staff personnel from city to city.

The Rev. Dr. J. Otis Young, Park Ridge, Ill., an associate publisher of The Methodist Publishing House, is chairman of the Commisson on Entertainment and Program, which has charge of all arrangements for the conference.

DELEGATES TO THE GENERAL CONFERENCE

NORTH CAROLINA-VIRGINIA CONFERENCE

Clerical	Lay
JOSEPH B. BETHEA	C. M. WINCHESTER

NORTH CAROLINA CONFERENCE

Clerical	Lay
NICHOLAS W. GRANT	ROY L. TURNAGE
CECIL W. ROBBINS	J. NELSON GIBSON, JR.
WILLIAM M. HOWARD, JR.	WALTER ANDERSON
CHANCIE D. BARCLIFT	L. STACY WEAVER
HENRY G. RUARK	LEO W. JENKINS
LEON RUSSELL	MRS. SAM A. DUNN
ROBERT E. CUSHMAN	ARNOLD K. KING
CLARENCE P. MORRIS	PAUL HARDIN, III

WESTERN NORTH CAROLINA CONFERENCE

Clerical	Lay
CHARLES D. WHITE	ROBERT M. SMITH
J. CLAY MADISON	GORDON L. GOODSON
ROBERT G. TUTTLE	TOM M. LITTLE
R. HERMAN NICHOLSON	RALPH STOCKTON
CECIL L. HECKARD	HUGH MASSIE
P. L. SHORE, JR.	M. T. LAMBETH
J. A. LINDSEY	C. W. PHILLIPS
WILSON O. WELDON	MRS. L. E. BARNHARDT
CHARLES E. SHANNON	J. F. SCOTT
H. L. CREECH, JR.	EDWIN L. JONES, SR.
E. K. McLARTY, JR.	E. M. DUDLEY

After Easter —What?

We have just experienced the self-examination and soul-searching of Lent followed by the Easter experience . . . the fellowship and confession of The Last Supper, the agony of Christ's last hours on the cross, and finally the triumph and joy of the Resurrection. But after Easter, what? We have tried to see our many faults, have remembered the death and passion of our Lord, and have rejoiced to know "The Lord is Risen." Now we must take our faith and our Christian belief that Jesus really does live and reflect it in our lives. No more doubts, no more fears, no more uncertainty.

He *lives* and because He lives, we too, shall live. Remember the lovely solo in Handel's *The Messiah*, "I Know That My Redeemer Liveth." There is no room for doubt or hesitation here. "I Know" the soloist says it over and over, "I Know." Do we know? Christ has said "Go ye into all the world and lo, I am with you alway." How real is Jesus to us, in our lives? Do we feel His presence, listen for His voice, live fearlessly for Him? Are we more a member of Trinity Methodist Church in Jacksonville, N. C., than we are a Christian?

Nineteen centuries ago the "faithful eleven" were commissioned to "Go and Preach." Their response changed the world for all time to come. The power of God was upon them. This was no weeping, discouraged, "sheep without a shepherd" group. Their hearts were on fire with His gospel, their hands and feet quick to carry His message, their tongues never tired of telling the story of His love, and many willingly died martyr's deaths because of their total commitment to the Christ and the way of life He had taught them.

Today we have the same message, the same promise. What will be our response? Now that the Easter glory is past, what? Will that glory remain in your life and mine? Will it make us better Christians, more willing to love our fellowmen and let God's will be done in our lives? There is no other way. Anything less makes Easter just another date on the calendar, instead of the supreme sacrifice of a loving God who made death only a doorway to Eternal Life and brought hope for a better world to all mankind. Vincent G. Burns has said, "God lives in human hearts, in thine, in mine; We are the vessels of a life divine. And every human breast a holy shrine."

How about you and me? For us, "After Easter, what?"

CAROL BESSENT HAYMAN
Jacksonville



A smile costs nothing but gives much. It enriches those who receive it without making poorer those who give it. It takes but a moment, but the memory of it sometimes lasts forever. No one is so rich or mighty that he can get along without it.

N. C. - Virginia Conference Announces Appointments

Below is listed the official ministerial appointments of the N. C.-Virginia Annual Conference. With the reading of these appointments at the conclusion of the annual meeting, held at Bennett College, Greensboro, March 26-28, the conference as such passed out of existence, and its churches and organizations were merged into one or another of three conferences, the North Carolina, the Western North Carolina, and the Virginia.

This revised list and authorization for its publication was received last Wednesday.

CENTRAL DISTRICT

(These fall in the bounds of the Western North Carolina Conference)
( ) Indicates Supply Pastor

District Superintendent, James C. Peters
Asheboro-Mitchell (Belvin Jessup
Bass Chapel-Raleigh Cross Road J. W. Jones
Brown Summit (Arthur Hall)
Collins Grove-Holmes Grove—(John A. Gray)
Empire Charge (G. L. Warren)
Glenola-Liberty (Otis Withers)
Browning Chapel (Greensboro)—(Andrew Brown)
Mount Tabor (Greensboro) (G. M. Phelps)
Saint Matthews (Greensboro)—Joseph B. Bethea
Union Memorial and
Celia Phelps (Greensboro) James W. Ferree
Warren Street-Mt. Carmel (Greensboro) -J. B. Jowers
Brooks Memorial (High Point)—D. S. Harkness
Saint Mark (High Point)—Liston Sellers
Laughlin Memorial-Summerfield -(Walter N. Johnson)
Leaksville -H. A. Smith
Lexington-Chestnut Grove
Brooks Temple Kenneth McNeil
Madison Charge—(David Dunlap)
Mt. Airy-Pilot Mtn.-Advance (P. G. Carter)
Mt. Zion-Zion Hill—(I. C. Spinks)
New Goshen Eugene Black
Piney Grove (Mrs. Sophia East)
Ramseur Circuit—C. E. Dungee
Reidsville-Wenworth—Cecil Marcellus
Red Bank-Rural Hall -(Buford Miller)
Sadelia-Randleman-St. Peters -(W. T. Rankins)
Saint John-Hoover Chapel—Glenn A. Brooks
Trinity—W. T. Brown
Wesley Chapel-Chapel Hill (Willie Napper)
Saint Andrews-Oak Grove (W.-S.)
Walnut Cove—L. M. Mayfield
Saint Home-Kernersville (W-S) -Avery E. Robinson
Saint Paul (W-S) James W. Gwyn
Asheville— James T. Jones
Charlotte—J. E. McCallum
Elkin-Jonesville -W. R. Royster
Gastonia-Bessemer City To be supplied
Hickory Conover—J. J. Patterson
Hintons Chapel (Marion W. Walton)
Kings Mountain Charge T. A. Powell
Lenoir-Harpertown—M. S. Laughlin
Lowesville Ct. -R. H. McDowell
Marion Ct. (J. M. McLean)
Mt. Holly -(Johnny G. Boyd)
Mooresville Ct.—A. W. Stowe
Newton Ct. O. W. Burwick
Shelby Philadelphia Marshall McCallum
Stanley-Hunters—C. W. Jenkins
Statesville, St. Home, Boone -C. W. Bailey
Granite Falls and Beaver Creek (J. B. Dula)

EASTERN DISTRICT

(These fall in the bounds of the North Carolina Conference)
( ) Indicates Supply Pastor

District Superintendent, James H. McCallum
Cool Springs—J. F. Sawyer
Durham Kenneth Frazier
Fayetteville E. G. Hinton
Goldsboro (Benton Hill)
Hamlet Philadelphia -C. E. Strickland
Hotfman E. J. Jones
Laurinburg Circuit S. L. Townsend
Lumberton-New Zion—W. P. Cole
Maxton O. M. Graham
Oxford Circuit (T. V. Carter)
Raleigh S. T. Gillespie
Red Springs Circuit (J. F. McEachin)
Red Springs-Pembroke W. F. Elliott
Rowland Circuit-Bolton J. W. Gamble
Sanford Circuit To be supplied
Union Parish (I. A. Friend)
Walls Chapel-Mount Zion (J. O. Smith)
Wilmington—J. H. Shiver

VIRGINIA DISTRICT

(These fall in the bounds of the Virginia Conference)
( ) Indicates Supply Pastor

District Superintendent, David DeBerry
Alexandria: Roberts Memorial -Samuel E. NeSmith
Alexandria: Woodlawn—Douglas E. Moore
Arlington—Wilbert Talley
Christiansburg—(Stewart E. Black)
Edwardsville—J. David Kelly
Falls Church—Joseph F. Haskins
Hamilton-Leesburg—Lenneau H. Davis
Harrisonburg-Bridgewater —(Richard A. Bell
Horntown—(Howard F. Barclay)
Leemont—Thaddeus H. Williams
Leesville—(William I. Johnson)
Lexington-Beuna Vista-Covington Carl W. Renick
Lynchburg-Bedford—Terry J. Burley
Middleburg (Fredrick D. Hobbs)
Norfolk-Pleasant Ridge—Godfrey L. Tate
Penhook-Boones Mill -To be supplied
Pittsville—(George W. Fowler)
Purcellville—Otis L. Jasper
Richmond: Asbury—James M. Pannell
Richmond: Wesley Memorial—John W. Curry, Jr.
Roanoke-Salem-Buchanan—Lonnie J. Thomas
Staunton-Grottoes Rawle S. Porte
Wachapreague—Japheth F. A. Kerr
Waynesboro -Joseph A. Carter
West Staunton (Walter Hurd)
Winchester—(Moses L. Prather)
Withams—(Hori W. Spencer)
Woodstock-Strasburg -(Richard W. Hall, III)

SPECIAL APPOINTMENTS

Director of Wesley Foundation, A. & T. State University (Q. C. Trinity, C. Dist.)—W. T. Brown
Chaplain, Veteran's Hospital, Columbia, S. C. (Q. C. Rhine Memorial, E. Dist.)—Miles Murphy
Chaplain, McGuire Hospital, Richmond, Va. (Q. C. Wesley Memorial, Va. Dist.)—John C. Barr
Chaplain, S. C. Dept. of Correction, Columbia, S. C. (Q. C. St. Luke, C. Dist.)—Charles Tyson
Director of Religious Life, Bennett College (Q. C. Union Memorial, C. Dist.)—Peter E. A. Adoo
Deaconess (Q. C. Berry Temple, C. Dist.)—
Miss Winfred Wrisley
Deaconess (Q. C. Berry Temple, C. Dist.)—
Miss Ruth Walter
Deaconess (Q. C. Berry Temple, C. Dist.)—
Miss Carolyn Sweers
Appointed to attend school (Q. C. Arlington, Va. Dist.)—Charles Wendale Beane

ON A WIDE CIRCUIT

By W. W. Reid

Program for the Dedication of Hymnals

Leader: From earliest days in the Christian Church—and still earlier in the Jewish temple—song, and hymn, and praise, and sacred melody were employed in man's worship, and adoration, and supplication of Almighty God. Music springs naturally from the human spirit in contemplation and worship of the Creator and the Sustainer of all life.

The early church sang principally the Psalms of David. When these were not always able to express man's thoughts and emotions, hymns and poems in modern meters were added; and melodies in modern tempo, as well as the great musical compositions of succeeding generations, became vehicles of praise and thanksgiving. Today our hymnals include the great texts and the great musical compositions of twenty centuries.

Methodists were from their beginning known as a singing people. The Wesleys and their contemporaries and followers added many hymns and tunes to the riches available to choirs and congregations. Many who could not read could be taught through songs. It is said that more people have probably obtained their basic Christian beliefs from hymns than from all other methods of religious instruction. If this is so, it is highly important that the hymns we sing reflect our deepest convictions and the truths of our faith.

Through successive editions of the *Methodist Hymnal,* literary and musical leaders have sought to give the church material, drawn from many sources, best suited for the enrichment of both our spiritual and our intellectual lives. It is believed that this *Hymnal* which we gratefully receive and solemnly dedicate this day, will enrich our lives and those of our children as we use its material individually, at home, in the congregation, and in the choir.

The Dedication

Leader: For the voicing of words and music, old and new, through which we worship and praise God, the Father Everlasting, the Creator and Sustainer of all life in the Universe, and the life of each one of us,

People: We dedicate this hymnal.

L. For inspired words and music through which we may receive and express the love that Christ Jesus has for each of us, the teachings and example he gave and gives of sacrificial service to others, for men's experience of the truth of his promise that he will be with us in all our needs to the end of time,

P. We dedicate this hymnal.

L. For the words and music of hope and encouragement, of strength and of assurance whispered to men by the Holy Spirit and written here for their help in time of need,

P. We dedicate this hymnal.

L. For the encouragement to be had from the experiences of men through all the ages who have met the Savior and lived in the glow of his Light and Love—men who have sung of their Encounter for the edification of their fellowmen,

P. We dedicate this hymnal.

L. That we may learn from the Holy Scriptures and from godly men those lessons and insights culled through meditation on spiritual principles and here expressed in poetry and music,

P. We dedicate this hymnal.

L. For the widening of our vision of the Christian church, of the places and causes to which each of us is called, and for knowledge of how to answer when comes the call, "I need you," or "I need you to get ready for service,"

P. We dedicate this hymnal.

Leader and People: Dear Father: Thou hast inspired men to pour out their praise and sacrifice and service in behalf of thy Creation and the cause for which thy Son, Jesus Christ, came to Earth. In the pages of this *Hymnal* men of all races, and nations, and creeds have poured forth their praise and adoration, their deepest feelings in both hymn and music. May our use of their words and their tunes inspire us to better living, better service of our fellows, better loving of thee through our lives and ministry. Give us each a song of hope, of courage, of faith, of gratitude. We thank thee for this *Hymnal.* May it help enrich our lives and lead us toward the goals thou hast set for us. *Amen.*

Art and Stained Glass Company
Complete Church Window Service
1000 Tryon Ave., High Point, N. C. 27260
Phone 883-0516

Among Our Colleges

SCARRITT LIBRARY OPENED

The new $885,000 Scarritt College library opened for students of the University Center on April 1.

Scarritt's contribution to the Vanderbilt, George Peabody, Scarritt Joint University Libraries system, the library was built by the gift of some 1,640,000 Methodist women representing 36,000 local Woman's Society of Christian Service and Wesleyan Service Guild organizations.

Constructed by J. A. Jones Construction Co. of Charlotte, the architects for the gothic style, crab orchard stone library were Godwin and Beckett, Inc., of Atlanta.

The building will be dedicated May 31 as part of Scarritt's commencement activities which conclude the 75th anniversary year of the college.



BOARD OF COLLEGE VISITORS

Methodist College senior Eddie Barber, front row, right, directs a campus tour for members of the Board of College Visitors of the N. C. Conference March 26 when the board made its annual visit. From left to right are Rev. K. R. Wheeler, vice chairman of the board and pastor of the Davis Street Methodist Church, Burlington; the Rev. J. K. Ormond, chairman of the board and pastor of Garner Methodist Church, Garner; Eddie Barber, president, Student Government Association. Row two: Rosemary Lands, president, Methodist Student Movement; Davis Bradley, president, Monogram Club, Ken Murray, editor, campus newspaper. Row three: Linda Perryman, president, Garber Hall; Wayne Blake, president, Sanford Hall; Georgena Clayton, president, Weaver Hall. Row four: William Billings, editor, college yearbook; Tom Herndon, president, college chorus; Micky Stevens, president, Cumberland Hall; and Milo McBryde, president, senior class. The group is gathered in front of the Fine Arts-Auditorium Build ing, soon to be completed.

KRAFT TO VISIT GC

A voice familiar to the millions who listened in on this country's space flights will be heard on the campus of Greensboro College today.

Christopher Columbus Kraft, Jr., assistant director in charge of flight operations at NASA's Manned Spacecraft Center in Houston, Texas, will speak at the annual Four Hundred dinner meeting at the college.

W. C. Boren, III, of Greensboro is president of the organization composed of GC benefactors.

HATFIELD AT DUKE

U. S. Senator Mark O. Hatfield, the Oregon Republican who was among the first to oppose U.S. policy in Vietnam, spoke at Duke University on April 9.

He participated in a campus seminar at 3:30 p.m., with a major address given at 7:30 p.m. in Page Auditorium. The address was open to the public.

SCARRITT AD IN *TIME*

Scarritt College, Nashville, Tenn., was given free, a full page advertisement in the March 29 issue of *Time* magazine.

Published in the southeastern regional edition, the ad was one of a limited number selected from competing colleges and universities by *Time* to promote higher education.

Scarritt's ad stressed the need for preparing professionally qualified people for church and community-related vocations at home and abroad to help "close the door on war, poverty, prejudice and ignorance."

GC STUDENTS GIVEN GRANT

Eighteen students at Greensboro College, one of seven institutions in North Carolina accredited by the Department of Public Instruction to prepare teachers of the mentally retarded, are receiving a total of $15,300 for the 1967-68 academic year under a state scholarship-loan program.

A student, to be eligible for the scholarship-loan, must be a resident of North Carolina working toward certification in mental retardation and agreeing to teach the mentally retarded in the state. Each year of teaching cancels a year of the scholarship-loan.

LOUISBURG RECEIVES LIGHTS

Twenty-one lighting instruments valued at more than $1,000 were the gift delivered to the Louisburg College theatre by WRAL-TV Floor Manager and Director, Van Sharpe.

When lamped and installed, the instruments are expected to increase the college theatre's lighting flexibility by about fifty per cent. When eventually matched with control facility, they will have the effect of doubling the theatre's lighting capacity.

The incandescent lighting instruments became available through WRAL-TV's recent shift to full color broadcasting. Half of the station's lights for black-and-white were given to the Louisburg College, and the other half will go to East Carolina University.

ALLEN ATTENDS INSTITUTE

W. Lawson Allen, director of development at High Point College, was one of 32 executives from educational and religious institutions and organizations all over the country who attended a special three-day institute on Financial Development in Memphis, Tenn., April 9-11.

What Do The Birds Say?

A million happy birds cheerfully singing in spring
Cause me to ask, What do the birds say when they sing?
Well, they may not have words to say, but I know they have a song;
And they sing it every morning, and sometimes all the day long—
A song of real happiness it is, while many humans are complaining—
A song in the lovely sunshine, and often when it is raining.

ERNEST C. DURHAM
Raleigh

OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

NEEDED DIRECTOR of Religious Education. Would consider either sex. Church of 1400 members. Unlimited opportunity. Pleasant working conditions with all aids supplied. Write Rev. A. J. Cox, c/o First Methodist Church, Asheboro, North Carolina 27203.

GROUP CAMPING FACILITIES—Off Blue Ridge Parkway near Mt. Mitchell. For small groups, during summer only. Low rates, good facilities, beautiful setting, cool climate. Write Arthur Morgan School, Burnsville, N. C. 28714 or phone 704-675-4262.

Woman's Activities

W. N. C. CONFERENCE

Mrs. John C. Wright

EVALUATION REPORTS DUE MAY 1

May 1 is the date set for all local societies to fill out evaluation reports of work that has been done during the preceding six months. Standard report blanks have been sent to each society by Service Center, Cincinnati, Ohio.

Eight officers of the Woman's Society are asked to fill out these forms. In some districts, a simplified type of reporting has been worked out, and a single composite report is given by the president of the society, after she has had a planning session of the executive committee.

Evaluation reports are the only source of information that a district officers has of what has been done in a local society. The district officers compile their reports into a larger report for the conference officer, who, in turn, fills out a report for her whole conference. This information reaches a national level and the Woman's Division of the Board of Missions may thus be able to get a picture of what Methodist women are thinking and doing.

It is most essential that every local society have a part in the national picture by sending its evaluation reports on time.

VIRGINIA MILLER AT CHEROKEE

Miss Virginia Miller, formerly of Franklin, is now the Church and Community Worker at the Cherokee Methodist Center. She assumed her duties there on January 1.

Miss Miller has had previous assignments as a Church and Community Worker in Lee County, Va., in Avery County and in Macon County in the Western North Carolina Conference. Last year she was on leave from Church and Community Work while she served as co-ordinator for the adult education programs of the Community Action Program in Macon County.

She is a native of Jonesboro, Tenn. and was graduated from Emory and Henry College, Emory, Va. She has done graduate work at Scarritt College in Nashville, Tenn. She is a deaconess in The Methodist Church and is under the appointment of the National Division of the Board of Missions.

MARION DISTRICT EXECUTIVE MEET

Three new officers were welcomed by the executive committee of the Marion District Woman's Society held on March 2 at the Community House in Marion. They are Mrs. Lucy Norman of Morganton, subdistrict chairman for Burke County; Mrs. Charles Rudisill of Drexel, member of the district Committee on Nominations; and Mrs. Connie Williams.

Mrs. J. H. Randall, treasurer, reported that the district had paid $4,160 on its pledge. Mrs. Joe Benson, secretary Christian Social Relations, spoke on a workshop, "Great Decisions 1968." Mrs. James Laughlin, secretary Spiritual Life Cultivation, presented a meditation on, "Patterns."



Virginia Miller

Mrs. G. Kimball Miller, president, told of the Southeastern Jurisdiction Woman's Society meeting in Birmingham, Ala.

NORTH WILKESBORO EXECUTIVE MEET

Mrs. John W. White, president of the North Wilkesboro District Woman's Society, summarized the work in her district at a recent meeting of the Executive Committee in North Wilkesboro. She emphasized the importance of accurate reporting by all officers.

The committee voted to send a gift of $100 to Brooks-Howell Home, Asheville, to be used to purchase large print books for the library. A check for this amount had been sent to the committee to choose a project to which it should be given.

Mrs. Max Dixon, Boone, told of the district's "Day on Campus" at Appalachian State University. Mrs. G. M. Kirkpatrick, Taylorsville, described a workshop held for Alexander County Methodist churches. Mrs. W. F. Gaddy, secretary Spiritual Life Cultivation, presented the closing meditation.

SALISBURY DISTRICT EXECUTIVE MEET

A contemporary service of worship was presented at the meeting of the Salisbury District Executive Committee this month at First Methodist Church, Salisbury. Mrs. Ray Simpson, Jr., president, Mrs. John DeMarcus, vice president, and Mrs. Tom Harrell, treasurer, took part in the presentation.

Mrs. Simpson gave a resume of the changes to be expected during the coming months in the organization of Methodist women's work. Mrs. Harrell reported that $16,672 had been paid on the district's $24,000 pledge to missions.

Plans were made to send a delegation to a Training Session in Statesville, so that this team might plan the Annual District Meeting.

1968 LOVE OFFERING

The love offering to be given at the Annual Meeting of the Woman's Society of Christian Service of the Western North Carolina Conference will be given to Robincroft Home for Retired Missionaries and Deaconesses in Pasadena, California.

The announcement was made recently by Mrs. E. D. Chandler, Asheville, Conference treasurer.

★

N. C. CONFERENCE

Mrs. H. W. Doub

GOLDSBORO DISTRICT

The Goldsboro District Annual Meeting was held on April 2 at ten a.m. at Daniels Memorial Church, Goldsboro, Mrs. E. C. Thompson, presiding. Following Mrs. Thompson's opening remarks, the Rev. W. E. Tisdale, pastor of the host church, led the devotional and prayer.

Mrs. W. E. Tisdale rendered a lovely solo, "The Holy City."

Mrs. Cecil Pate, secretary of Spiritual Life Cultivation, led a Memorial Service for the deceased members of each local society.

The women were given a warm welcome to Daniels Memorial by the local president, Mrs. G. B. Smith.

Miss Bernice Ballance, Church and Community Worker of the Goldsboro District, gave a most interesting report of her work.

Mrs. Harold Mann, Conference treasurer, and Mrs. Hubert Davis gave an interesting program on the theme of the meeting "Renewed and Sent Forth."

Mrs. L. E. Mayo, district treasurer, led the pledge service, with the five subdistrict leaders assisting.

A Special Life Membership was presented to Mrs. J. S. Howard, of Salemburg, the Clinton subdistrict leader. Miss Bernice Ballance made the presentation.

The Installation Service for the new officers was led by the Rev. Mr. Tisdale, who also gave the benediction. A dutch luncheon was served in the Fellowship Hall.

Mrs. A. M. Benton
Chm., Public Relations

NEW BERN DISTRICT

First Methodist Church, Morehead City, was hostess to the spring meeting of the New Bern District Woman's Society on April 2. Mrs. J. H. Ipoch, president, presided over the day's activities. The theme for the meeting was "Renewed and Sent Forth."

Mrs. Harold Leatherman gave the In-

vocation, and Rev. J. L. Peterson led the devotional.

Mrs. Clyde Burr brought greetings, and Mrs. Robert Montague gave a beautiful message in song, "It Took A Miracle."

A report of the Annual Meeting was given by Mrs. Burr, local president, and a report of the Jurisdiction Meeting was given by Mrs. M. F. Koehler.

The pledge service was led by Mrs O. G. Richardson, district treasurer, assisted by the subdistrict leaders. The district pledged the amount of $12,000 to missions.

Mrs. J. L. Smith, chairman of Committee on Nominations, gave her report, and the installation of new officers was led by the Rev. R. Grady Dawson.

Special Life Membership pins were presented to the following retiring officers who have served so long and so well: Mrs. Irving Cook, Mrs. J. L. Peterson, Mrs. Leon Williams, Mrs. M. S. Ampacher, Mrs. Foster Reynolds, Mrs. O. G. Richardson and Mrs. J. L. Smith.

Mrs. Irving Cook, vice-president, introduced the guest speaker, Mr. Chandra Immanuel, from Madras, India. His message, "The Total Christian" was very forceful and challenging.

The invitation of Trinity Church, Jacksonville, was accepted for the next meeting. A Memorial Service was led by Mrs. M. S Amspacher, recalling the many fine years of service the deceased members of the past year had rendered.

The benediction and grace was given by Rev. Mr. Dawson, after which a lovely luncheon was served.

Mrs. J. L. Smith
Chm., Public Relations

Editor's Note: The many friends of Mrs J. L. Smith will be interested to know that she and her husband are celebrating their Golden Wedding Anniversary on May 19, and will be glad for any one to visit them on that day. Mrs. Smith has served in so many ways and different offices in her church and the district. She has been such a help to us in Public Relations for the past four years, and we want to thank her through this page for her fine spirit and loyal cooperation. We sincerely wish for her and her husband many more wonderful years together.

IN MEMORIAM

MRS. SUE COLWELL BORDEAUX

Mrs. Sue Colwell Bordeaux passed away on January 29, 1968, at the age of 66. She had always made her home in Pender County and in Burgaw, where she was a member of the Burgaw Methodist Church and the WSCS.

Mrs. Bordeaux is survived by five daughters, Mrs. Eloise B. Frasier, Mrs. Marie B. Ferrell, Mrs. Margie B. Highsmith, all of Burgaw, Mrs. DeLisle Stoeckel of Miami, Florida, and Miss Jean Bordeaux of Durham. A brother, Harry C. Colwell of Laurel, Maryland, also survives.

Funeral services were conducted at the Burgaw Methodist Church and interment was in the Burgaw Cemetery.

Submitted by
Mrs. Eloise B. Frasier

• CALENDAR OF COMING EVENTS •

Note: If any of the meeting dates or places are in error, please inform the Advocate immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

Apr. 21-May 4: Uniting Conference, The Methodist Church, Dallas Civic Center, Dallas, Texas
Apr. 21-23: Assembly of Church Women United, Charlotte
Apr. 23-24: Thirty-first Annual Meeting, N. C. Council of Churches, Charlotte
June 6- 7: General Board, National Council of Churches, New York, N.Y.
June 11-13: Symposium on Medicine and Religion, Chapel Hill
June 14-16: Fourteenth Annual Southeastern World Affairs Institute, Blue Ridge Assembly, Black Mountain
July 23 : National Association of Methodist Two-year Colleges, Nashville, Tenn.
July 24-28: Southeastern Jurisdictional Conference, Lake Junaluska

NORTH CAROLINA CONFERENCE

Apr. 23 : Vacation Church School Institute
Apr. 24 : Vacation Church School Institute
Apr. 25 : Vacation Church School Institute
Apr. 25 : Pembroke Coordinating Comm., Charcoal House Restaurant, Pembroke, 12:30 p.m.
Apr. 26 : Vacation Church School Institute
Apr. 26-28: Convocation of Adult Workers with Young, Camp Don-Lee
Apr. 27 : Cabinet Meeting
May 1 : Methodist College Board of Trustees Annual Meeting
May 3- 5: Convocation of Adult Workers with Youth, Camp Chestnut Ridge
May 9-10: Church and Community Seminar, N. C. State University, Raleigh
May 10 : Louisburg College Board of Trustees
May 13-15: Cabinet Meeting
May 17 : N. C. Wesleyan College Board of Trustees Annual Meeting
May 26 : Methodist College Baccalaureate Sermon, 11 a.m.
May 27 : Methodist College Graduating Exercises, 10:30 a.m.
May 27-28: District Sec. of Commission on Town and Country Work, Spring Retreat
May 28-30: Cabinet Meeting

WESTERN NORTH CAROLINA CONFERENCE

Apr. 18 : High Point District Conference on Christian Education, High Point, Wesley Memorial, 7:15 p.m.
Apr. 18 : Asheville District WSCS, Asheville, Trinity, 10 a.m.
Apr. 20 : Marion District WSCS, Spruce Pine Methodist Church, 10 a.m.
Apr. 22 : Winston-Salem District Conference on Education, Winston-Salem, Centenary Church, 7:15 p.m.
Apr. 22-23: Retreat for Candidates for Admission into Full Connection, Statesville
Apr. 23 : Greensboro District Conference on Christian Education, Greensboro, Christ Church, 7:15 p.m.
Apr. 23 : Albemarle District WSCS Annual Meeting, Albemarle, Main St. Church
Apr. 23 : N. Wilkesboro District WSCS, Wilkesboro Methodist Church, 10 a.m.
Apr. 24 : Thomasville District, WSCS, Thomasville, First, 10 a.m.
Apr. 24 : Winston-Salem District WSCS, Winston-Salem, Mount Tabor, 10 a.m.
Apr. 24-25: Meeting of Board of Ministerial Training and Qualifications, Statesville
Apr. 25 : Greensboro District WSCS Annual Meeting, Rehobeth Church, 10 a.m.
Apr. 25 : Marion District Conference on Christian Education, Morganton, First Church, 7:15 p.m.
Apr. 26 : Statesville District Conference on Christian Education, Hickory, First Church, 7:15 p.m.
Apr. 26-27: Christian Vocations Testing and Guidance Clinic, Greensboro College
Apr. 28 : Salisbury District Conference on Christian Education, Kannapolis, Trinity Church, 2:45 p.m.
Apr. 29 : Asheville Dist. Conference on Christian Education, Asheville, Central, 7:15
Apr. 30 : Albemarle District Conference on Christian Education, Monroe, Central Church, 7:15 p.m.
May 1 : Charlotte District WSCS, Charlotte, Hawthorne Lane, 10 a.m.
May 1 : Waynesville District Conference on Christian Education, Sylva, First, 7:15
May 2 : Charlotte Dist. Conference on Christian Ed,. Charlotte, Providence, 7:30
May 3 : Waynesville District WSCS, Hayesville, Hinton Rural Life Center, 10 a.m.
May 5 : N. Wilkesboro District Conference on Christian Education, N. Wilkesboro First, 2:45
May 6 : Gastonia District Conference on Christian Education, Gastonia, First, 7:15
May 9 : Gastonia District WSCS, Shelby, Aldersgate, 10 a.m.
May 14 : High Point District WSCS, High Point, Wesley Memorial, 10 a.m.
May 14 : Salisbury District WSCS, Salisbury, First, 10 a.m.
May 21 : Greensboro District Pre-Conference Caucus of Delegates, Greensboro, Centenary, 7:30 p.m.



MRS. CATHRINE VICK

Dear Girls and Boys:

The writer of the book of Luke says, "And he came to Nazareth, where he had been brought up; and he went to the synagogue, as his custom was, on the Sabbath day." This tells us quite simply that on the Sabbath Jesus could be found in the church of his day. He made that choice of the use of the Sabbath early in his life. It was his day of worship and he never thought of doing anything else at that time. His early choice turned into a habit.

Did you realize that your choices could become habits, too? Good choices lead to good habits; bad choices lead to bad habits and we become known by the choices we make. I hope that you will ask God to help you choose what is right and good so that the habits you form will become ones that will bring you and your family and friends joy and happiness.

AUNT CAY

CHILDREN OF GOD

A beautiful new church was being completed. The high peaked roof was finished. The stained glass windows with their leaded panes and figures of angels and saints were in their places. The great organ, whose music would thrilled many hearts in the days to come, was ready for the touch of the master's hands. The workmen were putting the last touches on the exquisitely carved altar and arranging the comfortable pews for the worshippers. Only one thing was lacking. Over the altar, at the back of the church, was a great blank space. It had been decided to hang here the most beautiful picture that a famous artist of the day could paint.

A committee of church members had asked the artist to paint a suitable picture and he had agreed. For a long time he studied, trying to think of a subject beautiful enough for such an honored picture. At last he found what he thought would be the best picture to paint. In the center would be a Great White Throne of the Heavenly King and grouped around it many little children, singing, "Glory, glory be to God on high!" This would be the finest picture he had ever painted and so the artist went to work.

He sketched in the outline, and then with palette and brushes, he worked steadily, until one by one the faces of the little children who were standing around the Great White Throne appeared. The artist had captured the expressions he wanted and at last the picture was finished. He sent word to the committee, and they arranged to see it the next day, to decide if it was just what was needed for the space above the altar.

That night the artist carefully covered his picture and put away his paints and brushes. He decided to sleep in the room next to the studio, so that he might get up early the next morning to make sure that everything was ready for the inspection. When he had finally fallen asleep, it seemed no time until he was aroused by the sound of some one moving in the studio. At once he jumped up and rushed into the room.

To his astonishment, his picture was uncovered, and before it stood a stranger, palette in hand, painting on that precious canvas.

"Stop!" he cried. "What are you doing? You are ruining my picture!"

The man turned and looked at him. The artist who had been about to seize his arm, hesitated in wonder. Never before had he been in such a gracious presence. The stranger's gaze was penetrating, yet kindly and loving. It was lit with a light he had never seen before.

"Nay," the stranger said, "you had already spoiled the picture. I am but making it right."

And as the artist looked at the picture, he saw that the faces of the dear little children were changed. He had made them all fair with golden curls, as seemed to him most fitting, but the stranger had altered all that. Some of them now had yellow faces, with the slanting eyes of the Chinese and Japanese. Others were copper colored, like our North American Indians. Still others were black or brown, like the children of India and Africa, and some had olive-hued skin, with dark hair clustering about their upraised faces. Some still had the fair faces and the golden hair. And all were bright with happiness, so that you could almost hear their song, "Glory be to God on high!"

"What right had you to think that all of my children are white?" he asked sternly.

The artist stammered, "I really don't know. I'm afraid I didn't think about it at all," and he bowed his head.

When he looked up again, the stranger was gone, and, leaving his studio, the artist fell asleep. In the morning, the great morning when the members of the committee were to view his picture, he awoke with the feeling that he had a dream. He hurried to the studio and found the picture just as he had left it the night before. The picture no longer satisfied him. Seizing his brushes, he worked quickly, changing it into the likeness of the picture he had seen in his dream. There, in the center, was the Great White Throne, and around it the children, with upturned faces of red and yellow, black and brown and white, with the song on their lips. The artist bowed low before it with a strange sense of its beauty upon him, and as he bowed, the committee came in.

"How real it is!" one of them exclaimed. "You can almost hear the children sing."

"Look at the beautiful coloring," said another. "It is a lovely picture of all God's children."

"It is the very picture to hang over our altar," commented the third member.

And so it was. And ever since then, people have come to the church to see the picture of all the children of the world praising God.

Adapted

BIBLE A B C's

For the next three weeks we shall see if we can discover some ABC's in the Bible. There is a blank space for each letter you will need.

1. A is for . . . . a prophet
2. B is for . . . . . where Jesus was born.
3. C is for . . . . . a man who works with wood like Joseph did.
4. D is for . . . . . the father of Solomon.
5. E is for . . . . ., where the Hebrews were slaves.
6. F is for . . . ., which Jesus used to feed the multitude.
7. G is for . . ., who was always with his people.
8. H is for . . . . ., who took her son to the temple to live.
9. I is for . . . . ., who was Abraham's son.

PLAY A GAME

Set up the following sixteen marks as shown to begin this battle of wits.

III III
III III
IIII

Players alternate turns and cross out one, two, or three lines at a time in their turn. The player to cross out the final line wins.

ANSWERS FOR LAST WEEK

Joseph of Arimathaea; Pilate; Peter; The Women; Simon of Cyrene; The disciple at Emmaus; One of the bystanders; Caiaphas; Judas; Roman soldiers.

Sunday School Lesson

FOR APRIL 28

(International Lesson Series)

The Beginning of Wisdom

Background Scripture: Proverbs 1 thru 3
Lesson Scripture: Proverbs 1:2-7; 3:5-8

William Lyon Phelps, who taught English for over thirty years at Yale University once remarked that a thorough knowledge of the Bible was more important than a college education. This was just another way of stating that the gaining of wisdom is of more value than the acquisition of information or know-how.

One may aptly add that if a person possesses wisdom, he will probably get the college education besides. If Phelps' inference needs clarification, we would point out that a study of the Bible will likely lead one to know God and to commit one's life to His Will. The idea is spelled out in Proverbs 1:7 where it is assserted, "The fear of the Lord is the beginning of knowledge: fools despise wisdom and instruction."

The first nine chapters of Proverbs give us a series of speeches describing what wisdom is and why it is important. In the scripture background for this lesson, taken from the first and the third chapters, it is pointed out that the ordinary man needs wisdom as he conducts the routine duties of life.

Then, in chapter 1, verses 4 through 7, several groups of persons are mentioned specifically as needing the benefit of wisdom. The first class spoken of are the simple. These are persons with good intentions who are at the same time very impressionable and easily influenced.

Are there persons like this today? The sheep-like quality of many people is a frightening factor on the American scene. People do strange and questionable things just because others are doing them. These need wisdom, in order that they may act prudently and not foolishly.

Another class are the youths. Wisdom, it is said, will impart "knowledge and discretion to the youth." Knowledge as used here is not synonymous with what we frequently term "knowledgeable" or "being informed." It means having the perception to see through to the kernel of events and meanings. No one can say that younger people lack enthusiasm, vision, energy. But they sometimes lack discretion with the result that they will occasionally act now and regret later.

Even the wise need to listen to the voice of wisdom, that they may gather greater understanding and move to a higher plateau of learning, says the writer.

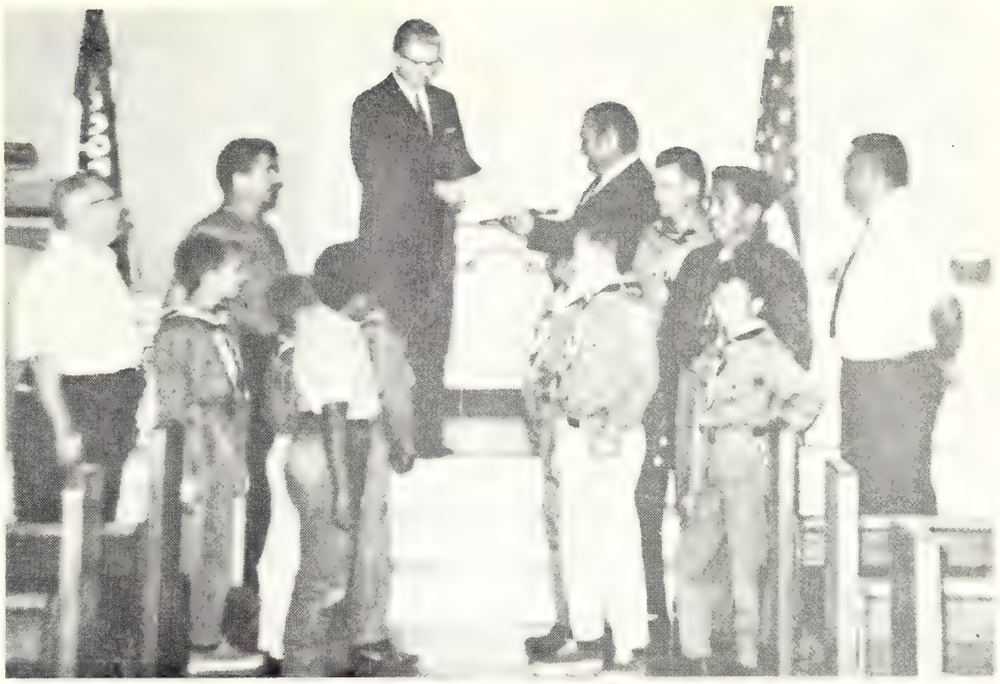
A fourth group that he mentions are "fools." Of them, it is simply said that they "despise wisdom and instruction." Probably all of us, at one time or another, have been included in every one of these categories—the simple, the young, the wise, and the fools.

In chapter 3 verses 5-7, we have a statement which might well be read over in the class, and thought about a great deal. "Trust in the Lord with all your heart, and do not rely on your own insight. In all your ways acknowledge Him, and He will make straight your paths. Be not wise in your own eyes; fear the Lord, and turn away from evil." Here the case for trust in God, for surrender to His will, for fervent and daily prayer, for humility in trying to find the right answers, is most eloquently put.

A young marine who had returned to civilian life, was in the process of ruining himself. His answer to a kindly suggestion that he mend his ways was this: "I've traveled all over the world and been everywhere. I guess I am perfectly capable of taking care of myself."

Could it be that our greatest problem today grows out of our prideful independence from God, our self-assurance that scientific know-how can meet every need? One such proud example of modern, sophisticated man was once describing all of the wonders of life in the United States to the leader of a so-called backward country. When he had completed his glowing description, the other turned to him and observed, "To be better off is not the same thing as to be better." That is wisdom's reply to the proud and the self-sufficient.

JCS



Mr. Miller and some members of the Scout Troop he helped re-organize at the Yuma Methodist Indian Mission.

Millers Return From Yuma

Mr. and Mrs. Raymond A. Miller of Canton, members of Morning Star Methodist Church, have just returned home from a profitable winter of service at The Yuma Methodist Indian Mission at Fort Yuma, California. Their time was spent in many activities. They busied themselves with many repairs and remodeling jobs around the Mission and were actively involved in the total program of the Mission.

Mr. Miller, an authority in scouting, was most helpful in reorganizing a Boy Scout troop among the Quechan Indian boys. He was also quite helpful with the chapter of Alcoholics Anonymous which was organized on the reservation a little over a year ago.

Mrs. Miller was always willing to lend a helping hand whenever there was a need. She was especially helpful with the women who meet once a week to sew and quilt.

The John M. Burtons of the Western North Carolina Conference are directors of the Mission.

Temperance Education Week Set

Governor Dan Moore has designated April 21-27 as Youth Temperance Education Week in North Carolina. He issued the following statement from his office in Raleigh:

"In response to a request from the North Carolina Woman's Christian Temperance Union, I am pleased to call attention of the citizens of North Carolina to the dedicated work of this fine organization throughout the years in placing a vital emphasis on the teaching of temperance in the upbringing and education of the youth of North Carolina. Its members have not strived to preempt the teaching role, but have pointed out the necessity of proper training in the home, the church and the school. This organization deserves our heartfelt gratitude for these devoted efforts to instill strong moral principles in the hearts and minds of young North Carolinians.

"Therefore, I am pleased to designate April 21-27, 1968, as Youth Temperance Education Week in North Carolina, and I commend the observance as being a worthwhile endeavor."

✧ ✧ ✧

He who upholds somebody else in his meanness may be as bad as he who steals the money, or wrecks the home, or blights another's character.

METHODIST NEWS ROUND-UP

PUBLISHING HOUSE WORKERS REJECT UNION

Final results of a Feb. 8 union election at The Methodist Publishing House at Nashville show that mailing and shipping employees rejected, by a vote of 112 to 86, a bid for union organization by the International Brotherhood of Bookbinders.

The count was held in abeyance pending results of rulings on challenges. The union challenged 21 votes and the Publishing House one. The National Labor Relations Board overruled all the union challenges but sustained the one by the Publishing House.

"The Methodist Publishing House is grateful," said Lovick Pierce, Nashville, president and publisher, "for this expression of confidence in its management by the employees in the voting unit and pledges itself to continued efforts to justify this confidence."

★

EUB PASTOR GOES TO BOARD OF EDUCATION

The Rev. Howard E. Walker, pastor of Trinity EUB Church, Sacramento, Calif. will become one of the editors of children's publications in The United Methodist Church, effective July 15. He has contributed to many church publications and for about ten years has done curriculum writing for the EUB Church. He has also written a weekly newspaper column for several years.

His pastorates over a 15-year period have been in Indiana and California, and he has served as a minister of education and as an annual conference director of Christian education.

★

MARTIN TO LEAVE EDUCATION BOARD

The Rev. Dr. Glen Otis Martin, associate director, Department of College and University Religious Life, will leave this position to become campus minister at the University of California-Santa Cruz campus, on Sept. 1. In his new capacity, he will head an ecumenical ministry supported by a group of major denominations.

Martin described the new opportunity as "broadly ecumenical in scope and fully experimental in design." He has held his present position with the Methodist General Board of Education for the past eight years. Prior to that he was director of the Wesley Foundation at the University of Tennessee for almost a decade.

★

KING MEMORIALS AT BOSTON U.

Boston University has announced a new social ethics professorship and ten new scholarships in the memory of Dr. Martin Luther King. These scholarships will provide full tuition, room and board for underprivileged students from depressed areas. Dr. King gained his Doctor of Philosophy degree from Boston in 1955 and was granted an honorary Doctor of Divinity degree in 1959.

DEMPSTER GRADUATE FELLOWSHIP ANNOUNCED

The Dempster award winners for 1968-69 have been announced by the Department of Ministerial Education of the Board of Education. They are: Rev. Anthony C. Cecil, Jr., a graduate of Perkins School of Theology, now working on his Ph.D. at Yale University; Rev. Theodore W. Jennings, a native of Florida who did his college work at Duke, received the B.D. degree at Candler School of Theology, and is now studying toward the Ph.D. degree at Emory University; Rev. Moston R. Mulholland, Jr., who attended Wesley Theological Seminary, Washington, D.C. and is now working toward a Th.D. at Harvard Divinity School; Rev. Gary E. Wait, a Boston University School of Theology graduate, now in the Ph.D. program at Boston University.

The awards are made annually to graduate students who plan to teach in seminaries or to teach religion and related subjects in colleges and universities.

★

EVANGELISM BOARD TO PROMOTE TELEPHONE MINISTRY

Rev. Ross E. Whetstone, staff member of the General Board of Evangelism, has been assigned to help set up telephone counseling ministries throughout the nation. At the same time, he will continue to direct the discipleship cultivation program of the board.

A Telephone Ministries Steering Committee of 38 persons has been formed, including Bishop W. Kenneth Pope as chairman. The projected telephone ministries would provide round-the-clock telephone counseling service with persons who call with emotional, spiritual, or other problems. It is estimated that about 300 U. S. cities are large enough for groups to provide such a service.

The planned telephone ministries will be patterned somewhat after those developed by Dr. Alan Walker in Australia and the Dallas project known as *Contact*. The name to be given to these counseling centers is *Contact*, with the name of the city added: i.e. *Contact*, Charlotte.

It is expected that Whetstsone will be available as a consultant in setting up the ministry and in the trainng of lay counselors. Tentative standards being worked out include the following: (1) have a responsible governing board; (2) be staffed by a person with a declared commitment to the Christian faith expressed by active association with the Christian Church; (3) evidence of adequate training and preparation of volunteer counselors; and (4) have been in operation for a minimum of 90 days, in order to gain accreditation.

★

motive EDITOR TO POLITICAL FRONT

The editor of *motive* magazine, Rev. B. J. Stiles, began on April 15 a leave of absence to serve as an administrative assistant in the Kennedy for President headquarters in Washington, D.C. The magazine which he edited is published by the Division of Higer Education of the Methodist Board of Education, and is now the official publication of the University Christian Movement. Stiles said his responsibilities in the Kennedy organization will vary but will include liaison with student and clergy groups and some research and writing. He expects to do a considerable amount of traveling.

✧ ✧ ✧

The Broad Scope

★

GRAHAM IN AUSTRALIA

Evangelist Billy Graham concluded an eight-day crusade at Brisbane, Australia on April 7, and is scheduled to begin his Sydney crusade on April 20. Over two hundred thousand persons attended the meetings and 4,570 indicated a desire to "commit their lives to Jesus Christ."

In his final service, with 65,000 present, Graham called upon the people to stand for a minute of silent prayer "for peace in Vietnam, for peace on the streets of America and for the bereaved family of Martin Luther King." His message for the closing service was on "the end of the world and God's final judgment on mankind."

★

AMERICAN LABOR HELPING IN VIETNAM

The AFL-CIO has dispatched $45,000 for the relief of 8,000 trade union families in South Vietnam who were victims of the recent Tet offensive. Plans are also under way to set up international worker-to-worker programs. To implement this and other efforts, the Asian-American Free Labor Institute has recently been chartered at Saigon. It hopes to operate with a starting budget of $250,000.

★

NEW PLANNED PARENTHOOD HEAD

A missionary experienced in planned parenthood programs in the Far East has been named to head this activity in the National Council of Churches. He is the Rev. Charles R. Ausherman who has been directing the work of the Taiwan Christian Service. His major responsibility will be to link the Planned Parenthood Program of the NCC with its efforts to eliminate world hunger. A native of Chicago, Ausherman is a minister in the Reformed Church in America.

★

IT TAKES CHRIST, SAYS WALCOTT

"The Christian life is a unique life lived by faith and total dependence on Christ," said Gregory Walcott, movie and TV actor as he addressed 2,500 Baptist men and boys recently. Pressing the point further, he asked, "What does it take to live the Christian life?" Answering his own question, he asserted, "It takes Christ."

The actor, who spends much time as a lay evangelist, deplored "canned, institutional religion" and stated that young people and laymen are seeking a religion that will challenge their imagination.

Walcott's address was a part of the annual Brotherhood Convention and Royal Ambassador Congress held last month in Charlotte.

NORTH CAROLINA
Christian Advocate

VOLUME 113 GREENSBORO, N. C., APRIL 25, 1968 NUMBER 17

OFFICE OF THE DEAN
DUKE DIVINITY SCHOOL
DURHAM N C 27706



Historic Date and Place – April 23, 1968, Dallas, Texas

Site of all plenary sessions of the Uniting Conference, this huge arena of the Dallas Memorial Auditorium is now astir with activity. The special service officially consummating the union of The Methodist Church and The Evangelical United Brethren Church was held here on Tuesday morning, April 23. Much business will have to be transacted before adjournment on May 4 but The United Methodist Church is now a reality.

Carolina Briefs

¶ Rev. and Mrs. Glenn F. Stevens announce the birth of their third son, Glenn Franklin Stevens, II, on March 21. Mr. Stevens is pastor of the Crabtree Methodist Charge, Clyde.

¶ Rev. Terry L. Hammill, pastor of Royal Oaks Methodist Church, Kannapolis, is conducting a revival service this week at Shiloh Methodist Church, Concord. The services began on Wednesday and will continue through Sunday.

¶ The Pfeiffer College Concert Choir has cut a record of hymns to be sold to help defray expenses of a tour of Europe in the summer of 1969. The records contains "O For a Thousand Tongues to Sing," "Fairest Lord Jesus," "Jesus, Lover of My Soul," and other hymns. It is available from the college for $4.50.

¶ Parkwood Methodist Church, Durham, will have Rev. Warren B. Petteway in special Evangelistic Services, April 28-May 2. The church is located on Highway 54 near the Research Triangle. Mr. Petteway is minister of the Duke Memorial Methodist Church, Durham. Acting chairman of membership and evangelism is David Miller, and Mrs. Lloyd McKnight is choir director. Services will begin at 7:30 each night.

¶ For the second time in four years, sermons by three Duke University faculty members have been included in a single volume of the series of books, "Best Sermons." Included in Volume X, 1968-69, are sermons by Duke President Douglas M. Knight, Dean Robert E. Cushman of the Divinity School, and Dr. James T. Cleland, dean of the Chapel. The series is edited by G. Paul Butler. The same three Duke faculty members had sermons in Volume IX.

¶ Gert Behanna will speak in West Irving Park Methodist Church, Greensboro, on May 1 at 8 p.m. One of the most widely known women of our time, her best-selling autobiography *The Late Liz* was written under the pen name of Elizabeth Burns. In it she tells the story of her life as a millionaire's alcoholic daughter, a would-be suicide who found new life at the age of fifty-three. Since her conversion, Mrs. Behanna has spent most of her time witnessing to her new-found faith. The public is invited to this lecture.

Churches wishing to mail Builders' Club Enrollment Sunday bulletins to the entire church membership please notify the Director, Methodist Builders' Club, Box 749, Statesville, indicating the number you will use. This information is needed by May 1.

SCHEDULE OF SPECIAL SERVICES

Date	*Time*	*City*	*Church*	*Preacher*
Apr. 21-26		Greensboro	Friendship	Rev. J. S. Higgins
Apr. 21-26	7:30	Shallotte	Camp	Rev. W. S. Davenport
Apr. 24-28	7:30	Concord	Shiloh	Rev. T. L. Hammill
Apr. 28 May 1	7:30	Statesville	Boulevard	Rev. Lloyd Hunsucker
Apr. 28- May 2	7:30	Denton	Central	Rev. Edgar Nease, Jr.
Apr. 28- May 2		Greensboro	Proximity	Rev. John K. Miller
Apr. 28- May 2	7:30	Durham	Parkwood	Rev. W. B. Petteway
Apr. 28- May 3	7:30	Statesville	Mt. View	Rev. R. M. Harris
May 5- 9	7:30	Thomasville	Bethel	Rev. H. L. Creech, III
May 17-19	7:30	Statesville	Friendship	Dr. Wilson O. Weldon
May 19-23	7:30	Beaufort	Ann Street	Rev. John Cline

¶ Mt. Olivet Methodist Church, Concord, will have its annual Homecoming on Sunday, May 5. The Rev. Fred H. Shinn of Albemarle will preach at the morning worship service.

¶ On Sunday, May 5, Mr. Pat Teague of Tallahassee, Fla., former mayor of Tallahassee and member of the Florida State Senate, will preach at Fairmont Methodist Church, Raleigh. Mr. Teague is leader of the "Brave Christian" movement. The pastor, Rev. John M. Cline, is attending the Uniting Conference in Dallas.

✧ ✧ ✧

Williamson to Address WNC Duke Divinity Alumni at Conference

Dr. Donald S. Williamson, Assistant Professor of Pastoral Care at the Duke Divinity School, will be the guest speaker for the annual Duke Divinity School Alumni Dinner to be held during the meeting of the Western North Carolina Annual Conference at Lake Junaluska. Dr. Williamson was recently employed by the Conference Board of Ministerial Training after coming to the Divinity School.

Interested persons will note that the Annual Duke Dinner will be held on Thursday evening, June 6, at 5:30 p.m., at the Tuscola High School Cafeteria across from the entrance to Lake Junaluska.

Ticket sales are being handled by mail prior to the meeting of the Annual Conference for two reasons: (1) to formulate plans for the banquet to prevent deficit spending, and (2) to enable the Executive Committee to attend the meeting of the Annual Conference.

In previous years this group has been outside the sessions selling tickets.

Tickets may be purchased for $2.50 from Rev. Larry D. Wilkinson, Box 637, Valdese, N. C. 28690, or from one of the thirteen district directors of ticket sales. Please mail all requests for tickets before May 15.



The Rev. Richard D. Shinkle, pastor of the Beech Grove Methodist Charge, New Bern, was reappointed for another term as Grand Chaplain of Masons in North Carolina. He was installed at the close of the 181st Annual Communication of the Grand Lodge, A.F. and A.M., convening in Raleigh. This is his second consecutive year in that position.

NORTH CAROLINA

CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western North Carolina Conferences of The Methodist Church

ESTABLISHED 1855

James C. Stokes—Editor and Manager

Address all correspondence to P. O. Box 508, Greensboro, N. C. 27402

Second-class postage paid at Greensboro, N. C. Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., 429 W. Friendly Avenue, Greensboro, N. C. 27401

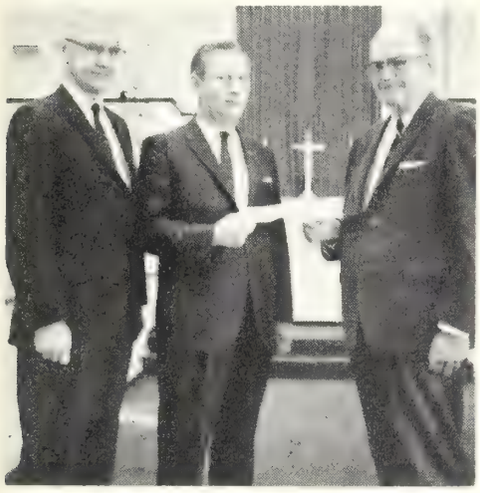
Single subscriptions, $3.00 a year; every family plan each subscription, $2.50 a year. All subscriptions payable in advance. Obituaries and resolutions, $2.00 for the first 100 words; $2.50 per hundred for next 200 words; 3 cents per word for all over 300 words

The Methodist Board of Publication

O. Kelly Ingram, Durham, President; H. G. Allen, Statesville; N. E. Edgerton, Raleigh; William R. Henderson, High Point; T. C. Hoyle, Jr., Greensboro; Charles E. Jordan, Durham; C. P. Morris, Raleigh; L. W. Routh, Greensboro; Wilson O. Weldon, Nashville, Tenn.; Carl C. Wooten, Kinston.

Front Street Church Overpays College Quota By Two Thousand

Front Street Methodist Church, Burlington, has overpaid its college quota. This church has paid $48,880 on a $46,780 quota and is now on the college honor roll. According to the Rev. James A. Auman, executive director of the Association of



Methodist Colleges, this is the third largest paid in full quota in the North Carolina Conference.

Arnold Sanders, chairman of the college committee in the local church, pointed out that this victory came through the combined efforts of the church but most of it came from individuals who made regular monthly contributions which are matched by Burlington Industries.

The three happy leaders in the above picture are left to right: the Rev. M. W. Lawrence, pastor at Front Street Church; Arnold Sanders, chairman of the college committee, and Dr. E. B. Fisher, Burlington District superintendent.

Messiah Church Reaches Goal

The new Messiah Methodist Church of West Lincoln County, formed by the uniting of Russell Chapel, Zion, and Bethel Methodist churches, has completed a highly successful Stewardship Crusade. For four weeks the church had been preparing for this "Harvest Week."

On Monday night, April 7, one hundred and forty people gathered for a banquet. At that banquet $34,000 was raised in cash and pledges. During visitations of the members not present at the banquet another $16,000 was raised, pushing the total above $50,000. It is hoped that through contacts with other members still not visited and with out-of-town members the final total will reach $60,000.

The Rev. Rollin P. Gibbs of Statesville was the Crusade director. Mr. Gibbs is the director of Finance and Field Service for the Board of Lay Activities of the Western North Carolina Conference. Chairman of the General Committee was Mr. Ervin Reep.

A target date for the beginning of construction of the new church building is March, 1969. The site is located about seven miles west of Lincolnton on Highway 27 near the West Lincoln High School.

The Western North Carolina Brotherhood

The Western North Carolina Conference Brotherhood is an organization which the majority of the members of the Western North Carolina Conference have voluntarily joined to assist the families of each other in times of sorrow. There are two classes of members: (1) Beneficiary members, clerical members who pay $3.00 upon the death of a fellow ministerial member whose widow or estate will receive the benefit upon the death of the member; (2) Lay members who contribute $1 when a ministerial member dies, but who are not beneficiary members.

The Brotherhood has sought to conduct its affairs on a business basis and has a reserve sufficient to enable the death benefits to remain stable even during times of depression.

The Brotherhood has been in existence for 74 years and has been a great source of help and comfort to the bereaved families of our ministers.

With the coming of Unification in 1939 the Western North Carolina Conference Brotherhood extended an invitation to the ministerial members of the Methodist Episcopal Church and the Methodist Protestant Church within the bounds of the Western North Carolina Conference to become members of the Brotherhood by paying, or giving a non-interest bearing note, for all calls since they were admitted into full connection. Ministers who transfer into our Conference can join by paying all calls since they were admitted into full connection.

The Western North Carolina Brotherhood extends a most cordial invitation to all clerical members of the merging North Carolina-Virginia Conference and the Evangelical United Brethren Church (if any) who become members of the Western North Carolina Conference in June 1968 to join the Western North Carolina Brotherhood. They can become members by the payment of $1 initiation fee and paying $3 for each call since they were admitted into full connection, or by giving a non-interest bearing note for the same—the note to be deducted from the death benefit.

Each member of the Brotherhood is required to pay $3 upon the death of a fellow member of the Brotherhood. It is anticipated that the death benefit will never go below $3,500, and could be increased if our good laymen will continue to support the Brotherhood by the payment of $1 upon the death of each clerical member of the Brotherhood.

New men who are admitted on trial may join the Brotherhood, immediately. Any clerical member of the Western North Carolina Conference up until 10 years after his admission into full connection may become a beneficiary member of the Brotherhood by the payment of $1 initiation fee and by paying for all assessments which have been issued since he was admitted into full connection. Those who are admitted after 30 years of age must pay all calls issued after their thirtieth birthday.

In order to revise the constitution to make it possible to admit members from the North Carolina-Virginia Conference and the Evangelical United Brethren (if any) who will merge with the Western North Carolina Conference, we propose that the members of the Conference Brotherhood adopt the following amendment to the constitution:

"Article XV—All clerical members of the North Carolina-Virginia Conference and clerical members of the E.U.B. Conference (if any) who are merged with the Western North Carolina Conference shall be eligible to become members of the Western North Carolina Brotherhood anytime before the adjournment of the Annual Conference in June 1969 by paying $1 initiation fee and by paying $3 for each call, or by giving a non-interest bearing note, for all calls since they were admitted into full connection.

H. G. Allen, President
J. G. Wilkinson, Secretary-Treasurer

Ritchie Receives Grant

The Rev. Maurice B. Ritchie of Boone is one of nine Methodist campus ministers to receive a Danforth Campus Ministry Grant for graduate study for the 1968-69 school year.

The award allows for an academic year of graduate study in a university or theological school. The stipend is arranged according to the candidate's salary and number of dependents, with an annual maximum grant of $6,000, plus tuition and fees.

The grants are made by the Danforth Foundation, St. Louis, Mo., which was established by the late Mr. and Mrs. William H. Danforth in 1927 to strengthen higher education.

The Rev. Mr. Ritchie, a member of the Western N. C. Conference, is director of the Wesley Foundation at Appalachian State University.

Umstead Hospital Plans Course

John Umstead Hospital in Butner will begin its eighth summer course in clinical pastoral care on June 3. The course will run through July 12 and will be conducted by the hospital chaplain, Rev. W. F. Askins.

Pastors who participate in the course spend two days each week in the hospital. Through seminars, lectures, conferences and individual guidance provided by hospital staff members, they learn to recognize the symptoms of emotional distress and how to relate constructively to those that come to them for help. Attention is focused not only on problems involved in mental illness, retardation and alcoholism, but on understanding the person as a whole.

Ministers who are interested in obtaining more information about the course should contact Rev. Mr. Askins at John Umstead Hospital.

EDITORIALS

THE PROBLEM BEHIND THE PROBLEMS

Everybody is talking about the problems we face. Commissions are studying them, columnists are reporting them, moralists are deploring them, and the general public is suffering from them.

Here are some of the things we are talking about: an inept, demoralizing war being fought in Vietnam; at home, drug addiction, carnage on the highways, the glamorization of sex-pots; alcoholism on the increase, the gambling mania spreading, low standards among politicians, hoodlumism, murder and arson run riot—literally; a pervading fog of moral torpor and spiritual inertia.

We could go on and on, constructing a horrible picture with descriptive words for building blocks. But that is not our purpose here. We are concerned here to suggest that most of the studies of conditions do not really get to the heart of the trouble. They deal with symptoms rather than with the disease itself. Most of the proposed cures likewise do not really touch the malignancy which is at the bottom of our trouble.

This malignancy is sin, a fundamental perversion of the true and intended nature of man. Yet we will not come to admit that this is our problem. We will write a five hundred page report full of psychological and sociological explanations of why man acts as he does, when one terse sentence would do it. Now, we would not object to the five hundred pages of valuable and learned data, if at the end of it the committee or the commission would finally come to the heart of the problem. But this is seldom done. The result is not really clarification but obfuscation. The readers end by choosing up sides and by accusing the other side of being more at fault than they are. The real, basic, bed-rock problem gets lost in the smoke and the dust.

A story we once heard illustrates what we are talking about. There was a man noted for personal piety of a sort, who was often called upon to pray in public. He had a set prayer for such occasions which he offered by rote. Among the petitions included in it was this: "Lord, we pray that thou wilt come into our lives and sweep out all of the cobwebs." After having heard the prayer dozens of times, a slightly impertinent young man was heard to remark about it: "He keeps asking God to sweep out the cobwebs; what he ought to do it to ask the Lord to help him kill the spider!"

The problem behind the problems is that spider. We mean the spider of self-will, self-seeking, self-serving, self-aggrandizement. We mean the spider of sheer greed, which dries up the fountainhead of generosity and kills the spirit of sharing. We mean the spider of blinding hate and intemperate rage, which locks out compassion and closes the mind to reason and moderation. We mean the spider of fear which makes of a man a beast, aggressively gnashing out at anybody and anything which comes near.

Until this spider is done to death in the inmost being of each of us, we will remain locked in our prisons of pride, the captives of our own greed, the victims of our own hates and fears. Until we deal effectively with this spider, we will forever be sweeping at the cobwebs.

We know of no way in which this spider, this warped attitude, this poisoned spirit, this break in relationship, can be dealt with except by each one of us as individuals: one man getting on his knees and settling the question of whether God shall have all there is of him, or whether he shall continue on his own way. Each man must shed his own bitter tears of remorse and repentance for what he has been and is. Each must confess his own sin, unconcerned about pointing an accusing finger at others, or about the guilt of others.

When enough of us will do this, not merely going through the pious motions, renewal will come to us, and a fresh surge of spiritual vitality will come to the church of which we are a part. All other steps — wise legislative reforms, constructive structural revisions — are needed and will help. But finally, they await man's personal answer to God's call.

"CLEAN-UP MONTH" IS HERE

May has become the "clean-up month" for the annual conference year. That month is now upon us. Final payments on financial obligations to the annual conference are due. Statistical reports summarizing the year's work must be compiled.

These duties do not win any popularity contests among our pastors, especially coming so soon after the income tax filing deadline. But, they are at worst a necessary evil. At best, they can give a pastor and a congregation a chance to take a close look at themselves.

Many of us have a certain suspicion about the use of statistics. We doubt whether the drama-packed ministry of a pastor or the experiences of a congregation can be assessed in terms of figures and dollar marks.

But before you commiserate too much with yourself, consider the lot of the district and conference statisticians, and that of the conference treasurer. They have not only your figures to deal with, but those of everybody else.

Wouldn't it be great if all funds went in on time and if all reports reached the statisticians and secretaries before the deadlines? Some people might be shocked—but pleasantly.

A CAREER NEEDLESSLY CUT SHORT

We were saddened to learn of the death in an automobile accident of John R. Lohmann. It happened on U.S. Highway 52 directly in front of the Pfeiffer College campus. Mr. Lohmann was a young and promising member of the faculty there. He had spent long and arduous years in preparation for the important role which he was to play in life. But all of that was wiped out in one moment.

He was making a left turn off of the highway, when his car was struck on the left side by a vehicle coming up from his rear. The patrolman who investigated the accident cited the driver of the other car with "driving under the influence." We are sure that this young man is filled with genuine grief and regret. Moreover, our Christian response toward him should be one of compassion and forgiveness.

But what about our attitude toward the widespread practice of social drinking? When this sort of doubly tragic event happens time and again on our highways, does the Christian have a right to be complacent about a way of life which makes this possible? Can he feel comfortable about his own personal involvement in it, as a social drinker himself?

We know of people who fight other social evils without compromise, with great personal courage, but who cozy up to the practice of social drinking just as though it were as innocent as a purring kitten. We admire them for their stand on the former, but we challenge their insight and their integrity with reference to the latter.

WATCH FOR NEXT WEEK'S ISSUE

In our issue for next week, we will feature what the annual conference is doing for the care of older people. We highlight this phase of our program in connection with the observance of Mother's Day.

In addition, we will carry next week much information about happenings at Dallas, Texas where the union of The Methodist Church with the Evangelical United Brethren Church will be consummated and the first General Conference of the new United Methodist Church will take place.

Here and There

SMITH TO BE BACK NEXT FALL

Dr. Raymond A. Smith, who has written the Sunday School Lesson appearing in the North Carolina CHRISTIAN ADVOCATE for many years, will get back into the traces next fall. He had requested a year's "leave of absence" for personal reasons. Being greatly indebted to him for such distinguished service to us for so long, we could not but grant him a sabbatical.

In the meantime, the editor has filled in, with help from some others, including recently his son, Rev. E. Boyd Stokes. The latter, after completing four years of study at Candler School of Theology (including summer terms), is awaiting appointment to a charge by the Western North Carolina Conference in June.

As many of you know, Dr. Smith has retired after an outstanding teaching career at Greensboro College. His retirement, however, was short-lived. During this year he was pressed into service with a full teaching load at Guilford College. We will be glad to have him back with us next fall writing those pointed and practical comments on the International Lesson Series.

✧ ✧ ✧

Pfeiffer Offers Unique Course

A unique 30-day course in "Preparatory Musicianship" is to be offered by Pfeiffer College June 10-July 9 for rising high school seniors and 1968 high school graduates.

This course is specifically designed for students who intend to major in music in a college, a university or a conservatory. It will stress musicianship rather than performance and is designed to give the prospective music major a "headstart" in musicianship.

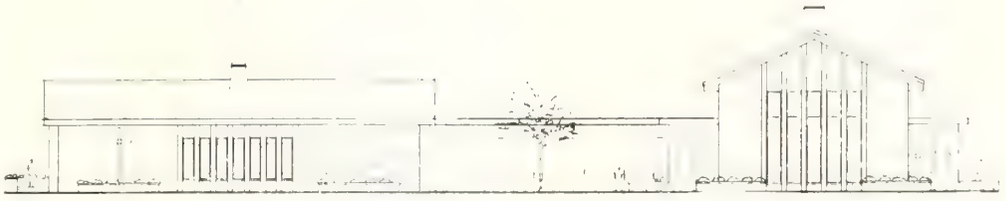
Dr. Richard H. Brewer, head of the Pfeiffer Department of Music, explained in making the announcement concerning the uniqueness of the program that most summer music workshops and clinics put stress on performance with only limted offerings in musicianship.

"This program in Preparatory Musicianship will offer three hours of college credit. Classes and instruction will be given in sight-singing; ear-training; and music fundamentals (terminology, scales, modes, intervals, chords, and elementary part-writing). A class will also be offered in choral ensemble with private study available in voice, piano and organ," Dr. Brewer said.

Coordinator of the workshop is Dr. John M. Eddins of the college's music faculty. Other staff members will include Dr. Brewer in the area of voice and choral studies; Dr. Eddins in musicianship classes, and Stanley R. Scheer, college organist, in the areas of piano and organ.

Detailed information on the program may be secured by writing Dr. Eddins at Box 272, Pfeiffer College, Misenheimer, N. C. 28109. Dormitory and dining room facilities will be available for workshop students as well as the social activities of the college's summer school.

Methodists in Action



Architect's sketch of Sedgefield Lakes Methodist Church plant, with sanctuary on right and fellowship hall on left.

From Dreams to Reality

Sedgefield Lakes Methodist Church, Greensboro, had a groundbreaking service on Sunday, April 7, following the morning worship service. It was a tremendous day in the life of this small church that has been striving to build for five long years.

The day began at 10 a.m. when seven children from the pastor's membership class joined the church. At 11 a.m. the congregation continued its worship as Dr. J. G. Winkler, Greensboro District superintendent, delivered the Palm Sunday message.

Following the worship service, the congregation moved to the site of the new building where the ground was broken. Taking part in the services were Dr. Winkler; Rev. Steven Hicks, pastor; Bill Mitchell, MYF vice president; Harvey Smith, director of the District Mission Society; Francis Gibbs, lay leader of Grace Methodist Church, Ward Emory, chairman of the Building Committee, and L. L. Burton, treasurer of the Building Fund.

The church was organized in September, 1962, with the first regular service being held on the last Sunday of that month. By the end of December, 1962, there were 36 charter members. Dr. C. B. Newton, a retired Methodist minister residing in the community, was available to serve as the first pastor and with his guidance the church was begun. The Greensboro District Mission Society purchased the house and two lots located at the corner of Hilltop and Hobart Roads for the church site. The house has been used during this time as Church School classes and sanctuary.

The membership increased to 60 during the time Dr. Newton served as pastor. The second pastor, Rev. Thomas Duncan, came to the church in 1965. In June of that year, the lot adjoining the church's property on Hobart Road was purchased with money from the building fund. During the two years Mr. Duncan served, the church purchased needed equipment to meet the needs of the increasing membership which had then moved to 87.

The present pastor, Rev. Steven Hicks, came to Sedgefield Lakes in June 1967. The parsonage which joins the original church property was purchased in June and furnished in time for the young pastor to move in with his new bride.

Across these five years, this church has had many interested and generous friends Grace and West Market Street churches in Greensboro have been instrumental on several occasions in giving financial assistance. The Greensboro District Mission Society purchased the land and helped in acquiring the parsonage. The church has been on two different Builders' Club calls for church extension and will receive approximately $9,000 from the last call.

It has been approved for a grant of $17,000 from the Duke Endowment and has an approved loan of $45,000 from the National Board of Missions in Philadelphia.

Construction is to be started on the new educational unit and fellowship hall within two weeks. It will cost a total of $102,519.

Recently a financial crusade was held under the direction of Rev. Rollin Gibbs, executive secretary of the Board of Lay Activities. During the Crusade $24,571.80 was pledged for a three-year period. The Building Fund now stands at $14,747.77. Church membership has increased to 99.

✧ ✧ ✧

Pfeiffer Establishes Lohmann Memorial Scholarship Fund

A scholarship fund in memory of John R. Lohmann, a member of the Pfeiffer College history faculty, has been established at the college. Mr. Lohmann, a faculty member since 1966, was killed about 12:15 a.m. Easter morning in a two car collision in front of the Pfeiffer College Chapel on U.S. Highway 52.

Funeral services for Mr. Lohmann were held in Scranton, Pa., on April 17, and memorial services were conducted on the same day at Pfeiffer College. He is survived by his wife; parents, Dr. and Mrs. John Lohmann, Sr. of Scranton, Pa., and a sister.

Educated at Yale and Duke universities, he was a member of the college's Convocation and Special Events Committee, was secretary of the Pfeiffer Chapter of American Association of University Professors and was faculty advisor to Alpha Phi Omega.

► *Issues and Opinions* ◄

Parents' Solemn Duty With Regard To Church Membership Training

The recent editorial entitled "Branding Time" gave emphasis to the responsibilities of church school teachers with regard to church membership training. I agree with the contents, but I do think that emphasis needs to be given to the responsibilities of parents.

A child is certainly not prepared altogether for being a Christian and a church member just by a few sessions of church membership training. Unless parents have done their part, the training might be uninteresting to the child. It might be difficult to motivate him to consider this important step in his life unless he has been motivated spiritually at home.

Parents are teachers from the very beginning of a child's life, so church membership training really begins when he is born. The influence of parents is felt through words and actions. During those formative years in the child's life, they are making lasting impressions.

In the New Testament parents are told: "Provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." This is done in part in the very atmosphere of the home. This atmosphere cannot be touched, but it can be felt; it is a thing of the child's spirit, and the child's spirit is sensitive. The images which lodge there help to determine the direction and destiny of life. By numberless things, and unconscious influence, the child's character is woven, thread by thread.

Attitudes help to create the atmosphere of a home. Someone said that attitudes are as catching as the whooping cough and much more lasting! The Scripture speaks of the importance of attitudes, and these are expressed in terms of love. "Love one another as I have loved you," said Jesus. Children need and want love; it is basic in their lives. Love is expressed in many ways in the home, and if parents care about their child becoming a Christian and a church member, they will show the child that they love God and His Church. If parents are Christians and church members, the child will more likely accept Christ and be a faithful member of the church.

In some cases, neither parent is involved in the church. But they send their child, or the child goes on his own, or they may even take the child. Church membership training cannot possibly do for the child what the parents should have been doing and that is coming with the child and showing him that the church is important. A child in such a home might say, "you don't go to church, why should I go?" If he has not expressed this, perhaps he has thought it. Parents cannot expect their child to accept Christ and become a church member if they have been negligent.

In other cases, one parent will insist on having little or nothing to do with the church and the spiritual nurture of the child. But the other does, and the influence is likely to be positive. It is much, much better for one parent to take the responsibility than have spiritual influence neglected.

Still in other cases, there are parents who are living for Christ daily and they are instructing their child by word and by example until at last, he makes his own decision to accept Christ and become a responsible church member. In this case, the church membership class only illuminates what the child has already felt and thought. The class serves to deepen his insights and enlarge upon the influence of the parents, and he is challenged to accept his own personal responsibility for his salvation and church membership.

If parents have not been the kind of parents they believe they should have been, and if they have a child who wants to consider being a Christian and a church member, it is not too late to act. They might want to renew their own faith in God, become loyal to His Church, and make their influence different!

Rev. M. Joe Parker
South Lenoir-Mt. Olivet

☆

Money Over-Emphasized

I heartily agree with Mr. Edwin L. Jones of Charlotte whose comments appear in the April 4 issue of the Advocate. No doubt many of us are aware that some changes are needed in our General Boards and Commissions. We have too many boards and altogether too much overhead expenses of the various boards. This is especially true of the Western N. C. Board of Missions, as shown in the Conference Journal. Too few laymen take time to read the journal or show any interest in the way our money is used.

The Conference Commission on World Service and Finance, whose recommendations are practically always approved, shows little mercy on the churches. Increases are asked for, almost every year, in about all categories. This applies especially to superintendents' salaries. It seems that our church has gone "money mad" along with the general public attitude. Some time ago I heard an elderly life-long Methodist say, "The church used to preach 'Christ and Him crucified' now 'It's money and it multiplied'." If we are honest, we will admit that there is some truth in that statement.

Someone has said that instead of "Let the mind be in you as in Christ Jesus" we now say, "Let your budget figures be as those in First Church." Of course we all know money is necessary in the operation of the church, but is it not true that too much emphasis is placed upon it to the neglect of spiritual ideals?

We formerly had mid-week prayer meetings when people would often give testimonies to what Jesus had done for them and a feeling of goodwill and brotherhood prevailed. Many of our churches no longer have such services, and some have only one service on Sunday. We would have revival meetings lasting two weeks or longer, now they run four or five days. We sometimes wonder what our founder, Rev. John Wesley, would think of the way some of our churches are operated now. Changes are okay if they are for the better, but have our changes been like that?

Are we as consecrated and dedicated to God and His work in the world as we should be? Should we not get rid of our selfishness and become more interested in our fellowman? Too many of us follow the 20th century golden rule, "Do the other man before he can do you," instead of the one Jesus laid down for us.

James S. Morgan
Hickory

★

Attendance Pins Vetoed

I want to add a hearty "Amen!" concerning the letter which Mrs. Linda Baxter wrote in the Feb. 29 issue about "Motivation and Attendance Pins."

Reading her letter brought back memories to me of a previous pastorate. One fifth grade child one year had a perfect attendance record at Sunday School and thought that she should have a "perfect attendance pin." She came from one of our most loyal members. She was encouraged by the example of her parents each Sunday to be at Sunday School and public worship. Another child had been present all but two Sundays for the year. She came from a home situation where the parents couldn't care less about church attendance, and there was the feeling in our Commission on Education that this child was more deserving of special recognition than the child where the parents had set such a fine example.

We did not pass out any perfect attendance pins! It seems that the church is in a sad state of affairs when it resorts to such. Our meeting houses will be filled when we come together for study, fellowship and worship if people (the inactive within our ranks and the outsiders) are convinced that we really care for them as persons. This is the more excellent way! It is the more difficult way! It means deep, personal involvement (and oftentimes inconvenience) to show such concern for people, but we had better get with it!

Rev. R. Delbert Byrum
Wesley Memorial Church
High Point

☆

Conversion Needed First

Mr. Edwin L. Jones has given me some hope by the statement he made in your April 4, 1968, issue under *Issues and Opinions.*

The Board of Christian Social Concerns operates in such a disgraceful manner that something should have been done long ago.

The Board of Missions does little better, and they certainly have no business misappropriating money given for one purpose to use it for another.

The membership on these boards is going to have to be changed to include men who are satisfied to have the social reforms

ake place after conversion of the indi-idual.

The present policies of promoting social evolution before conversion only make he conditions worse for everyone. What good does it do to change the social conditions by political means when the individual is in the same condition he was before the change was made?

The church has its hands full to witness by seeking conversion. The social reforms will take care of themselves once there is conversion.

These boards are wasting tremendous sums of money to promote trouble, and I hope and pray there will be enough delegates to the 1968 General Conference who will study these issues and to do something about them.

Mr. Jones did an excellent job of explaining the problem from an administrator's standpoint, but the real damage is done in putting people on these boards who don't know what should be done, and then hiring the same type of person to carry out the policies.

The real test is Jesus Christ, and He never used His influence in any way except to stop that which was not right. It is obvious the controlling leadership on many of our boards and commissions has lost touch with reality.

The use of coercion is unChristian, yet, the leadership is making every effort to get the government to perform actions that are injustices in themselves on the false premise they are doing good. They passed countless resolutions urging the passage of foreign aid bills, poverty programs, and other actions that do harm rather than good.

We wonder why things are in such a mess, yet, we have only to look to see the church leadership is attempting to deal with these issues superficially.

Mr. Jones goes to the conference with my prayers that he will have every success in correcting some of these evils.

S. A. Chalk, Jr.
Morehead City

★

What Is The Wrong?

What is the wrong?

In this nation, torn with civil disobedience, murder, robbery, burning and other violent acts that the vast majority of its citizens watch with disbelief, the time has come to ask the question, "What is the wrong?" In the wave of social revolution each of us has a part. The wave may be large or small but if with complacency we allow it to just wash over us we will still be touched by it. And, despite our actions aren't we part of the wave? On the direction of our participation, the sincerity of our purpose, and degree of our involvement depends the outcome for our nation. Strange, these same factors will determine the fate of our individual souls. And this is how basic the question has become. The wrong is in each of us. To know that I am guilty of unconcern, hate, fear, greed, and prejudice is to know that I am part of this nation's troubles. I am as guilty as the rioter, the plunderer, the burner, and, yes, even the murderer. Unconcern, hate, fear, greed, and prejudice are the fomenting factors behind violence. They are the wrong. Each person who looks into his own mind, searches his own actions, and examines his own motives will find these same factors part of his life. Only the proportion of their presence will vary. In this time of exploding population, scientific advancement, cybernetics, mechanization, affluence in the presence of profound poverty, and hollow religion is there any wonder that we have revolution! Discriminated peoples, crowded, displaced peoples and poverty-impounded peoples are allowing the same factors that guide me to the successful affluence I enjoy to enrage their minds to violence.

The wrong is with us because each of us has lost sight of the right. The only hope for our nation is for us to get back to the underlying fundamental precepts by which our nation's founders were guided. Let us redefine our reason for being, both as individuals and as a nation. We must live our ideals. We must practice our faith. We are to make this world better. We are to care for those less fortunate. We are to love every man as we do ourselves. We must give ourselves to God unequivocably, totally. Every act we do must come from concern and love. How do we change our nation? How do we change ourselves?

J. S. Blair, Jr., M.D.
Wallace

★

Love Is the Answer

For men and for nations, life will work only one way, and that is God's way. The nation which follows His guidance, which behaves as the members of a great family of nations, which uses its victories, its achievements, its culture, and its power for the welfare of all, can indeed be truly great. "Blessed is the nation whose God is the Lord." The righteous nation passes to age-long life; and to be able to serve others, to share the good things of God, to bring happiness and peace to infant people, to help the whole world to live in freedom and in peace: What higher goal could any nation seek than this?

Love is the only power in the world that can change men's motives as they must be changed if our dreams are to come true.

Only the power of God can change man's nature; and unless man's nature is changed, every new plan comes to grief on the rock of man's inherent selfishness, and every new discovery is wrested to a destructive end.

Here is a real chance for the church. She should stretch out her hand of help and healing to all nations and weld all into the unity which only the love of God can sustain.

Dorothy Newsom
Wise

★

Poor People's March Is Mistake

I read with dismay that the Methodist Board of Christian Social Concerns will be actively involved in the so-called "Poor People's Campaign," sponsored by the SCLC.

Martin Luther King proposed to bring a lot of poor Negroes to Washington, D.C., and set up a shanty town preferably in one of the public parks. It would show Congress and the nation via TV how the lowest economic level lives.

I can see no sane purpose in this idea, which incidentally does not have the support of the NAACP. To transport poor people to Washington, find them quarters, feed them and take them home again is a waste of money that could be spent more wisely.

Martin L. King did not exercise good judgment in Memphis. It takes a life-time of practice to learn non-violence, turn the other cheek and love your enemies. Without this last non-violence is worthless. "Though I give all my goods to feed the poor and though I give my body to be burned but have not love it profiteth me nothing." (1 Cor. 13.)

We can help the needy where they live without taking them to Washington.

I am very sorry that the National Council of Churches is also getting into the SCLC parade. Many people feel that Methodists should pull out of the National Council. I have contributed to it for years and defended it in our local church but I am beginning to doubt.

The Congress can take a tour of the burned out and looted sections of Washington. They will find plenty of poor people who will be a long time improving themselves.

To set up a shanty town outside Washington will accomplish little. To set it up in a park will result in conflict with the police, mob action, bloodshed, etc.

Joseph K. Greene
Hendersonville

HIGH POINT COLLEGE

SENIOR METHODIST COEDUCATIONAL

FULLY ACCREDITED

BACHELOR OF ARTS			BACHELOR OF SCIENCE	BACHELOR OF ARTS IN TEACHING
Art	Music	Social Studies	Biology	Art Education
English	Sociology	Political Science and History	Business	Business Education
Economics	Philosophy		Chemistry	Elementary Education
Languages	Psychology		General Science	Music Education
History	Religion		Mathematics	Physical Education

Write: Admissions, Dept. C., High Point College, High Point, N. C.

Youth Speaks Out

The following articles are excerpts from talks made at Farmville Methodist Church on "Youth Sunday." In preparing for this week four youth from the Senior MYF sat down with their pastor, Rev. Wayne G. Wegwart, and discussed their concerns both to make their witness and to deal with as urgent a matter as they were able. After much soul-searching three young people accepted the task of speaking to the congregation. They were very troubled about religion and morality, the hypocrisy and ineffective response being made by church members as Christians, and the lack of clear guide-lines for youth set adrift in a society being plundered for profit. These talks represented their own thinking on the matter, and in instances do not reflect the views of their leaders. They are presented here as exemplary efforts of youth in search for meaning and daring to challenge others to the same quest.

MORALITY: WHAT IS IT?

First, let me define the word morality. Morality is the righteous character or quality of human behavior. It is needed in the everyday occurrence of human life.

They say that morality is the vestibule of religion. There is no religion without morality, and no morality without religion. Morality without religion is a tree without roots; a stream without any spring to feed it; a house built on the sand; a pleasant place to live in 'til the heavens grow dark, and the storm begins to beat.

Because of this, no one can possibly lead a Christian life without the use of morality, for the Gospel is the noblest gift ever bestowed by God on man.

There are many that say, "Give us the morality of the New Testament; never mind about the theology." Yes, but you cannot get the morality without the theology, unless you like to have rootless flowers and lamps without bulbs. And if you want to live as Paul directs, you will have to believe as Paul preached. For the divorcement of morals and piety is characteristic of all pagan religions.

Morality does not make a Christian, yet no man can be a Christian without it because it comes from God.

I am very doubtful whether history shows us one example of a man who, having stepped outside rational morality and attained power, has used that power kindly.

So morality is the right or wrong of an action. It concentrates its uses on the effects of doing things right. For morality knows nothing of geographical boundaries or distinction of race.

Religion without morality is a superstition and a curse, and morality without religion is impossible. The only salvation for man is the union of the two as Christianity unites them.

RICHARD HARRIS

YOUTH OPINIONS ABOUT THE CHURCH

We, the youth of today, are at times quite often confused about all that is happening in the world. We are looking for a new meaning of society and order, and are sometimes rejected, ignored, and criticized by adults. When we ask certain questions, they avoid the subject or give a reply that doesn't really answer the question. If the moral and political codes can't stand this light of inspection and analysis, then they are worthless.

We youth believe that if religion is really worthwhile and relevant, it must speak and apply to one's entire life consistently, not just on Sunday morning.

We are a moral generation, but our reasons for acting as we do are not the same as those of adults. For example, a football player gave as his reason for not drinking — "what good is a ginned-up halfback?"

We youth believe that what a man thinks about God and his attitude toward his fellowman determines what kind of man he is. How can we understand a monk who pours kerosene over himself and lights a match unless we understand Buddhism? May not a lot of our bad foreign image be the result of such a lack of understanding of other cultures? If we as young Americans are to become the future leaders of the world, we must know how other people think and pray.

We want an intelligent church which is more concerned with social action than with mumbled creeds. We also want to be recognized as people, not just as teenagers.

Youth are often called the church's hope for change, but does the church really hope for change? In 1961, when the World Council of Churches met, 2,000 young people wanted open communion for all Christians. This wasn't possible because of the disagreement of adults. Three years later, however, those attending the Ecumenical Student Congress tried it. Students from all over the world participated. As one Roman Catholic said, "My priest may not approve of this, but God will."

Teenagers do not wish to antagonize their parents or others and are, therefore, forced to play little games. We know what phrases to use and what behavior will be accepted and will result in less pain and embarrassment, and keep everyone happy.

We feel that the church doesn't want to dirty its kidgloved hands with the problems of the slums and their dwellers. It fails to act everyday on passing issues because it doesn't want to get involved.

It has been stated that the church is full of hypocrites. They are people who lead Christian lives only on Sunday, and some of them don't live right then.

It has been stated that people think going to church every Sunday will save them.

It has been stated that parents often send their children to Sunday School and church, but never go with their children. Sometimes this causes the youth to resent the church.

Because of the publicity given a few bad teenagers, many people have the impression that all teenagers are this way. This isn't true. We are merely people who may have to fight and die for what we believe. Therefore, we want this belief spelled out clearly, to understand the facts. When we say the pledge of allegiance, we want to know what this Republic truly stands for. We are being trained in the scientific method of facing facts and drawing from them reasonable conclusions. Therefore, we are questioning the moral and political codes. If these codes cannot stand this inspection and analysis, then they are worthless.

Young people are not only the church of tomorrow, they are the church of today, along with adults and children. When the church fails in its ministry with youth, it is failing to be the church in its fullness today.

In the past, many young people who drifted away from the church in their teens came back when they married and began to have children. No one can predict whether this will continue to be the case in the future. But even if it should be, the church, by failing to give to its youth the opportunity to have a creative, dynamic voice in the church today, is missing one of its best chances to be renewed and reformed.

MISS SUE JOYNER
Senior MYF President



Three Head Junaluska Campaign

The top leadership has been selected for a campaign which the Lake Junaluska Assembly hopes will bring in at least $100,000 in financial contributions each year.

The money, to be used for capital improvements and for expanding the Assembly's program, will be raised through an organization of "Junaluska Associates," comprised of prominent Methodists and friends of Lake Junaluska.

Co-chairmen for the campaign were selected at a recent meeting of various committee chairmen from the Assembly's Board of Trustees.

They are D. W. Brooks of Atlanta, who is considered one of the top fund raisers in America; R. P. Caldwell, a prominent Gastonia businessman; and Bishop Paul Hardin, Jr., resident bishop of the Columbia, S. C. area.

The co-chairmen will organize a campaign in which persons will be contacted and invited to join the Associates. Members will pledge a contribution of at least $100 per year to the Assembly. A goal of 1,000 Associates has been set for the first year of the campaign, which would make available to the Assembly the $100,000 hoped for.

The co-chairmen will plan details of the campaign and present them to the trustees' Executive Committee during its May meeting at the Lake.

What Is the Function of the Church?

By JOHN N. ROBBINS

What if I should bring a known harlot to your church next Sunday? Would you make her welcome? Would you introduce her to your friends and your sons and daughters? Would she be invited to join or attend a Sunday school class? Would she be asked to become a member of one of the women's societies in the church? Think about it for a moment.

What would happen if I should bring to services at my church any group of confessed or convicted sinners—say, a thief, a murderer and a rapist? Would these people be acceptable? Would the church membership join together to provide them with the spiritual benefits for which the church was organized and which constitute its only reason for being?

If I should bring to church next Sunday an alcoholic—dirty, ragged, penniless and obviously somewhat inebriated—would the church accept him with open arms and join with him in a sincere effort to cure his sickness of body and of spirit and make his soul acceptable to the kingdom of God? If he, in his pitiable condition, were to speak somewhat loudly in a voice not softened and smoothed by culture and sophistication, would the ushers ask him to leave?

There are none of these people in my church. The people in my church are well dressed and socially acceptable. They are very polite and most courteous. They speak in well modulated tones. Their minds and their bodies are neat and attractive. They are quite properly reverent. In fact, they are quite proper people. They are people who obey the laws of God and man. They do not commit crimes. In all probability, they would be good people if there were no churches. I think that I can reasonably assume that the people who go to your church are pretty much the same kind of people.

Now, just what is the function of your church? You put on your best clothes and your best manners, and you go to church and meet other nice people wearing their best clothes and their best manners. You enjoy some excellent fellowship. You hear an inspiring talk by a man or woman carefully and expensively trained to do this in a pleasing and acceptable manner. You have prayer. You sing and read or listen to others sing and read satisfying music and selections from the world's greatest literature and moral philosophy. You feel spiritually refreshed and relaxed, and you have had a good time. Is this the function of your church?

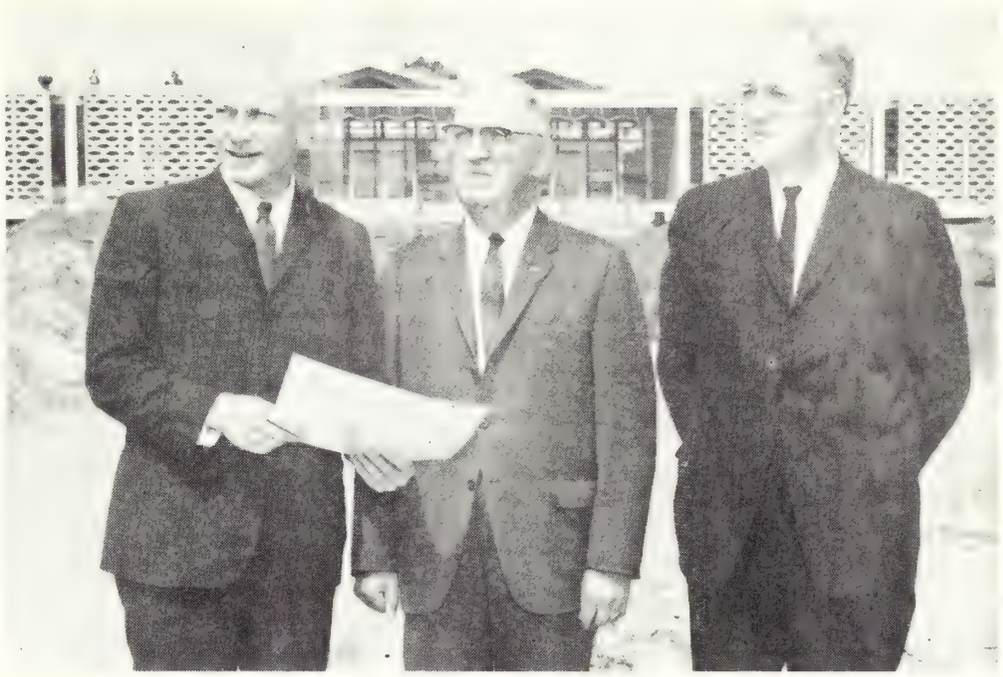
In your church, most likely, you have men's clubs, women's societies, youth organizations, family dinner meetings, choirs and other fine and very worthwhile groups. You may sponsor boys' clubs, little league teams, Boy Scouts, Girl Scouts, missionary societies, cultural groups, educational institutions and recreational programs. You advocate and strive to achieve ethical and socially acceptable conduct. This is excellent, but are you doing anything that is not done by any number of good civic and social clubs? Is your church a civic or social club? Is this the function of the church? Think about this for a moment.

The New Testament emphasizes over and over that Jesus sought out and associated with sinners. He was greatly concerned about criminals. He brought enlightenment and hope to those people generally considered to be outcasts from society. His object was to save souls for God. He wished to save everyone, and He suffered the most horrible of deaths for His work. Is His church carrying on this work?

It would seem that this would be the main function of any church, synagogue or temple of any religion. It would appear that ministers, priests, rabbis and congregations would be mainly concerned with saving sinners—if that be our function—rather than providing fellowship for those good people who are already saved.

Of course, we can have the fellowship and the wholesome good times while, at the same time, carrying out the main function of our church. We should not neglect our work for the community as a whole, our youth programs and the other fine things that our churches now do, but we should see that the tail does not wag the dog of our organization.

We must see what the main function of the church is and strive to have that function performed. The leader and spiritual advisor of your church cannot do this without the full cooperation and the honest endeavors of every person in the group—without any smugness, snobbery or hypocrisy. But, first of all, you will have to decide what is the main function of your church. Why was it established? What is its purpose?



CHAPEL NAMED

Methodist College trustee, J. W. Hensdale, center, examines the campus chapel site after the Board of Trustees named the future structure in his honor. Mr. Hensdale, secretary of the board, is executive vice president of the Belk-Hensdale group of stores in eastern North Carolina and a leading Methodist layman with membership in the Haymount Methodist Church, Fayetteville. Standing with Mr. Hensdale are Dr. Mott P. Blair, left, chairman of the board; and Dr. L. Stacy Weaver, college president.

Additional Guidance Clinic Set

An additional Guidance and Testing Clinic has been scheduled for May 10-11 at Greensboro College.

Due to the demand of high school students it has been necessary to add another Guidance and Testing Clinic to the five which have already been held this year, it was announced by the Rev. A. J. Clemmer of Greensboro. These clinics on the Greensboro College campus are under the auspices of the Christian Vocations Commission of the Western North Carolina Conference of The Methodist Church and are for sophomore, junior and senior high school young people.

The purpose of the Testing and Guidance Clinics, Rev. Mr. Clemmer explained, is to assist high school students to determine their aptitude for various vocations; to guide them in improving the quality of high school work, so as to prepare them for college and help them in their college careers; to guide students whose aptitudes indicate talent for trade skills into areas of training other than for formal college degrees. The program endeavors to acquaint students with the many vocations of the church, community, welfare and other humanitarian agencies which are in great need of trained personnel and in which many opportunities await trained and qualified youth.

Dr. Robert W. Hites, director of the Department of Psychology at GC, is in charge of the program. Assisting with the program are other members of the Greensboro College faculty in the Department of Psychology.

Theological Refresher Course Planned at Junaluska in June

The 1968 Ecumenical Theological Refresher Course for both clergymen and laymen will be held at the Lake Junaluska Assembly on June 17 to June 21. The Assembly, a world religious center, is located at Lake Junaluska.

Dr. Carlyle Marney, dean of the Refresher Course and also director of the Assembly's ecumenical affiliate, Interpreters House, in releasing the format for the sessions, said that all lectures and discussion periods will take place in Lambuth Inn, while the evening preaching services will be held in Memorial Chapel.

There will be three morning lectures of 50 minutes each Monday through Friday from 9 to 12 noon with a 30-minute intermission at 10:40 a.m. Afternoons will be free for recreation and leisure time, with discussion and reaction scheduled for 4 to 5:30 p.m. Public worship will follow after dinner in the chapel at 7 p.m.

Dr. Lee Tuttle, executive secretary of the World Methodist Council and a resident of the Assembly, will deliver an introductory address for all participants.

The preacher will be Father John Huston of St. Thomas More Church in Chapel Hill. One of the able spokesmen of his communion, Father Huston will preach each evening, conduct Mass on Thursday evening (June 20) with Catholic clergy present, and will close the conference with a meditation Friday noon.

Father Edward A. Maziarz, professor of philosophy at Loyola University in Chicago, will be the lecturer in Philosophy of Religion. Father Ed returns to take up the exciting themes he brought during his first appearance at the Lake last summer.

The lecturer in New Testament will be Dr. Franklin Young, chairman of the Department of Religion, Princeton University. Dr. Young, an Episcopalian, will present five lectures on contemporary concerns in New Testament studies.

From Drew University comes Dr. George Kelsey, lecturer in Christian Ethics. Dr. Kelsey will speak to the contemporary setting in racial tensions. A Southerner by birth and early training, Dr. Kelsey published recently a definitive study of Southern religion and racism.

Father Robert T. Lawson, chaplain to Catholic students at Duke University, and Dr. Carlyle Marney will lead the discussion and reaction periods.

Domicile will be at Lambuth Inn or as privately arranged. Delegates may preregister by writing to Refresher Course, Box 67, Lake Junaluska, N.C. 28745. Registration after arrival on the grounds will take place in the Lambuth Inn lobby on Sunday afternoon, June 16, and early Monday morning, June 17.

Representatives are expected to attend the sessions from many denominations throughout the eastern part of the country. As indicated earlier, the sessions are open to both interested ministers and laymen.

Art and Stained Glass Company
Complete Church Window Service
1000 Tryon Ave., High Point, N. C. 27260
Phone 883-0516



METHODIST MEN CHARTERED

Recently Charter Night was held by the Methodist Men at Friendship Methodist Church, Statesville. The new organization has 22 charter members. The pastor, Rev. John S. Oakley, is shown presenting the charter to the president, Spencer G. Goodwin; F. K. Goodman, secretary, is standing next to the president; back row, left to right, Joe M. Williams, vice president; W K. Bess, director of special events, and Carroll Goodman, treasurer. Incidentally, the Harmon Quail Hatchery donated quail for the Charter Night banquet.

Cultural Arts Series Formed At N. C. Wesleyan College

The Rocky Mount-Wesleyan Performing Arts Series, an annual series featuring cultural events of an international stature, will be inaugurated at N C. Wesleyan next fall. It will bring to the college four renowned programs in its initial season.

Scheduled for next year's inaugural season is a performance by the Camerata Bern, a brilliant new chamber orchestra of twelve musicians, on Nov. 20; a performance of Shakespeare's "A Midsummer Night's Dream" by the famous theatrical company, the National Players, on Jan. 6; a return to Rocky Mount of popular Jose Molina and his Spanish Ballet on Feb. 14; and a March 18 presentation in English of Offenbach's comic operetta, "La Perichole," by the National Opera Company.

The membership campaign for the series is now being conducted by a large number of volunteers and will continue through April 30. Three hundred memberships are being offered at a cost of $5.00 for the four events. A number of lectures and other free public performances will be continued by the college.

Tickets may be obtained by contacting one of the campaign workers or mailing a check directly to Rocky Mount-Wesleyan Performing Arts Series, P. O. Box 3096, N. C. Wesleyan College.

'Crisis' Program Is Developed

A group of Methodist leaders has developed a study/action program designed to help meet the "crisis in the nation," and all Methodist churches are being urged to adopt the program in regard to their local communities.

Materials for the education and action effort are expected to be ready in May.

The Rev. Dr. Henry M. Bullock, general secretary of the Editorial Division of the Methodist Board of Education, said resources in the packet of materials will serve to:

1. make clear the nature and depth of the crisis in the nation (related to poverty, civil rights, poor education, and housing).
2. give guidance in structuring a study of these issues.
3. help leaders in their planning for the sessions in such a course.
4. stimulate Christians to act redemptively on these issues.

A letter is being sent each Methodist pastor asking his cooperation in seeing that the church he serves takes appropriate action in dealing with the "emergency" situation as soon as possible.

The Methodist study/action effort is a part of an interdenominational program, "The Crisis in the Nation," adopted by the General Board of the National Council of Churches Feb. 21.

The National Council program is designed to coordinate the resources of the council and member churches in "the crucial struggle for justice in the nation."

Announcement of the Methodist program was made by Dr. Bullock and the Rev. Dr. Howard M. Ham, Nashville, general secretary of the Division of the Local Church of the Methodist Board of Education.

The Methodist plan was developed by Dr. Bullock and Dr. Ham in consultation with the top executives of the Methodist Boards of Missions, Evangelism, Lay Activities, Christian Social Concerns, and Publication.

The packet of materials expected to be ready in May was approved by the members of the Methodist Curriculum Committee in an emergency action and will be distributed through The Methodist Publishing House.

Priced at $3.85 each, the packets will include a study book, *Crisis in America: Hope Through Action;* the *Report of the National Advisory Commission on Civil Disorders;* a compilation of reports entitled *How Churches Fight Poverty; Sixty Successful Local Projects,* and several other resources.

✧ ✧ ✧

Quarrels in an overloaded lifeboat wallowing in shark-infested seas could hardly be less useful or dignified than the bad temper we exhibit when we hound our fellow Christians who do not worship or witness our way . . . in the polluted atmosphere of clever malice that hangs over the church at such times, our claim to offer the Gospel of Reconciliation rings as hollow as the sales pitch of a bald-headed man selling hair-restorer.

COLIN MORRIS

MI Commission Honors Five

Three well-known Tar Heel newspapermen, a broadcasting executive and a Methodist bishop have been honored by the Commission on Methodist Information for the Western North Carolina Conference.

The Commission, during its recent annual meeting, voted its first Life Memberships to:

Dr. Holt McPherson, editor of *The High Point Enterprise;* Kays Gary, columnist for *The Charlotte Observer;* Dix Sarsfield of Charlotte, veteran newsman for the *Associated Press* bureau in Charlotte; Earle Gluck of Charlotte, management consultant for *WSOC* AM, FM and TV; and Bishop Nolan B. Harmon of Atlanta, Ga., editor of the *Encyclopedia of Methodism.*

The Life Memberships, a Commission honor in addition to entitling the men to all Commission privileges except voting when not serving as elected members, are in recognition of the roles these men played in organizing the first Charlotte Area Office of Methodist Information.

(A Methodist Area Office of Information serves as a news bureau for Methodism, provides training in public relations, and offers facilities as an information center.)

Bishop Harmon, while serving as the presiding bishop of the Charlotte Area, called together the other men in 1960 to work toward formation of an Area Office of Methodist Information. The office was begun in May of 1961.

The Commission, which decides policy and lends advisory service for the Office of Methodist Information, was organized by Dr. McPherson, who was then serving as vice president of the national Commission on Public Relations and Methodist Information.

He has secured professional newspaper editors and writers, broadcasting executives and announcers, advertising and public relations men, printers and clergymen related to the communications media as members of the Commission.

Also attached to the Commission on Methodist Information are clergymen serving as district directors of Methodist Information.

The Office of Methodist Information is headed by John L. Borchert, former religion editor of *The Charlotte News.* Bishop Earl G. Hunt, Jr., is the presiding bishop of the Charlotte Area.

6½%

REGISTERED
FIRST MORTGAGE
CHURCH BONDS

For Information Call or Write Today:

Church Investors

DeKalb-Peachtree Airport
Atlanta, Ga. 30005
PHONE 451-5431



ROCKWELL CHURCH BREAKS GROUND

On Sunday, April 7, after the morning worship service the congregation of Rockwell Methodist Church, Rockwell, had a groundbreaking service for its new sanctuary and educational facilities. The Rev. Herbert M. Jamieson, pastor of the church, is shown breaking ground assisted by the Rev. John H. Carper, left, director of Church Extension, and Dr. Charles Shannon, district superintendent, Salisbury District. Immediately following the groundbreaking, Mr. Carper presented a check of $3,924.41 to Carl Arnold, chairman, Board of Trustees. This gift is the funds allocated from the Second Call of the Methodist Builders Club. Bids are to be received on May 2, and construction of the $85,000 facilities is to start the last of May.

Committed Christianity

By David M. Cowart

There is mounting evidence that both in pulpit and pew there is a basic misunderstanding as to what the Church really is. Not until this is fully understood and accepted can the church be the Church!

Closely related to this lack is the problem of detachment. Brokhoff speaks of clergymen who are detached from God through the absence or inadequacy of private devotions. Peggy Way in selected readings No. 80 in our adult literature, says: "Far too many of our younger clergy are themselves lost souls . . . proclaiming the Gospel out of emptiness." If this is true within the clergy, it may also be a weakness within the ranks of the laity.

Paul says we are earthen vessels. Indeed we are. But despite the fact that we are chipped and cracked, God permits us for a time to carry his "living water"—to live out His messages, and to work His Work. The important thing is not the vessel, but the Gospel. It is God who matters. And the emphasis should never be on the disciple, but on the Christ!

We still must see the difference between mild religion and committed Christianity. There is all the difference in the world between a hot fire and a damp wick. Nothing of great significance is going to happen until we see the difference and make decisions appropriately. What is committed Christianity? It is Christ living in us in the Person of the Holy Spirit! It is His fullness filling our being and having sway in our hearts and minds and bodies. It is all areas of our lives, all attitudes of our minds, and all activities of our days coming under the influence of Christ our Lord.

As a pastor, I continue to be grateful for the free pulpit of The Methodist Church. Let us disagree with what a pastor says—if need be—but let us fight for his right to speak his mind in love. It just may be that God is saying something through his words. That despite his inadequacies (common to all pastors) God may indeed reach another for lasting good. That it doesn't always happen is true, but that it can always happen is also true. We mustn't deny the chance that God may use to reach a human life. No preacher "gets off for nothing." God holds him responsible for every word—just as God holds all of his children responsible for their every word (Matthew 12:35-37).

The Rev. Mr. Cowart is pastor of Bryson City Methodist Church. This is an excerpt from his report to the quarterly conference

✧ ✧ ✧

Unity, like every other aspect of the business of organized Christianity, is a tool and we have turned it into an obsession. One is reminded of that Baluba village in the Congo, whose inhabitants were so impressed with their first sight of the common or garden shovel that they added it to the pantheon of their gods.

Colin Morris

Woman's Activities

N. C. CONFERENCE

Mrs. H. W. Doub

FAYETTEVILLE DISTRICT

The Fayetteville District of the Woman's Society of Christian Service of The Methodist Church held its annual meeting at the Raeford Methodist Church, Raeford. The theme: "Blow, Wind of God." The president, Mrs. Ivan Welborn, presided. Rev. R. E. Moser, pastor of Raeford Methodist Church, gave the invocation. Mrs. C. H. Cade, district secretary of Spiritual Life Cultivation, gave the devotional. The welcome was given by Mrs. J. A. Niven, coordinator, Wesleyan Service Guild, Raeford Methodist Church. A most inspiring song, "Blowin' in the Wind" was sung by members of MYF Raeford Methodist Church. Miss Ethelynde Ballance was presented a pin for her faithful and long service to the Fayetteville District. The Conference gave a Special Membership pin to Mrs. Robert Mangum, Pembroke, a local woman in the Fayetteville District, for her outstanding work in the district. Mrs. W. L. Howell, Jr. and Mrs. T. B. Upchurch, Jr. gave a dialogue on their trip to the Southeastern Jurisdiction meeting in Birmingham, Ala. A solo "O Spirit of the Living God" was sung by Mrs. L. S. Brock, Jr. The speaker was Mrs. Harold Mann, conference treasurer North Carolina Conference. Dr. Graham Eubank, district superintendent, Fayetteville District installed the new district officers for 1968-69.

President ..... Mrs. Ivan E. Welborn
V. President ..... Mrs. C. H. Cade
Recording Sec. .. Mrs. H. L. Hockenberry
Treasurer ..... Mrs. Earl Peterson

Chairmen of Program Areas

Christian Social Relations, Mrs. R. R. Allen
Missionary Education, Mrs. A. C. Edens, Jr.
Spiritual Growth ..... Mrs. Paul White
Sec. of Program Materials,
Mrs. William Seymour
Chmn. of Public Relations,
Mrs. Louis Howell
Chmn. Committee on Nominations,
Mrs. W. L. Howell, Jr.
Nomination Committee Members,
Mrs. M. D. Marston
Mrs. H. C. Turlington
Mrs. James R. Pate
Sec. Wesleyan Service Guild,
Mrs. E. O.McLaurin

The dates for the subdistrict meetings were announced:

Cumberland-Hoke, Gardners Chapel Church, April 18, 10 a.m.
Robinson, Bethesda Methodist Church, April 21, 2:30 p.m.
Harnett, Angier Methodist Church, April 28, 2:30 p.m.

Dr. Eubank gave the benediction and blessing. Lunch was served by the Woman's Society of Christian Service, Raeford Methodist Church.

Submitted by,
Mrs. H. L. Hockenberry
District Recording Sec.



FAYETTEVILLE DISTRICT OFFICERS 1968-69

Left to right, front row, Mrs. Earl Petterson, treasurer; Mrs. E. O. McLauren, Wesleyan Service Guild secretary; Mrs. William Seymour, Program Materials; Mrs. A. C. Edens, Jr., Missionary Education and Service; Mrs. W. L. Howell, Jr., chairman Committee on Nominations; back row, Mrs. R. L. Allen, Christian Social Relations; Mrs. C. H. Cade, vice-president; Mrs. H. L. Hockenberry, recording secretary and Mrs. Ivan E. Welborn, president.

ROCKY MOUNT DISTRICT WSCS

The annual meeting of the Rocky Mount District Woman's Society of Christian Service was held at Marvin Methodist Church in Rocky Mount on April 4. The theme was "Renewed and Sent Forth."

Mrs. J. C. Reynolds, district president, presided. Mrs. Bill Taylor was organist and Miss Kathy Wright, soloist. Mrs. Fletcher Harper, president of Marvin Woman's Society, graciously welcomed everyone.

Mrs. Allen Lee presented an inspiring devotional.

Mrs. Reynolds announced that the district had presented Mrs. S. A. Dunn, retiring conference president a Sustaining Membership at the Annual Conference Meeting in Raleigh and had burned the candle eleven minutes honoring past presidents from the Rocky Mount District. She also announced the conference had given a Special Membership to one lady from each district. Mrs. Forrest Dickens from Ebenezer Church, Halifax Subdistrict, was chosen from the Rocky Mount District to receive this honor.

Mrs. L. G. Hooks presented Special Membership pins from the district to District Superintendent and Mrs. J. W. Page.

Mrs. Bradford Dixon, from Englewood Church, gave highlights of the Annual Conference Meeting held at Edenton Street Church in Raleigh on March 26 and 27.

Mrs. Beulah High announced the Rocky Mount District pledged $21,018.00 to the work of the Woman's Division for the coming year.

The District Spiritual Life Retreat will be at First Methodist Church in Rocky Mount on May 16. The Conference Spiritual Life Retreat was also announced. This to be held at Louisburg College on June 12 and 13.

Mrs. Reynolds brought to attention the fact we were having our last Woman's Society of Christian Service meeting, as next year we will be The Women's Society of Christian Service of the United Methodist Church.

Mrs. J. W. Benson presented the slate of officers for the next year. They were unanimously elected and were installed by Mrs. R. L. Bame.

Mrs. Tom Collins introduced Mrs. R. L. Bame, conference secretary of Spiritual Life, as the speaker. Mrs. Bame used the Quadrennial theme, "One Witness in One World" for her address.

St. James Methodist Church Woman's Society invited the district to meet with them in 1969.

The Service of Remembrance was conducted by Mrs. L. G. Hooks.

Following the benediction by the host pastor, Rev. William Taylor, lunch was served in the dining room.

Mrs. Bill Adler
Chmn. Public Relations

W. N. C. CONFERENCE

Mrs. John C. Wright

MEMBERSHIP COUNT

An effort is being made to get an accurate count of the members of the Woman's Society of Christian Service of the Western North Carolina Conference.

Mrs. Gilreath Adams, Jr., Asheville, conference secretary of Membership Cultivation, is in charge of the project. Mrs. Adams says that often, different officers of a local society report a different number of members of the society on their evaluation reports. This makes a difference in the totals reported by district officers, and the differences are again shown in conference reports.

"This time we are going to try to be accurate—and this time we hope to be together," said Mrs. Adams.

The district presidents have notified the presidents of all local societies to check the membership count reported by ALL officers at this time of reporting. This should produce an accurate figure.

HOW DO WE COMPARE WITH LAST YEAR?

A check of the Annual Reports of the Woman's Society of Christian Service for the year 1966 and 1967 reveals a story about the membership of the Conference Society. This is how many members are reported:

District	*1966*	*1967*
Albemarle	2,601	2,420
Asheville	3,334	3,100
Charlotte	5,352	5,268
Gastonia	3,639	3,631
Greensboro	4,978	4,869
High Point	3,380	3,265
Marion	1,993	1,903
North Wilkesboro	1,816	1,655
Salisbury	3,400	3,422
Statesville	3,756	3,793
Thomasville	2,861	2,802
Waynesville	1,587	1,493
Winston-Salem	4,203	4,057
TOTAL	42,900	41,678

The Conference Wesleyan Service Guild membership is as follows:

District	*1966*	*1967*
Albemarle	232	232
Asheville	204	211
Charlotte	529	535
Gastonia	471	454
Greensboro	615	599
High Point	490	466
Marion	254	258
North Wilkesboro	159	162
Salisbury	258	258
Statesville	219	222
Thomasville	457	460
Waynesville	296	287
Winston-Salem	401	378
TOTAL	4,590	4,522

STATEVILLE DISTRICT MEET

The Annual Meeting of the Statesville District Woman's Society will be held on May 14 at 9:30 a.m. at Central Methodist Church, Mooresville, with Mrs. Garland Stafford, district president, in charge.

(Continued on page 15)

• CALENDAR OF COMING EVENTS •

Note: If any of the meeting dates or places are in error, please inform the Advocate immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

Apr. 21-May 4: Uniting Conference, The Methodist Church, Dallas Civic Center, Dallas, Texas
Apr. 21-23: Assembly of Church Women United, Charlotte
Apr. 23-24: Thirty-first Annual Meeting, N. C. Council of Churches, Charlotte
June 6- 7: General Board, National Council of Churches, New York, N.Y.
June 11-13: Symposium on Medicine and Religion, Chapel Hill
June 14-16: Fourteenth Annual Southeastern World Affairs Institute, Blue Ridge Assembly, Black Mountain
July 23 : National Association of Methodist Two-year Colleges, Nashville, Tenn.
July 24-28: Southeastern Jurisdictional Conference, Lake Junaluska

NORTH CAROLINA CONFERENCE

Apr. 26 : Vacation Church School Institute
Apr. 26-28: Convocation of Adult Workers with Young, Camp Don-Lee
Apr. 27 : Cabinet Meeting
May 1 : Methodist College Board of Trustees Annual Meeting
May 3- 5: Convocation of Adult Workers with Youth, Camp Chestnut Ridge
May 9-10: Church and Community Seminar, N. C. State University, Raleigh
May 10 : Louisburg College Board of Trustees
May 13-15: Cabinet Meeting
May 17 : N. C. Wesleyan College Board of Trustees Annual Meeting
May 26 : Methodist College Baccalaureate Sermon, 11 a.m.
May 27 : Methodist College Graduating Exercises, 10:30 a.m.
May 27-28: District Sec. of Commission on Town and Country Work, Spring Retreat
May 28-30: Cabinet Meeting
Jun. 1 : Alumni Day, N. C. Wesleyan College
Jun. 2 : Baccalaureate, N. C. Wesleyan College, 11 a.m., Commencement Exercises, 4 p.m.
Jun. 4- 7: Annual Conference, Hay Street Methodist Church, Fayetteville
Jun. 12-13: Woman's Society of Christian Service Spiritual Life Retreat, Louisburg Col.

WESTERN NORTH CAROLINA CONFERENCE

Apr. 25 : Marion District Conference on Christian Education, Morganton, First Church, 7:15 p.m.
Apr. 26 : Statesville District Conference on Christian Education, Hickory, First Church, 7:15 p.m.
Apr. 26-27: Christian Vocations Testing and Guidance Clinic, Greensboro College
Apr. 28 : Salisbury District Conference on Christian Education, Kannapolis, Trinity Church, 2:45 p.m.
Apr. 29 : Asheville Dist. Conference on Christian Education, Asheville, Central, 7:15
Apr. 30 : Albemarle District Conference on Christian Education, Monroe, Central Church, 7:15 p.m.
May 1 : Charlotte District WSCS, Charlotte, Hawthorne Lane, 10 a.m.
May 1 : Waynesville District Conference on Christian Education, Sylva, First, 7:15
May 2 : Charlotte Dist. Conference on Christian Ed,. Charlotte, Providence, 7:30
May 3 : Waynesville District WSCS, Hayesville, Hinton Rural Life Center, 10 a.m.
May 5 : N. Wilkesboro District Conference on Christian Education, N. Wilkesboro First, 2:45
May 6 : Gastonia District Conference on Christian Education, Gastonia, First, 7:15
May 9 : Gastonia District WSCS, Shelby, Aldersgate, 10 a.m.
May 14 : High Point District WSCS, High Point, Wesley Memorial, 10 a.m.
May 14 : Salisbury District WSCS, Salisbury, First, 10 a.m.
May 21 : Greensboro District Pre-Conference Caucus of Delegates, Greensboro, Centenary, 7:30 p.m.
Jun. 5- 9: Annual Conference, Lake Junaluska
Jun. 10-14: United Nations Seminar, New York City and Washington
Jun. 11-13: Woman's Society of Christian Service Annual Meeting, Lake Junaluska
Jun. 14-16: Wesleyan Service Guild Annual Meeting, Lake Junaluska

Something To Think About

The renewal we must have requires a kind of glamor, excitement, and romance to be found nowhere else on earth. God deliver us from a tame, tepid, timid kind of religious hesitations! If we want renewal, we ought to be satisfied with nothing less than that kind of new life which once created a crowd of hilarious witnesses and servants for God and men. It will still do it. It has been said of those early Christians that "They were completely fearless, absurdly happy, and in constant trouble!" If so, it was because they lived with a Master who could produce that kind of person.

Claude H. Thompson



Mrs. Cathrine Vick

Dear Girls and Boys:

The most unsuccessful word in the English language is the word "can't," and the most miserable phrase in the world is "I can't." My mother used to say to me, "Never say 'can't,' say, 'I'll try'."

Another man has put it this way. When he was starting the fifth grade, on the first day of school the teacher was giving a few opening remarks and she finished in this way:

"There is one excuse that will not be acceptable in this room. That is the excuse, 'I can't.' I want you to remember this motto: *Can't never did anything.* Tell me, 'I'll try' or 'I don't understand' or 'I didn't have time' or 'I just plain didn't do it,' but don't ever tell me 'I can't'."

Perhaps it would be a good thing if you made this motto your very own. You can improve your attitude by saying this motto to yourself once in a while.

Aunt Cay

MAY BASKETS

"Grandmother," b e g g e d Connie, "won't you tell me a story about when you were a little girl?"

"Deary me!" sighed Grandmother, "I'm afraid I'll run out of stories soon. Then what shall we do?"

Connie only laughed at the idea of Grandmother's running out of stories, for all one had to do was to ask for a story of days when she was a little girl, and Grandmother would begin.

"Once upon a time," she began now, "there were two little girls, Emaline and Gertrude." Connie smiled for she knew Emaline was her grandmother; for that was her name.

"These two little girls lived across the meadow from each other, and were very dear friends, only now they had quarreled over which dress Ernestine, Gertrude's doll, should wear.

"'She's my doll,' Gertrude insisted, 'so I think I should say what dress she shall wear.'

"'But you said I might play with her this afternoon, and so I think I should decide'." Emaline had been just as persistent. Now wasn't that a foolish thing to quarrel over? But, nevertheless, they kept it up until Gertrude demanded her doll—and Emaline marched off across the little bridge, vowing never to speak to Gertrude again.

"For two whole weeks they did not play together, or speak to each other. Then Emaline began to want someone besides her kitten and dolls to play with, and so did Gertrude.

"'I know what I'll do' thought Emaline one morning; 'tomorrow is Mayday; I'll make a May basket and hang it on Gertrude's door. Then she'll know I'm sorry.'

"The funny part of it was that Gertrude had thought of doing the very same thing. So both little girls worked hard, each filling a little basket with pretty flowers for her friend. Emaline filled hers with violets and spring beauties, Gertrude filled hers with hepaticas and wildflowers from the woods. The baskets did look pretty. Each little girl was secretly proud of the one she had made.

"Early Mayday morning Emaline started across the meadow. She was so busy thinking how pleased Gertrude would be that she did not see her friend coming toward her. Neither did Gertrude see Emaline On the little bridge they met, face to face.

"'Why!' began Emaline—but could think of nothing to say.

"'Oh, hello! Emaline; where are you going?' asked Gertrude.

"'Where were you going?'

"'I-I was going to your house' confessed Gertrude. 'I made this May basket for you.'

"Emaline's eyes opened wide. 'Why,' she cried, 'that's what I've done. I mean—this one is for you.'

"Then they both laughed and exchanged baskets.

"'Wasn't it funny we both thought of the same thing?' giggled Emaline.

"'And to think neither of us saw the other until we were on the bridge. Well, anyway, I'm glad we've made up. Won't you come over to play this afternoon? I've given Ernestine to my sister, so she can't cause any more trouble.'

"Emaline promised; then they each went home with a basket made by the other."

"Oh, Grandmother, that was a funny Mayday," said Connie. "And you were Emaline, weren't you?"

"Yes," laughed Grandmother; "and I kept that little May day basket for a long time, too, as a reminder of the friendship between Gertrude and me."

Mary Odell

MAKE A MOBIUS STRIP

A Möbius strip, named after the German mathmetician, August Möbius, who originated it, is a very surprising piece of paper. Cut a wide strip of construction paper about a foot long. Form a loop with it. Before joining the ends, give one a half-twist. Then tape or glue it together.

Though it is made from a sheet of paper that has two sides, the Möbius strip has only one surface. You can prove this by making a pencil line down the middle. No matter where you start, you'll get back to the beginning of your line without lifting the pencil from the paper.

Cut down this center line and you'll get one large loop with a twist in the middle. Cut this large loop down the center and you'll have two loops tied together. If you cut the original band into thirds you get an even more surprising figure—a small loop and a large loop attached like links in a chain. Try cutting a Möbius strip in other ways and see what you get.

THE MARKS OF A METHODIST

This week the General Conference of The Methodist Church is meeting in Dallas, Texas. This conference is held every four years. It is the time when the leaders of the church come together to make plans for the work of the church. We are all glad that we are Methodists and we want to be the best Methodists possible as we try to serve God through this church. This is what John Wesley gave as the "marks of a Methodist."

A Methodist is one who lives according to the methods laid down in the Bible.

He is one who loves the Lord with all his heart, who prays without ceasing and in everything gives thanks.
His heart is full of love to all mankind.
He keeps all God's commandments from the least unto the greatest.
He cannot speak evil of his neighbor any more than he can lie.
He does good unto all men, neighbors, friends, and enemies.
These are the principles and practices of our sect.
These are the marks of a true Methodist.

BIBLE A B C'S

1. J is for . . . . . ., a new nation in today's Bible lands.
2. K is for . . . . . who ruled over Judah and Israel.
3. L is for . . . . ., Jacob's father-in-law.
4. M is for . . . . . ., a tax collector.
5. N is for . . . . . ., the prophet who talked to David.
6. O is for . . . . who was David's grandfather.
7. P is for . . . . . ., who was ruler in Egypt.
8. Q is for . . . . ., the birds which fed the Hebrews in the wilderness.
9. R is for . . . . . ., for whom Jacob worked for fourteen years.

ANSWERS FOR LAST WEEK

Amos; Bethlehem; Carpenter; David; Egypt; Fish; God; Hannah; Isaac.

Sunday School Lesson

FOR MAY 5

(International Lesson Series)

The Beginning of Wisdom

Background Scripture: Prov. 16:22-32; 20:1; 23:19-21, 29-35

Lesson Scripture: Prov. 20:1; 23:19-21, 29-35

Probably there is no area of public discussion which is more tinged with emotionalism than the subject of beverage alcohol. Some, therefore, have concluded that it is best to stay clear of the subject altogether. However, alcohol as a beverage has interwoven itself into the varied structure patterns of our society.

We look at the picture in India of "sacred cows" wandering at will through the streets, immune to all law and control, and we declare in derision, "Just how foolish can people get! I wouldn't put up with such asininity for a day!" The ostrich-like refusal to face up to the problems of beverage alcohol would be no less illogical.

While we are bound in all honesty to confront the liquor problem, this is no invitation to wax eloquent in an emotion-packed attack upon those who drink. We would best leave personalities out of it. Also, we would do well to deal with the facts, without distorting them and without taking a harsh, judgmental attitude.

It should not be surprising that in the midst of Proverbs—this book of wise sayings—there should be something said about strong drink and drunkenness. Apparently, even in those ancient times, some of the same problems we face were also before them. This was before the process of distillation had been discovered, so that these comments in our lesson for today, dealt seriously with problems which were not complicated by the presence of "hard liquor." If these biblical sayings were pertinent and significant for them, think of how much more relevant they are in a society which has widely taken to the use of distilled beverages.

Space does not permit us to go into details here, but the consequences of using liquor are varied and widspread. Its use greatly affects the life of the drinker in every department of his life; physiologically, psychologically, sociologically and spiritually. This is especially true with the increasingly heavy use of beverage alcohol. It reaches into the home and colors the relationship between husband and wife, between parent and child. It has a bearing upon economic factors, sometimes leading to loss of employment, and always involv the spending of money which may be needed elsewhere.

While many people derive pleasure from its use—else there would not be so many imbibers—the pain which it causes far outweighs this. America is paying an exorbitant price in broken lives, broken homes, and broken promises of happiness and fulfillment because of liquor.

Recent years have seen the widespread acceptance of beverage alcohol as a socially acceptable drink. At the same time, there has been a refusal on the part of many intelligent and socially attractive people to stand for any criticism of their drinking habits. We seem now to be moving out of this vacuum as the problems accompanying the use of liquor—not least of them being alcoholism itself—have grown with its increased use. An ever larger segment of our population is becoming alarmed at the mounting incidence of death upon the highways, crimes committed while under the influence, the growth of racketeering and corruption in connection with the liquor traffic, the large absenteeism due to over-indulgence. These and other evils connected to the use of liquor have led many responsible citizens to approach the problem in a different light.

Coming back to the scripture lesson, it is interesting to note that the evils of drunkenness listed in Proverbs are very similar to those of today. We live in a much more highly technical society, and therefore, the evils are compounded; but humankind is the same and the problems are the same. Also, the wise answer would be the same: "Wine is a mocker, strong drink a brawler; and whoever is led astray by it is not wise."

This is the position which The Methodist Church holds today: that the wise man or woman will take the option not to drink. He will calculate the risks involved, he will weigh the pros and cons. He will consider that in a real sense he is his brother's keeper. He will realize that others are following in his footsteps. He will reflect upon the fact that he is the steward of a healthy body, an intelligent mind, a sensitive spirit; and he will resolve not to debauch these for transitory values.

JCS

OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

NEEDED DIRECTOR of Religious Education. Would consider either sex. Church of 1400 members. Unlimited opportunity. Pleasant working conditions with all aids supplied Write Rev. A. J. Cox, c/o First Methodist Church, Asheboro, North Carolina 27203.

✧ ✧ ✧

Woman's Activities

(Continued from page 13)

WAYNESVILLE DISTRICT EXECUTIVE MEET

Plans for the Annual Meeting of the Waynesville District Woman's Society were made at a district executive meeting held in Franklin on April 9. Mrs. Raymond K Butler assigned certain duties to local societies for the meeting to be held at Hinton Rural Life Center in Hayesville on May 3.

Tentative plans were made for a session of leadership development for local officers at the Haywood Subdistrict on July 16 and a World Understanding Workshop at Western Carolina University in September

Mrs. Harold Wells of Murphy, the "local woman" delegate to the meeting of the Southeastern Jurisdiction Woman's Society in Birmingham made a report of the meeting. Focus on worship was achieved with a recording of "Blowing in the Wind," and a moving interpretation of the hymn, "Breathe on Me, Breath of God."

Mrs. Butler outlined the change in the structure of the society in the coming merger forming The United Methodist Church.

The Waynesville District Society will be hostess at the Annual Meeting of the Conference Society at Lake Junaluska June 11-13.

The members of the Franklin Woman s Society were hostesses for the executive meeting.

MRS. ISABEL WALKER
Dist. Ch. Public Relations

WINSTON-SALEM DISTRICT QUIET DAY SERVICE

The Woman's Society of the Winston-Salem District will have a district-wide Quiet Day on Wednesday, May 8, at Ardmore Chapel in Winston-Salem.

Mrs. J. T. Ingram of Walkertown, District Spiritual Life Cultivation secretary, will be in charge of the program.

Book Reviews

A REMARKABLE 18TH CENTURY LADY

Susanna, Mother of the Wesleys, a recent book by Rebecca Lamar Harmon, the wife of Bishop Nolan B. Harmon, is being widely commented on and awakening much favorable interest. The Abingdon Press which published it says of this book, "An intensively human biography of a remarkable woman developed largely against the backdrop of the large and brilliant family whose lives revolved around her. The personality of Susanna emerges as the constant source of strength to her husband, and first as a strong teacher and disciplinarian, later as adviser to her children, throughout her life." Mrs. Harmon herself said that she wished to picture, through the eyes of a woman of the Twentieth Century, "a very remarkable lady of the Eighteenth." She added: "Susanna Wesley—though she would have been the last person to realize it—has had a profound influence upon her own country and other nations as well."

The book is published by the Abingdon Press and retails for $4 50 in the bookstores and in the book section of the larger department stores in North Carolina.

While Bishop Harmon was episcopal head of the Charlotte area, he and Mrs. Harmon made many lasting friendships in North Carolina. A host of their friends will no doubt wish to read such a beautifully written account of a remarkable woman.

ST. MARY'S JUNIOR COLLEGE
RALEIGH, N. C.

A small liberal arts college for women. The program is enriched by specialized courses in Art, Expression, and Music. Two years of college preparatory work is also available.

RICHARD G. STONE, President

METHODIST NEWS ROUND-UP

BISHOP'S WIDOW DIES

Mrs. Vera Loudon Stockwell, 71, wife of the late Methodist Bishop B. Foster Stockwell and a missionary to Latin America for 35 years, died unexpectedly of a heart attack April 14 at the home of her son, the Rev. Dr. Eugene L. Stockwell, in Ridgewood, New Jersey. He is assistant general secretary for Program Administration of the World Division of the Methodist Board of Missions.

★

TRAFCO FILM WINS AWARD

A Methodist-produced motion picture, "The Coming of the Stranger," received an award at the first Atlanta International Film Festival held in early April.

The film, a parable about the meaning of Christmas produced by the Methodist Television, Radio and Film Commission, won a second place silver medal in the religion and ethics category.

★

PR GROUP RE-ELECTS TAYLOR

Winston H. Taylor, director of the Washington, D.C., office of Methodist Information, was re-elected president of the Religious Public Relations Council during the group's annual convention April 3-5 in St. Louis, Mo.

In addition to Mr. Taylor, other officers include Miss Faith Pomponio of the World Council of Churches public relations staff, secretary, and the Rev. Clifford P. Albertson, circulation manager of *World Outlook*, treasurer.

★

TENN.-KENTUCKY CONFERENCE VOTES TO MERGE

The Tennessee-Kentucky Conference of the Central (Negro) Jurisdiction of The Methodist Church in a special session in Nashville, Tenn., April 4 took action which will result in its merging in a few weeks with the white Methodist annual conferences in Tennessee, Kentucky, and Southwest Virginia.

The other conferences involved in the merger are the Memphis, Louisville, Tennessee, Kentucky, and Holston conferences of the Southeastern Jurisdiction of The Methodist Church.

The Tennessee-Kentucky Conference has 205 churches and 16,031 members. The last session of this conference will be May 16-19 at Centenary Methodist Church, Memphis, Tenn. Bishop Charles F. Golden, Nashville, is the presiding bishop.

SOUTHEASTERN EQUIPMENT CO.



Chairs and tables in complete range of sizes for every Church need. Steel and wood folding chairs, folding banquet tables, speakers' stands. Also office desks and chairs. Write for information.

SILER CITY, N. C.

BAKER AWARDS MADE

Five Methodist graduate students have been chosen to receive the Baker awards of $1,000 each from the Board of Education of The Methodist Church for further graduate study during the 1968-69 school year. The purpose of the awards is to train persons for professional leadership in Wesley Foundations.

Recipients of this year's awards will be Joseph W. Brownrigg and the Rev. J. Emmett Wilkerson, both of Boston, Mass.; the Rev. Glenn H. Frank, North Syracuse, N.Y.; the Rev. David B. Schadt, Iowa City, Iowa; and the Rev. Richard F. Vieth, Dallas, Texas.

★

BOARD COMMENDS VIETNAM PEACE EFFORTS

Movements toward de-escalation and negotiation in Vietnam have been commended by officers of the Methodist Board of Christian Social Concerns.

The three bishops who are chairmen of the board's divisions issued a statement expressing gratification over recent steps toward negotiation in the Vietnam war and commending the act of unilateral de-escalation ordered by President Johnson.

Signers were Bishops Charles F. Golden, Nashville, Tenn.; Paul Hardin, Jr., Columbia, S.C., and W. Kenneth Pope, Dallas, Texas; the Rev. Dr. A. Dudley Ward, general secretary, and Herman Will, Jr., associate secretary, both of Washington.

★

MISSIONS MONEY TO PITTSBURGH GHETTO

The Methodist Board of Missions has announced a loan of $100,000 to the Interfaith Housing Corporation in Pittsburgh to help with building 5,000 housing units in the black ghetto section known as "the Hill." This was announced as the first of several such investment loans being contemplated.

The action grew out of a policy decision which was approved at the annual meeting of the Board of Missions in Denver, Col. last January. At that time, it was decided to commit the sum of $3,000,000 from its financial portfolio for investment in ghetto enterprises here and abroad. $1 million each was to be furnished by the Woman's Division, the National Division, and the World Division.

The $100,000 will become a part of a total of $500,000 with which the Interfaith Housing Corporation is to be capitalized. The funds are to be made available to neighborhood non-profit housing corporations which are to be formed by people in poverty areas. These residents in turn are to be dominantly involved in the decision-making process as the housing is brought into being.

The $3 million fund is being administered through The Mission Enterprise Loan and Investment Fund. In setting up the fund, the Board interpreted its action as "an expression of our concern particularly in the area of racial and economic injustice." The loans and investments are intended for individual or small enterprises unable to get loans through normal channels except at exorbitant rates, Board officials said. They added that loans and investments may be granted in any part of the world.

★

METHODIST NEWS CAPSULES

Eric C. Rackham, executive dean of educational and student activities at Kent State University in Ohio, has been named president of Methodist-related McKendree College, Lebanon, Ill. He will succeed retired Bishop Edwin E. Voigt.

Delegates to the 15th annual assembly of the Texas Council of Churches approved a proposal that would merge the council and ten Roman Catholic dioceses in Texas into the Texas Conference of Churches. Such an organization would be the first of its kind in the nation, it is believed.

Dr. Arthur S. Flemming, Methodist layman and president of the National Council of Churches, has been named president of Macalester College in St. Paul, Minn., effective July 1. He has been president of the University of Oregon since 1961.

❖ ❖ ❖

The Broad Scope

★

TV SERIES ON CATHOLIC CHURCH

"The Changing Church" is the subject of a series of television programs being projected by the National Broadcasting Company. In six weekly half-hour programs, the Roman Catholic Church in the United States will be scrutinized, as to how it has changed in recent years and as to what it will likely be ten years hence.

The series will begin on Sunday, May 5 and conclude on June 9 in the 1:30 to 2 p.m. time slot.

★

LABOR TAKES DIM VIEW OF JOB TESTS

A spokesman for the AFL-CIO has charged that the growing use of psychological and other tests in job-related situations has created a "numbers game" that can hurt long-term employees.

Bert Gottlieb, who is the industrial engineer in the AFL-CIO's Department of Research, stated recently "More often than not, tests that are in general use have never been validated" and he added that "even a good test may have only a 70% validity."

The labor official further pointed out that long-term employees are often at a disadvantage in competing for promotions with younger, less-experienced workers, on the basis of such tests. A worker with 20 or 25 years service in a plant may not have taken a test for years, Gottlieb said, but he may have to compete for advancement with more recent high school graduates "who are really expert in taking tests." As a result, the older worker "is discriminated against, simply because he is not used to taking tests."

NORTH CAROLINA
christian advocate

OFFICE OF THE DEAN
DUKE DIVINITY SCHOOL
DURHAM N C 27706

VOLUME 113 GREENSBORO, N. C., MAY 2, 1968 NUMBER 18



Mr. B. Troy Ferguson, after a life time of service as a dedicated layman to his Church and the people of eastern North Carolina, is welcomed to his new Home by Mrs. Bessie Cox, a Member, and Mrs. Holland Hale, Religious-Social Director of The Methodist Retirement Home in Durham.

"His Church Cares"

Carolina Briefs

The C. E. Rozzelle, retired Methodist minister of Winston-Salem, preached at Central Methodist Church, Monroe, on last Sunday morning. The Rev. Melton E. Harbin, pastor, is attending the Uniting Conference in Dallas.

¶ Dr. James T. Cleland, dean of the Chapel at Duke University, preached at a special evening service on Sunday, April 28, at the Oak Hill Methodist Church in Candler. Dr. Cleland's topic was "An Athlete and His Religion."

¶ The Rev. J. Bernard Hurley, pastor of College Place Methodist Church, Greensboro, is to be the guest preacher for special services at St. Andrews Methodist Church, Freeman Mill Road, Greensboro. Beginning Sunday night, May 5, meetings are scheduled for each evening through Wednesday at 7:30.

¶ The congregation of Grace Chapel Methodist Church, Granite Falls, is observing Homecoming Sunday, May 5, with the Rev. H. D. Jessup, a former pastor, bringing the message at the eleven o'clock hour. Lunch will be spread on the church grounds following the worship service. Special singing will be presented in the afternoon. All former pastors and their families are cordially invited.

¶ Plans have been completed for a fall Preaching Mission and Revival to be held at Horne Memorial Methodist Church, Clayton, Oct. 27-30. Roy Justice, chairman of the Commission on Membership and Evangelism, has announced that Dr. James Roy Smith, pastor of Mt. Olivet Methodist Church in Arlington, Va., will be the guest preacher. Dr. Smith participated in the conference-wide Stewardship Rally in Raleigh last October.

¶ The Duke Homestead, ancestral home of the family whose name has become synonymous with tobacco, electric power, and philanthrony, was officially designated a National Historical Landmark in ceremonies in Durham on April 28. Duke Homestead is reached from Durham by following Guess Road two blocks north from Interstate Highway 85 to Duke Homestead Road, and thence east for one-half mile. Owned by Duke University, it is open to the public on Sunday afternoons from April to October each year.

¶ May's Chapel Methodist Church, Maiden, will celebrate its 100th anniversary with special services from Sunday through Thursday, and with Homecoming Day on May 12. Bishop Earl G. Hunt, Jr., will preach the Homecoming Day sermon at 11:00 a.m. Dinner on the grounds will follow the worship service on May 12. Those participating in the special services are: Sunday, May 5, 11 a.m., Rev. Clyde Murray; 8 p.m., Rev. Dayle Groh; May 6, Rev. John Miller; May 7, Rev. Curtis Murray; May 8, Rev. Harold Strader; May 9, Rev. William Pheagin, Jr. The services Monday through Thursday will begin at 8 p.m.

Summary of Events of The Uniting Conference in Dallas

WASHBURN ELECTED BISHOP

In their last session before dissolving to become a part of the Uniting Conference, the General Conference of the Evangelical United Brethren Church elected the Rev. Dr. Paul A. Washburn of Dayton, Ohio, as bishop. He will replace Bishop Harold R. Heininger of Minneapolis, who earlier announced his retirement effective Aug. 1, 1968. He will be one of seven EUB bishops who, with approximately 64 active and 28 retired Methodist bishops, will take their positions in The United Methodist Church.

Bishop Washburn was elected on the first ballot, receiving 211 of the 399 votes cast. He was consecrated on Monday afternoon. He had been a key leader in his church in the negotiations which culminated in unification. The new bishop has approximately thirty years of pastoral service behind him. Since 1964 he has been executive director of the EUB Church's Commission on Church Union.



WHITE ELECTED SECRETARY

The Rev. Dr. Charles D. White of Gastonia, was elected secretary of the Uniting Conference of The United Methodist Church. Now superintendent of the Gastonia District, he had been the first assistant secretary for the past four years, when J. Wesley Hole of Los Angeles served in the top secretarial position. White's competence in the secretarial field has been firmly established over many years as secretary of the Western North Carolina Conference and of the Southeastern Jurisdictional Conference.

★

OTHER NORTH CAROLINIANS IN TOP POSITIONS

The Rev. W. Carleton Wilson was again selected to be secretary for the Journal. He has served in this capacity in previous General Conferences, and has been statistician or secretary of the North Carolina Conference since 1935.

Turning to the standing legislative committees, Dr. Paul Hardin, III, Durham, was elected chairman of the Committee on Judicial Administration and Enabling Acts. The following were elected vice-chairmen of committees: Walter F. Anderson, Raleigh (Committee on Membership and Evangelism); Dr. Wilson O. Weldon (Committee on Interdenominational Relations); Dr. Emmett K. McLarty, Jr. (Committee on Ritual and Orders of Worship).

★

COOKE TO RETIRE

The Rev. Don A. Cooke is to retire from the position of treasurer of the church and R. Bryan Brawner of Dallas, Texas has been elected to take his place. Brawner is currently executive director of Highland Park Methodist Church, Dallas, which, with more than 9,000 members is the largest in the denomination. He is a native of Arkansas with degrees from Arkansas State Teachers College and the University of Arkansas.

Prior to going to Highland Park Church, he was a public school principal at Texarkana, Ark., and superintendent of schools at North Little Rock, Ark.

★

COLORFUL CEREMONY, ADDRESS BY OUTLER, HIGHLIGHT UNITING SERVICE

In a ceremony filled with challenge for the future and shot through with color and

(Continued on page 15)

SCHEDULE OF SPECIAL SERVICES

Date	*Time*	*City*	*Church*	*Preacher*
Apr. 28-May 2	7:30	Denton	Central	Rev. Edgar Nease, Jr.
Apr. 28-May 2		Greensboro	Proximity	Rev. John K. Miller
Apr. 28-May 2	7:30	Durham	Parkwood	Rev. W. B. Petteway
Apr. 28-May 3	7:30	Statesville	Mt. View	Rev. R. M. Harris
May 5- 8	7:30	Greensboro	St. Andrews	Rev. J. Bernard Hurley
May 5- 9	7:30	Thomasville	Bethel	Rev H. L. Creech, III
May 17-19	7:30	Statesville	Friendship	Dr. Wilson O. Weldon
May 19-23	7:30	Beaufort	Ann Street	Rev. John Cline

Lake Recreation Director Named

C. E. "Bill" Milner of Hazelwood, assistant principal of Tuscola High School, has been named director of recreation and youth activities for the 1968 summer season at the Lake Junaluska Assembly.

He served last summer as director of the Robertson Memorial YMCA's Camp Hope.

During college years, Milner captained the Duke Blue Devils in 1946-47 and earned All-America ranking. After graduation from Duke, he played professional football with the Chicago Bears and the New York Giants.

He served with the U.S. Marines during two wars—as a lieutenant in the South Pacific during World War II and as a captain during the Korean conflict.

Milner returned to Hazelwood in Haywood County after the Korean War and was employed for six years by the Board of Health as a sanitarian.

After receiving a master's degree in education from Western Carolina University in 1957, he taught English and coached football and baseball at Waynesville High School, producing some of the area's most outstanding athletic teams.

He was named assistant principal at Tuscola when the consolidated school's faculty was organized in 1966. He is a lay leader at the Hazelwood Presbyterian Church.



The children in the congregation of Weldon Methodist Church gather around their pastor, Rev. James Bailey, for a fellowship period during the morning worship service.

'Suffer the Little Children'

Every Sunday morning at the Weldon Methodist Church, the pastor, Rev. James Bailey, extends an invitation to the children of the congregation to come to the altar and join him in his "minute world for children."

He begins with, "As Christ said, 'Suffer the little children. . . .'" With no hesitancy, they leave the secureness of their place on the pew beside their parents, to go forth, eyes aglow with anticipation, to be with their pastor who sits crosslegged on the floor with them, thus becoming a part of them.

They listen, completely absorbed, while he tells them a parable-like story; simple, understandable, and enchanting.

In a moment or two, these future presidents, doctors, lawyers, ministers, mothers and fathers, return to the security of family, eyes still aglow, because they know they have not only been to a special place in a sense of sanctity, but that they were considered important enough to have been invited into a world of sharing and learning in the big, big church with their big, big pastor.

Since the concept that the church is primarily for adults is generally true, Mr. Bailey cannot therefore preach full length children's sermons each Sunday. But he does indeed plant a seed—a good seed.

MARSHALL WHEELER
The Roanoke News

✧ ✧ ✧

NORTH CAROLINA CHRISTIAN ADVOCATE
$3.00 per year. Subscribe now.

Camden
Military Academy

A fully accredited college preparatory school, grades 8-12. Ideally located in Carolina's winter resort section. Stresses academic achievement, character, leadership. Jr. ROTC. Swimming pool. Rate $1375.00 plus uniforms. Write: Col. L. P. Risher, Headmaster, Box X, Camden, S. C. 29020

Stained Glass Crafts
Repairs
Protective-Storm
P. O. Box 5004 High Point, N. C.
Telephone 882-2285

Keep 55¢ profit on each $1.00 sale

Earn $330.00 or more for your club or church IN JUST ONE WEEK

No risk • No investment • No shipping cost • No call-backs to make deliveries

Out-of-the-ordinary Golden Praying Hands Pen—a tested, proved money-maker—a fine-quality, guaranteed writing instrument.

Completely packaged fund-raising plan. Write for information, FREE sample.

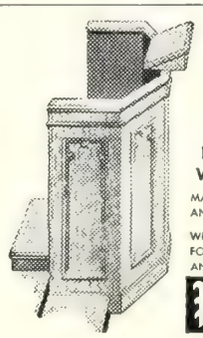
No salesman will call.
Give age (if under 21) and name of organization.

COLLINGWOOD FUND-RAISING
44 Warren Street • Dept. 59
Providence • Rhode Island 02901

OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

NEEDED DIRECTOR of Religious Education. Would consider either sex. Church of 1400 members. Unlimited opportunity. Pleasant working conditions with all aids supplied. Write Rev. A. J. Cox, c/o First Methodist Church, Asheboro, North Carolina 27203.



Page
CHURCH FURNITURE THAT COMBINES BEAUTY AND DIGNITY WITH LASTING QUALITY
MADE FROM HIGHEST GRADE DOMESTIC AND IMPORTED HARDWOODS.
WRITE FOR CATALOG CONTAINING INFORMATION ON OUR DESIGNS OF PEWS AND CHANCEL FURNITURE
Page CHURCH FURNITURE CO. ALBEMARLE, N. C.

PEACE COLLEGE
Raleigh, North Carolina 27602
- A SMALL JUNIOR COLLEGE FOR WOMEN
- HIGHLY COMPETENT, CONSCIENTIOUS FACULTY
- AFFILIATED WITH THE PRESBYTERIAN CHURCH
- EXCELLENT LIBERAL ARTS PROGRAM

Write: James R. Stewart, Jr.
Assistant to the President

NORTH CAROLINA
CHRISTIAN ADVOCATE
Official Organ of the North Carolina and Western North Carolina Conferences of The Methodist Church
ESTABLISHED 1855

James C. Stokes—Editor and Manager
Address all correspondence to P. O. Box 508, Greensboro, N. C. 27402

Second-class postage paid at Greensboro, N. C. Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., 429 W. Friendly Avenue, Greensboro, N. C. 27401

Single subscriptions, $3.00 a year; every family plan: each subscription, $2.50 a year. All subscriptions payable in advance. Obituaries and resolutions, $2.00 for the first 100 words; $2.50 per hundred for next 200 words; 3 cents per word for all over 300 words.

The Methodist Board of Publication

O. Kelly Ingram, Durham, President; H. G. Allen, Statesville; N. E. Edgerton, Raleigh; William R. Henderson, High Point; T. C. Hoyle, Jr., Greensboro; Charles E. Jordan, Durham; C. P. Morris, Raleigh; L. W. Routh, Greensboro; Wilson O. Weldon, Nashville, Tenn.; Carl C. Wooten, Kinston.

EDITORIALS

★

ON THE BEACH AND INTO THE SURF

We today do not stand upon the edge of some crystalline lake where tiny wavelets kiss the shore and murmur gently. Instead it is our lot to live on the shoreline of a great ocean where the thundering surf comes broiling in across a thousand miles of open water.

The Methodist Church is on such a beach today. It has come close to the troubled waters of these rapidly changing times. After dressing for the swim, it has stood looking out at the rolling breakers. It has fully resolved to venture forth into the swirling waters. But it has not decided whether it will go out in one swift plunge or edge out more slowly, letting the shock of the coldness come in slow degrees.

Which course the church will take is being decided here in Dallas now. Of course, the consummation of union with the Evangelical United Brethren Church will have been completed by the time this is read. Also, the decision to eliminate all racial barriers was made in Chicago two years ago.

But we are still on the beach of a revolutionary ocean, and the decision of how much, how soon is yet to come at this writing.

What will The Methodist Church do about the cities? A proposal is due to come up calling for raising $20 million for our ministry to the poor and the desperate — mainly for those in the ghettos; this fund to be administered through our bishops, in a ministry of reconciliation. Accompanying this will be a plan to enlist people to serve on subsistence pay in a special ministry to the poor.

As this is written nobody knows how this first General Conference of the United Methodist Church will respond —whether by edging out into the breakers, by taking a plunge, or by just staying on the beach.

A statement on Vietnam is expected. Also, there are segments of the General Conference which will call for further statements and actions in the area of racial inclusiveness. What will these delegates say on how soon segregated annual conferences shall be done away with? 1972 is now a "target date" or "goal." Will it be firmed up into a mandatory deadline? Nobody knows for sure.

Some in the conference will seek to push for guarantees that Negro Methodists will be given proportionate leadership positions within the church for an indefinite period of time.

There is little doubt that the Consultation on Church Union will be given robust support, probably including approval of COCU's wish to proceed immediately with formulation of a plan of union.

Three other areas almost sure to come in for careful scrutiny and probable debate, are (1) whether to continue *Concern* magazine or some similar publication in the field of social concern; (2) whether to soften the abstinence position of the church on liquor, and to remove the prohibition against ministers smoking; (3) what changes, if any, to make in the status of ministers in their annual conferences and in their ordination.

The Methodist Church in Dallas is at the shore. It didn't go there just to lie in the sun and to look at the water. Yet, it knows that the surf is treacherous. How far out into the surf it will go, and how quickly, nobody knows.

It is probable, however, that the General Conference will not go back home to say, "We went to the beach; we saw the ocean; but we didn't go into the water. It was too rough, and its undertow too strong, its waves too big."

Oceans and revolutions have always been a challenge to man. Either one of them can knock you down and drown you if you venture too far too fast.

The United Methodist Church, in General Conference, must decide how far out it will go. But having come to the beach, it has a mandate to venture out before it goes home. How far? That is yet to be decided.

RURAL PEOPLE ALSO NEED CONSIDERATION

While the plight of ghetto dwellers occupies center stage right now, the needs of those who live in small towns and the country should not be neglected. The latter may not be as vocal, and they may not have as aggressive spokesmen, but they too are confronted with serious problems.

In fact, it has been in part the problems of country dwellers that has created our congested cities. People left the farms and villages in droves because of lack of jobs, poor living conditions and inferior educational opportunities. They thought they would better themselves in the city, but too often the metropolis had even less to offer.

Many of the conditions which are deplored in the city—unemployment, poor housing, lack of recreation facilities—are also present in the countryside. Because of them the exodus from rural areas is continuing. This should be stopped.

But it will not be stopped unless rural people are afforded jobs close by, and the other advantages which they feel the need of. Whenever we begin girding for social action of some sort, it is usually in an urban setting. Why should not The United Methodist Church in North Carolina launch a program to upgrade the rural community?

We are convinced that many Methodist pastors and congregations could be instrumental in spearheading such movements to upgrade their communities. Let's not get the idea that social action has to do only with the urban scene, or that planning and funds should go only to the city.

IS THIS MOVE NECESSARY?

This is the time of year when laymen and pastors begin to get a bit restive. The former begin to wonder if their pastor might move or should move. Pastors hear small talk about probable moves or possible openings, and they catch the moving fever.

We would warn both pastor and laymen about being too "quick on the draw." Why not stop short and ask yourself, "Is this move necessary? Will it serve any real purpose? Is it fair to all parties concerned? Am I using it as a solution to problems which we should work through and solve in some other way?"

THE SIMPLE VIRTUES

National Family Week, beginning with Children's Day, May 5, and closing with Mother's Day on the following Sunday, should bring us back to the intrinsic values of life: such values as love, trust, loyalty, forgiveness, and unselfishness. These cost nothing, but they demand everything. As we use them, they grow. As others see them exemplified in us, they seek to appropriate them into their own frame of life.

This nation, which has placed such a high value on money and what it can buy, needs to think more about what money cannot buy. We are fearful of what will happen if we have to devalue the dollar. We should be more concerned about what has happened to us as we devalued personal purity, integrity, honesty, and all those virtues which touched with beauty the lives of our mothers.

'State of Church' Address Given at Dallas

Delegates of The Methodist Church and The Evangelical United Brethren Church in a joint session, in Dallas Monday night, April 22, heard a "state of the church" message from their bishops which gave much attention to the crisis in the cities and to the war situation.

The Episcopal Address was delivered by Methodist Bishop Lloyd C. Wicke, New York, at Dallas Memorial Auditorium, where the two churches formally united Tuesday morning to form the United Methodist Church.

The address, which bore the names of all the bishops of the uniting denominations, also had sections on the church's responsibility to youth, ecumenical relations, Christian witnessing, and other subjects.

Nearly 1,300 delegates and many other visitors were present for the historic occasion.

Concerning the urban crisis, Bishop Wicke declared: "We dare not depart this place before we resolve that in prayer, personnel and sacrificial gift we shall join men of good will, whatever their name or sign, helping create conditions that will maintain the humane fellowship and strengthen the tools of our redemptive labor where indigenous means can least be had."

"Whatever the judgment of the past concerning war," Bishop Wicke said, "who can defend it in our time! Yesterday's four horsemen have been augmented by apocalyptic terror and threat of universal annihilation."

"This is the hour for the Church," said Bishop Wicke, "to join in 'the greatest prayer of man, which asks, not for victory, but for peace'."

Other excerpts from the Episcopal Address follow:

The Urban Crisis

True it is that lawlessness cannot be tolerated. However, to repress these explosions by whatever means without major attention to the conditions causing frustration and hopelessness escalates the spirit of hate and compounds the final destruction. It should be a truism that the causes of civil war must be found and given conscientious consideration and correction by those who claim membership in the Christian fellowship. These conditions dare not be rationalized into limbo, or dismissed with a clever, or an angry slogan.

The Church and Youth

Our rebel youth are suggesting the Church *has* lost the answer in the new world. Youth wonders whether we ever knew the answer as they view the parish church. There are those among them who declare the neighborhood church to be an irredeemable and ingrown institution having lost the sense of the wider mission which called it into being.



BISHOP LLOYD C. WICKE

If the Church is willing to spend itself, as the devoted servant spends his life in his Master's service, we believe the young will not pass her by unheeding, will not find her irrelevant. They will find that identity for which they are seeking in genuine Christian obedience. They will find the Church to be "where the action is"; wherever man is, and in whatever condition man is found, establishing the reality of the community which is characterized by love. A dream you say? Another young man did not hold it to be a dream. His name is Jesus of Nazareth.

The Book—Our Contemporary

We should never forget, we are the people of The Book, the Bible. That book has shaped us and our society, whether we admit it or not. Apart from a knowlege of the Bible, we cannot know ourselves.

Though we have laid claim to being the people of The Book and the Way, both demand a greater degree of careful attention than we have granted them. May we as a United Methodist Church resolve to encourage our people to examine The Book again, study it with prayerful attentiveness, and particularly those portions which tell us how He walked the Way.

Witnesses: On the Christian Way

The freedom of the minister to speak as the spirit provided utterance has been one of our most cherished inheritances. Its exercise dare not be abused by the slothful or irresponsible recklessness of the speaker for God. Nor should it be restricted by the self-appointed vigilantes of the status quo in their particular economic, social or cultural enclave.

This division (of labor between the minister and laity) does not suggest any inherent inequality in the temper or the quality of the Christian witness. Quite the contrary! The United Methodist fellowship is a "community of ministers" each of whom is a witness to the Christian life in the place of his labor. The layman is the Church at work where he works. He is one of the preachers of the congregation in dispersion.

Witnessing and the Cry of War

Let the Church condemn the institution of war for what it is—a transvaluation of every value dear to the heart of Christ. May we resolve to cast our lot with men everywhere in removing those inherited impediments: illiteracy, hunger, disease, poverty and other corroding disabilities which are among the major causes of war and for which there is an ample remedy.

Art and Stained Glass Company

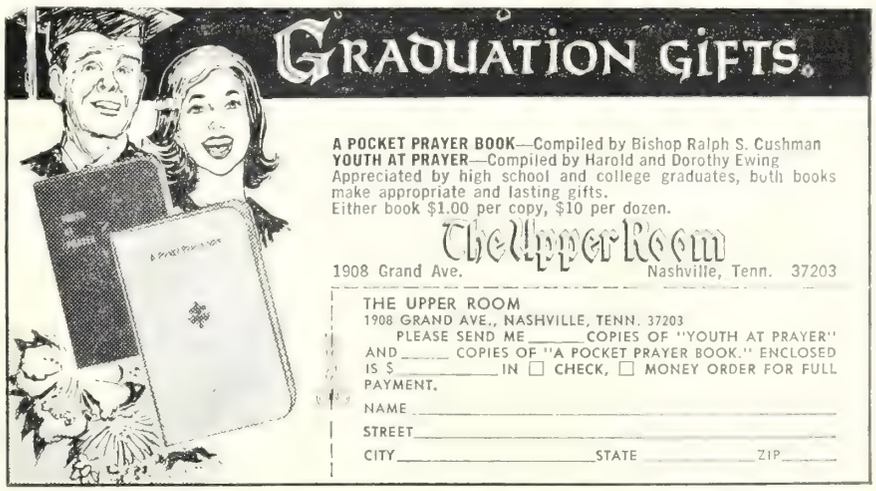
Complete Church Window Service
1000 Tryon Ave., High Point, N. C. 27260
Phone 883-0516

PIPE ORGAN FOR SALE

13 rank Pilcher organ c. 1930, dismantled and ready for delivery at reasonable price. May be inspected any time. Write W. E. Robertson, 601 S. Garnett St., Henderson, N. C. 27536.

Carlisle
Military School

"Develops Manly Men"—cultivates physical, mental, spiritual qualities. Grades 8-12. Band, swimming pool, golf, school dairy. Rate $1290.00 plus uniforms. Colonel James F. Risher, President. For catalog and complete information, write: Col. William J. Risher, Headmaster, Bamberg, S. C. 29003



Residents in the Retirement Home Find the Real Meaning of Life for They Have . . .



ECONOMIC SECURITY

There are many fears that come with aging. Everyone of these has an answer in The Methodist Retirement Home. The fear of economic insecurity is very real to most older people. Through the benevolent work of The Home, made possible by a liberal Mother's Day offering, you alleviate this fear for those who are members of The Home. Members pay according to their ability and you provide the additional money. Mrs. Fannye Stephenson, mother of Rev. Marion O. Stephenson, makes plans with the Administrator, Reverend Joseph Coble, for entering The Home on life contract.



ASSURANCE OF CARE IN SICKNESS AND IN HEALTH

All human beings have a fear of long, drawn-out illness, of pain, and of depending upon others. . . . Along with these goes the fear of senility. Though The Home does not accept nursing cases, it does keep members for life once they are accepted. In a modernly equipped and excellently staffed infirmary, members who need such service are given the best nursing care available. A doctor is on call and nurses are on duty at all times. Nurse, Mrs. O. W. Justice, takes Mrs. Margaret Brown from her room to the solarium of the infirmary. After 34 years of serving the Conference with her husband, Reverend W. H. Brown, the Church now serves Mrs. Brown.

Retirement and aging are traumatic experiences, for with aging comes loneliness, physical suffering, and dependence upon others to help meet the physical, emotional, and financial needs of the individual.

In this day of concern about the forgotten person we must remember our aging friends. Every Child of God has the right to be independent with dignity, to escape loneliness, anxiety and fear; to have the assurance of care in sickness and health and to enjoy a Christian environment, warm with love, comfort and security.

Your Church is making love and security a reality in The Methodist Retirement Home in Durham. This Home is owned and operated by the North Carolina Conference of The Methodist Church, and represents one of its finest efforts in meeting the needs of people in the name of Christ and His Church. It is governed by a Board of Trustees elected by the Conference.

The Home is located on a beautiful 39-acre tract of tree studded, gently rolling hills, just inside the western limits of the city of Durham, and adjacent to the beautiful Duke University Campus, making all of its facilities available to the members of the Home. It is between the North Carolina Cerebral Palsy Hospital and the Veterans Hospital on Erwin Road and only nine miles from the University of North Carolina.

The Home has continued to expand its facilities to serve more retired people. It opened in 1955 with a capacity of 40 members. Since that time there has been a constant expansion program until today with thirty apartments, the Gibbons Building, and the Fowler Building, The Home is able to care for 185 members.

NEEDS TO BE MET

There are prospective members waiting for apartments. Twelve additional apartments are to be completed in September. These apartments will be paid for through gifts and by the wills of those who will occupy them. The Trustees recognize the need of the Church to make provisions for the care of the chronically ill and nursing cases in a Christian environment. A Health Center will become a reality on The Home's grounds in Durham as soon as this can be financed.

FINANCIAL SUPPORT COMES FROM MANY SOURCES

The Home has never had a capital funds campaign but was built with borrowed money. This is being paid for through the general giving by the churches of the Conference. Members pay according to their ability. Those who do not have sufficient assets are maintained in The Home through the MOTHER'S DAY OFFERING taken in the churches and used for the BENEVOLENT WORK OF THE HOME. Other contributions come as gifts from individuals and groups such as the furnishing of a room and other memorials or the sending of a contribution in memory of a loved one. Such gifts are recognized in appropriate ways. One of the major sources of income for the continuing work of The Home is through wills.

"The real meaning for life at any age is found in man's relationship to God, and this relationship gives meaning to all human values. The goal is not to keep the aging busy, but to help them find in every moment an opportunity for greatness." In The Methodist Retirement Home, Members are helped in meeting this goal.

—White House Conference on Aging



FREEDOM FROM LONELINESS

The fear of loneliness is one of the most awesome. There is no need for a member of The Home ever to be lonely. There are close neighbors with similar interests who are always available for companionship or conversation, and a well-rounded program of religious and social activities keeps one busy. Leaving for one of the semi-weekly shopping trips: Mrs. Rena Lupton, Mrs. Edna Goodwin, Mrs. Lillian Green and Mrs. Hattie Harden, along with Mrs. Holland Hale, Religious-Social Director and driver "Bruce" Garrett of the Maintenance Department.

ADMISSION REQUIREMENTS

As a retirement home, only those who are reasonably able to look after themselves are accepted. Preference is given to Methodists, both clergymen and lay people from eastern North Carolina, although others are accepted. The Home is prepared to keep a member for life once he is accepted. Requirements are a minimum age of 65 (62 for apartments), a life of service to the church and community, and a need for the services offered by The Home.

Each case is considered individually by the Admissions Committee, both as to physical condition and finances. The filing of an application places the applicant under no obligation.

Members of The Home are on either a monthly basis or on a Life Contract. Those who are financially able pay the cost of their keep, and in addition are urged to make gifts to The Home. Others pay according to their ability, and the church, through its benevolent program, provides the difference.

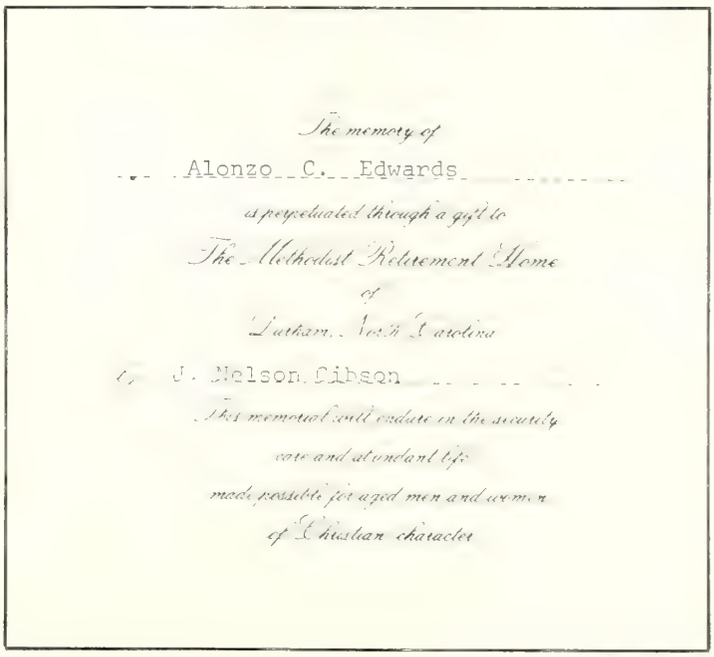
Members entering The Home on a Life Contract find complete security. The Home guarantees care for the member as long as he remains in The Home. In exchange for this protection and security the member is asked to leave part of his estate to The Home.

The monthly rate covers room, board, laundry, maid service, services of The Home's physician, the routine medicine and the nursing and geriatric care available in The Home's infirmary, along with the religious and social program of The Home.



PURPOSEFUL LIFE

Two other fears of aging that are very real are the fear of disappointing others and the fear of loss of ego-building experiences. . . . I am no longer needed or wanted. . . . In The Home the strong help the weak. Everyone has an opportunity to help someone else. There is always a wheelchair to be pushed, someone to read to, or someone with whom to sit and chat. Members assist in worship services, and plan and carry out the arrangements for many parties and programs. Members enjoy a birthday party planned by the Methodist Home family.





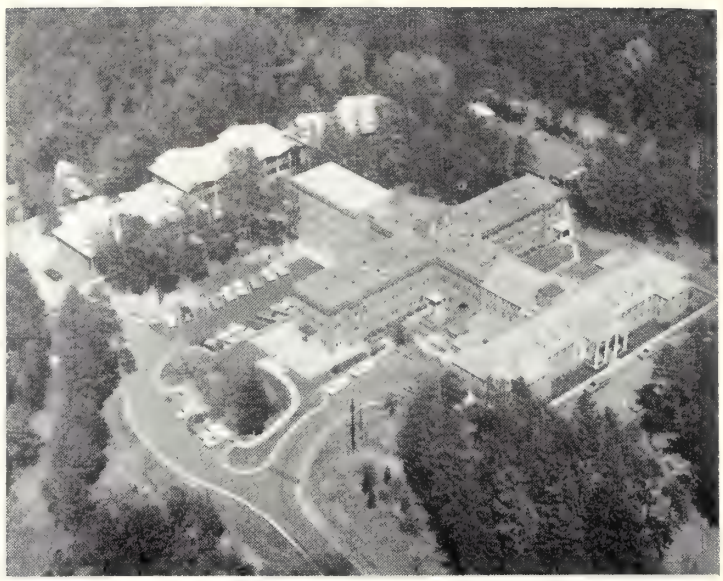
Business matters must be taken care of so Mrs. Flora Marshall discusses her financial affairs with The Home's Bookkeeper, Mrs. Paul Sykes.



The Home helps the Members in many ways as Administrative Assistant Harvey Johnson is doing as he discusses Miss Willie Boone's insurance program with her.



Eating is a joy in The Home's attractive dining room.



A birdseye view of The Home.

Members Find Security

"In any good home there should be a blend of love, confidence, and protection, combined with a sense of independence, a dash of humor, and mixed with joy and consideration for others. I have found, in The Methodist Retirement Home, this kind of atmosphere. It has brought me happiness, peace, and contentment.

"When I think how blessed we are to have the sheltering care of The Methodist Retirement Home, grateful feelings rush in, but there are not words enough for me to thank adequately our kind Methodist friends—ministers, laymen, and others who through their work, sacrifice, and generosity have made The Home possible."

"We feel this is a home, not an institution, and we feel wanted. The ones who are active can and do bring cups of cheer to the shut-ins. We have a happy family. Visitors often remark, 'Everyone seems to be happy,' and I think this is



Reverend W. M. Howard, D.D., Pastor of Trinity Methodist Church, Durham, North Carolina, chats with Mrs. Elizabeth Bartholomew, Miss Pearl Fishel, and Reverend and Mrs. O. K. Hopkins who are members of his church. He is one of many ministers who conduct religious services in The Home.



Secretary Jane Umstead serves the Members in many ways, as she is Miss Edith Garrett.



Dr. H. E. Spence, Dr. Ralph D. Wellons, and Rev. E. R. Clegg, who live in apartments, find that he who catches his own fish enjoys them twice.

and Contentment . . . .

true after the initial period of adjustment. There is no reason why you can't grow old happily and gratefully and be a joy instead of a grouch."

"In my sixty years in the ministry I have been in dozens of hospitals visiting members of my church who were ill. Not a one of these hospitals gave the close attention our patients receive here, from both doctors and nurses. When my turn comes to enter The Home's infirmary, as surely it will some day, I know that I shall receive all the tenderness and care that I see others get every day. I could not get better treatment anywhere. If you want to know what Christian fellowship really means, just visit us sometime."

. . . "In our lovely apartment at The Methodist Retirement Home we are comfortably and happily established. Here we have ample opportunity for friendship, fellowship, fun, work, and play."

"The Home is just what we need. Here there is protection, fellowship, comfort, medical care, nursing, medicine, a good doctor, food, heat, laundry, dry cleaning, and practically everything we can possibly need. The Home is a Godsend to us. The greatest attraction is that it guarantees our being allowed to stay with each other, 'Until death us do part'."

"It is a marvelous thing the Church is doing in providing for its older people." . . . .

These testimonies from residents of The Home. A teacher, a housewife, and two clergymen.



Professor F. A. G. Cowper, Mrs. Flora Marshall, Reverend Joseph Coble, and A. W. Tuck enjoy breakfast in The Home's dining room.

There Is Never a Dull Moment

Through a religious environment, Christian companionship, and a feeling of security, life in The Home is wholesome and well-rounded.

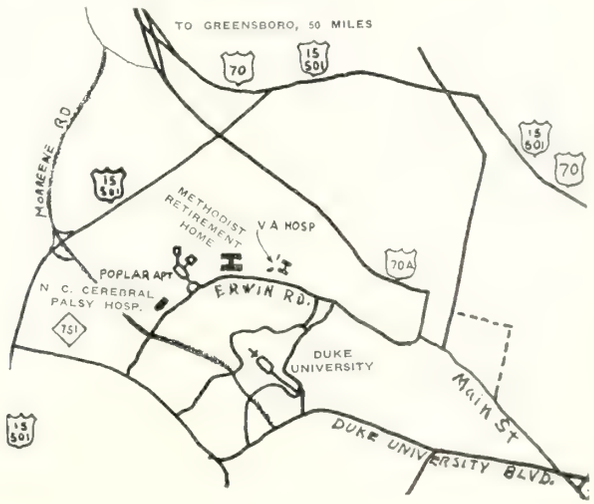
The daily morning devotional, conducted by members of The Home or visiting ministers, a Bible class, the Sunday morning worship services in the chapel and in the infirmary, all help meet the spiritual needs of the members.

There is both provision for and an opportunity for hobbies. The most popular are gardening and ceramics.

The social and recreational program adds meaning to life. There is an opportunity for individual and organized recreation. Entertainment in the form of parties, movies, or programs brought in by outside groups add variety to the Home's activities.

Members have privacy in their rooms, but there are neighbors for companionship. Many hours are spent visiting with other members or entertaining guests. Though many members have their own radio or TV, they often find it more pleasant to watch TV in the sun-rooms with other people.

Each member of The Home does what he can to contribute to the family life of The Home. Members help by serving as hostesses, by putting up the mail, and in general, making their services available when needed. The total environment of The Home works not only for happiness, but health, security, and peace of mind.



Your Church's Answer to



A birdseye view of The Home's grounds with St. John Methodist Church at the upper right. The white spot indicates location of twelve new apartments, now under construction, which will be completed in September.

The Methodist Retirement Home serves a twofold purpose. It offers companionship, love, and security to many who are tired of living alone, who are afraid for the future, and who desperately need the services The Home offers.

At the same time, the Retirement Home offers the finest services available for retirement in eastern North Carolina. For those who want close neighbors, so that one has only to step across the hall to find someone to visit, there are single rooms, and double rooms or two-room suites for couples in the main building.

For those who want more room and privacy there are apartments. Located just a few feet away from the main building, these offer all the privacy found in any community, plus all the protection of a Retirement Home. Each apartment is self-contained with outside entrance. They are of fire-resistant construction with circulating hot water heat. Each apartment includes 1,000 square feet, with a screened porch, living room, kitchen complete with stove, refrigerator, sink and cabinets, two bedrooms, and full tile bath with tub and shower and plenty of storage space.

Members living in the apartments no longer have to worry about finding a maid, a cook, or someone to fix the leaking faucet. The problem of what to do if one should no longer be able to look after ones-self is taken care of, for care in the Home's infirmary is a part of the services available.



John S. Bone, left and Reverend Jack L. Smith, right, residents of The Home, visit with Reverend E. R. Clegg, an apartment resident.



Mr. and Mrs. Wyatt T. Dixon, apartment residents, admire one of Mrs. Dixon's orchids in The Home's greenhouse which is filled with beautiful flowers.



Mrs. Mildred Yates, Housekeeper, and Mrs. Margaret Lassiter, one of the maids, chat with Mrs. Hattie Campbell about the cleaning of her room, for they believe that cleanliness is next to godliness.

a Meaningful Retirement

The members can eat in The Home's dining room or cook in their apartments.

The apartment truly becomes "home" when it is furnished with the resident's own furniture—a home without the fears of living alone. Extended visits can be made away from the Home without the worry of who will mow the lawn or whether the pipes will freeze. The fellowship found with other apartment residents in the working of flowers, and the sharing of coffee breaks, cannot be found except in this type of environment.

Should a misfortune send a member to the Home's infirmary, there is still the same familiar staff to care for his needs and the same friends to visit him. When the member is able to return to normal living, apartment life can be resumed.

A member living in an apartment makes the same monthly payment as a member in the main building and has available every service offered there.

The member makes a capital gift to the Home which gives him the privilege of living in an apartment as long as he is a member of the Home; however, he may, on doctor's orders or by request, move into the main building.

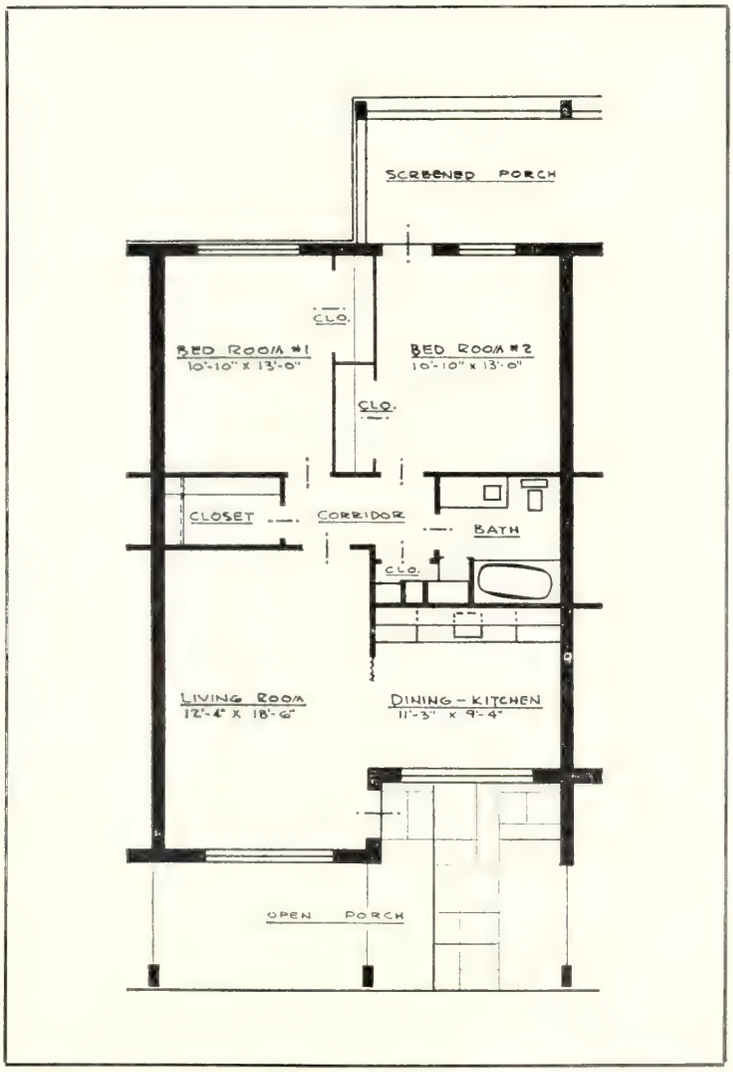
If you are interested in RETIREMENT AT ITS BEST, with privacy plus protection and security, and with the best medical and nursing care available when needed, you should consider retirement in the Methodist Retirement Home.



Mrs. Lucille Barrett in one of the new apartments which she has made "home."



Mrs. Mary Langston is taken for a ride by her friend, Miss Edith Garrett in her 1955 Nash. All three are remarkably well preserved. Both are apartment residents.



Apartment Floor Plan.

Woman's Activities

N. C. CONFERENCE

Mrs. H. W. Doub

DURHAM DISTRICT

Mrs. C. D. Scott, president of the Durham District Woman's Society of Christian Service, opened the Twenty-second Annual Meeting on April 3, at Long Memorial Church, Roxboro.

Mrs. Paul Browning of Long Memorial Church, read a passage of scripture from the twenty-sixth chapter of Matthew, and led in prayer.

Mrs. Robert Blanks, president of Long Memorial Woman's Society of Christian Service, welcomed every one to the meeting. She expressed thanks to the ones working and different committees, who made this meeting possible.

Mrs. C. D. Scott responded, expressing thanks for the hospitality. She asked every one to fill out the registration slips and evaluation sheets. The Evaluation Committee will be, Mrs. R. L. Roycroft, Mrs. A. G. Carroll, Jr., and Mrs. W. D. Herron. Mrs. Scott announced also that Mrs. Latham, secretary of Program Materials, has books for sale and also some free material.

The reports of the officers of Durham District were printed and given out with the programs.

Mrs. Scott announced that the Evaluation Reports are due by May 5. The reports of Campus Ministry and Spiritual Life should be sent to Mrs. D. E. Skakle. The candle was burned at the Annual Conference for $135, in honor of the outgoing officers of the Durham District. The outgoing officers are: Mrs. J. C. Wingate, Mrs. E. D. Morton, Jr., Mrs. Vera Whitaker, Miss Wixie Parker, Mrs. E. E. Peacock, Jr., and Mrs. W. R. Fallaw.

Mrs. Scott welcomed the guests, Miss Bernice Ballance, speaker for the meeting, and Mrs. Prince, who came with her. Mrs. D. K. Fry, with Mrs. W. G. Seeley, will have the "Workshop on Africa."

Mrs. R. L. Roycroft of Trinity Methodist Church extended an invitation to the Durham District to meet in their church for the next Annual Meeting. Mrs. Scott accepted.

Mrs. R. E. Long, the Person subdistrict leader, presented the special membership pin from the district, to Mrs. Thomas Morgan, treasurer of the Woman's Society at Long Memorial.

Mrs. Scott announced about the many changes that were taking place in the Woman's Society of Christian Service. After 28 years the new society will be the *Women's* Society of Christian Service. Mrs Scott recognized the past presidents. Mrs. A. H. Borland served as secretary of Promotion from 1940-48. Mrs. G. B. Robbins of Graham, then became president. The succeeding presidents were Mrs. Lucile Shore Coburn, Mrs. F. W. Hanft of Chapel Hill, Mrs. J. E. Sponeburg, Miss Lizzie Gray Chandler, and Mrs. J. C. Wingate, all of Durham.

Mrs. Scott presented Mrs. W. A. Smith of Mt. Sylvan Church, who was selected as the "Local Woman," who had done outstanding work in her society. Mrs. Smith with Mrs. Scott attended the Southeastern Jurisdiction in Birmingham, Ala.

Mrs. W. A. Smith said it was a joy and privilege to be selected as the "Local Woman." The experience and fellowship will always be remembered. The theme of the meeting was "Blow Wind of God—Blow." The changes will come and we should be ready for them. Mrs. Smith gave some highlights of the four-day meeting. She said it was a wonderful experience and one to remember.

Mrs. James Cannon, district vice president, introduced Miss Bernice Ballance, deaconess and conference worker of the Salemburg area. She said we were always hearing of the work being done in distant lands, why not hear of the work being done in our own country, particularly our own state.

Offering was taken and this will go for the expenses of the meeting. There was special music by Mrs. David Teague.

Mrs. W. A. Kale, the district treasurer, conducted the Pledge Service. The subdistrict leaders and Wesleyan Service Guild participated. The following pledges were made:

Granville	$2,521.00
North Durham	4,150.00
South Durham	6,700.00
Orange	2,329.00
Person	3,761.50
Wesleyan Service Guild	2,000.00

Mrs. D. E. Skakle, secretary of Spiritual Life, conducted the Memorial Service for the deceased members. She read the Reading of "Parable of Mother," which was read at the funeral of her mother.

Rev. Robert L. Nicks, pastor of Calvary Methodist Church, had the benediction and grace.

After a wonderful lunch served by the ladies of Long Memorial Church, Mrs. D. K. Fry, conference secretary of Christian Social Relations, with Mrs. W. J. Seeley, presented the "World Understanding Workshop on Africa." This was a very informative and enjoyable program.

Mrs. T. G. Lampley, Recording Sec.
Mrs. C. D. Scott, President

★

W. N. C. CONFERENCE

Mrs. John C. Wright

CALENDAR OF COMING EVENTS

June 11-13, Annual Meeting Woman's Society of Christian Service, Western North Carolina Conference, Lake Junaluska.

June 14-16, Annual Wesleyan Service Guild Weekend, WNC Conference, Lake Junaluska.

August 5-9, School of Christian Mission,



In the above picture the newly elected officers of the North Carolina Conference Woman's Society are shown. Front row, from left to right: Mrs. E. B. Fisher, chairman of the Committee on Nominations; Mrs. D. K. Fry, vice president; Mrs. Harold Mann, president; Mrs. Ivan Welborn, chairman of Public Relations and contributing editor of the N. C. Christian Advocate; Mrs. Charles Dorsett, Christian Social Relations. Back row: Mrs. T. P. Davis, Program Materials; Mrs. R. L. Bame, Spiritual Life Cultivation; Mrs. F. A. McGoogan, treasurer, and Miss Rosalie Holmes, Wesleyan Service Guild, secretary.

Pfeiffer College, Woman's Society, WNC Conference.
August 9-11, Wesleyan Service Guild Mission Study Weekend, Pfeiffer College.

SPECIAL MEMBERSHIPS

This is the quarter that most of the Woman's Societies and Guilds honor members of their group with special memberships. In the 1967-68 conference year, $16,000 was sent to the Woman's Division in special membership funds for missions.

"The desire to express appreciation to those who give of themselves in terms of leadership and service is inherent among Christians. However, a fitting form of expression can sometimes become a major concern." (Leaflet from Service Center.)

This is the channel known as "plus giving," for the money received for special memberships becomes part of the total funds from which appropriations to missions are made. A small golden emblem pin is presented to the recipient, as her personal token of the honor.

There are five kinds of memberships. A special membership represents a gift of $25.00 to missions and the pin is a cross within an elongated octagonal frame. An honorary membership represents a gift of $100 to missions, with a similar emblem, the cross with a small pearl in the center and a guard in the form of an H attached. The honorary patron membership signifies a gift of $300 to missions, the emblem features a cross with nine pearls and a guard with the letter P as a guard.

A sustaining membership signifies a gift of $500 to missions, and an emblem with a ruby in the center of the cross and the letter S as a guard. A second form of sustaining membership represents a gift of $1,000 to missions, the cross set with nine rubies and the letter S as a guard.

The Wesleyan Service Guild membership pins are similar to those of the Woman's Society, but have the letters W.S.G. at the bottom of the emblem.

There is an honorary youth membership available for a young person 12 years of age or older. This is a gift of $15 to missions, and the pin is made of a wreath encircling a triangle in which is contained the symbol of the cross above the continents of the world.

A leaflet describing these memberships may be secured from Service Center, 7820 Reading Road, Cincinnati, Ohio 45237. It is free and its title is, "In Honor," Special Gift Memberships.

ASHEVILLE DISTRICT MEETING

Larry Sink, Methodist missionary, spoke at the Annual Meeting of the Woman's Society of Christian Service of the Asheville District held at Trinity Methodist Church on April 18.

The young missionary described mission work in Algeria where he served for three years as assistant director of a Boys School. He is now studying at Charlotte Memorial Hospital and at Charlotte General College, preparing to go back to Algeria as a medical missionary.

The new district officers were elected to serve terms of two years each. Mrs. Leo H. Bagwell was re-elected district president, Mrs. W. D. Krisher, treasurer, Mrs. Hal Wells, Christian Social Relations, and Mrs. Donald Davis, Spiritual Growth.

Others chosen to serve are Mrs. L. P. Dixon, vice president; Mrs. Charles Brackett, Jr., secretary; Mrs. Immo H. Redeker, Missionary Education; Mrs. Stanley Masters, Program Materials; Miss Rosa Calloway and Mrs. E. H. Clevenger, members-at-large; and a committee on nominations composed of six, Mrs. A. Mack Brown, Mrs. J. H. Bancroft, Mrs. W. G. Lipthrott, Mrs. Lucille Rogers, Mrs. Eunice Seaborn, and Mrs. John McFall.

Those taking part on the district program included the Rev. J. W. Braxton, Mrs. Philip Sales, Mrs. W. D. Krisher, Mrs. Donald Davis and Mrs. Gilreath Adams, Jr. Mrs. Frank Shuford, retiring vice president, was in charge of the program.

Special memberships were presented to eight outgoing officers, Mrs. Shuford, Mrs. Luther Oates, Mrs. L. F. Zerfoss, Mrs. Porter Harris, Mrs. Harold Rhodarmer, Mrs. Richard Davis, Mrs. Marjorie McCune and Mrs. W. G. Lipthrott.

The 1969 District Meeting will be held in Brevard.

• CALENDAR OF COMING EVENTS •

NOTE: If any of the meeting dates or places are in error, please inform the ADVOCATE immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

Apr. 21-May 4: Uniting Conference, The Methodist Church, Dallas Civic Center, Dallas, Texas
June 6- 7: General Board, National Council of Churches, New York, N.Y.
June 11-13: Symposium on Medicine and Religion, Chapel Hill
June 14-16: Fourteenth Annual Southeastern World Affairs Institute, Blue Ridge Assembly, Black Mountain
July 23 : National Association of Methodist Two-year Colleges, Nashville, Tenn.
July 24-28: Southeastern Jurisdictional Conference, Lake Junaluska

NORTH CAROLINA CONFERENCE

May 3- 5: Convocation of Adult Workers with Youth, Camp Chestnut Ridge
May 9-10: Church and Community Seminar, N. C. State University, Raleigh
May 10 : Louisburg College Board of Trustees
May 13-15: Cabinet Meeting
May 17 : N. C. Wesleyan College Board of Trustees Annual Meeting
May 26 : Methodist College Baccalaureate Sermon, 11 a.m.
May 27 : Methodist College Graduating Exercises, 10:30 a.m.
May 27-28: District Sec. of Commission on Town and Country Work, Spring Retreat
May 28-30: Cabinet Meeting
Jun. 1 : Alumni Day, N. C. Wesleyan College
Jun. 2 : Baccalaureate, N. C. Wesleyan College, 11 a.m., Commencement Exercises, 4 p.m.
Jun. 4- 7: Annual Conference, Hay Street Methodist Church, Fayetteville
Jun. 12-13: Woman's Society of Christian Service Spiritual Life Retreat, Louisburg Col.

WESTERN NORTH CAROLINA CONFERENCE

May 2 : Charlotte Dist. Conference on Christian Ed,. Charlotte, Providence, 7:30
May 3 : Waynesville District WSCS, Hayesville, Hinton Rural Life Center, 10 a.m.
May 5 : N. Wilkesboro District Conference on Christian Education, N. Wilkesboro First, 2:45
May 6 : Gastonia District Conference on Christian Education, Gastonia, First, 7:15
May 9 : Gastonia District WSCS, Shelby, Aldersgate, 10 a.m.
May 14 : High Point District WSCS, High Point, Wesley Memorial, 10 a.m.
May 14 : Salisbury District WSCS, Salisbury, First, 10 a.m.
May 21 : Greensboro District Pre-Conference Caucus of Delegates, Greensboro, Centenary, 7:30 p.m.
Jun. 5- 9: Annual Conference, Lake Junaluska
Jun. 10-14: United Nations Seminar, New York City and Washington
Jun. 11-13: Woman's Society of Christian Service Annual Meeting, Lake Junaluska
Jun. 14-16: Wesleyan Service Guild Annual Meeting, Lake Junaluska

HIGH POINT DISTRICT EXECUTIVE MEETING

Plans for the program of the Annual Meeting of the High Point District Woman's Society were made at an executive meeting held at Wesley Memorial Methodist Church, High Point, on April 3.

The meeting will be held May 14 at Wesley Memorial Church, High Point, and Mrs. Lucius Mamora of Sarawak, a member of the Team of International Women, will be one of the speakers.

Miss Mae Blackwelder, Asheboro, spoke on her recent trip to Guatemala, where she observed the Indians in a service of worship to the winds that bring rain to crops. She compared this to the need of Christian people to be more sensitive to the winds of the spirit.

Mrs. John McGlohon spoke of the District Christian Vocations Workshop in January. Mrs. Gladden told of the Spiritual Life Workshop in March and Mrs. C. C. Cranford, Asheboro, outlined the changes in the district organization in The Methodist Church.

Mrs. W. Frank Redding, Jr., district president, was in charge of the meeting.



MRS. CATHRINE VICK

Dear Girls and Boys:

Next Sunday is the beginning of National Family Week. It is a week in which our church suggests that we give special emphasis to doing things together in our families. Make plans to worship together, work together, and play together during the week. Perhaps you can use the material on this page to help you. Remember that we are all part of a great family and that God is our Father. He wants us to show love at all times. Let's try to follow his plan and make every week of the year, "Family Week."

AUNT CAY

MOTHERS

If someone asked me to make a speech about mothers, I think it would have to go something like this.

To begin, let me say that all mothers are different. Some mothers smell like roses and lilacs, and some mothers smell like molasses cookies. Some mothers have eyes that brown like Cokes and Pepsis, and others have eyes that are blue like the sky in springtime. The only thing you can say for sure about mothers is that they all have boys or girls at one time or another.

There are many places where mothers can be found. Sometimes you can find them halfway under the bed, especially if they are dusting or looking for one of your daddy's slippers. Many times you can find them giving a drink to some little flower or carrot in a garden. Often you can find them buying healthful things to eat like oatmeal or vegetable-beef soup in the grocery store.

Mothers have only two eyes but they are very good at seeing things. They can almost always tell you where your roller-skate key is; and even if you have only a little grape juice on your face after breakfast, your mother can see it. Mothers are also good at hearing, and the words they like to hear are "please" and "thank you."

Most mothers have special ways of talking. If they mean "yes," they say, "Well, we'll see." And if they mean "maybe," they still say, "Well, we'll see." But if they mean "no!" that's what they say, and their eyebrows go down and their mouths get as round as brand new quarters. And then you know better than to ask, "What did you say, Mother?"

There are certain things mothers seem to say more than other things, like:

"Don't forget to wash your hands," and "Be careful, dear," and "Did you hang up your pajamas?"

The main reason they say those things so often is because they want you to grow up into someone with clean hands who is careful and hangs up his pajamas. I think mothers worry a lot about what their boys and girls are going to be when they grow up.

There are many nice things about mothers, but one of the nicest is the way they love you even when you make mistakes. This is probably why most every boy and girl thinks *his mother* is the very, very best in the world. I think so, don't you?

Selected

MAKE A DUSTING GLOVE

Perhaps you would like to make a gift for your mother for Mother's Day. Here is a suggestion you might use. Make her a dusting glove. You will need a garden glove or oven mitt, scraps of yarn, and a yarn needle. Thread about two feet of yarn on a needle. Pull the ends even, but don't knot. Take a stitch in the palm of the glove, pull the yarn through until an inch is left, then cut off, leaving an inch of yarn. Tie the ends in a knot. Stitch and knot yarn all over the palm of the glove, with stitches about a half-inch apart. Mix up colors for a gay effect. This woolly glove will pick up dust in a flash.

THE ROPE OF LOVE

(The Indian's version of the Twenty-third Psalm)

The Great Father above is a Shepherd Chief. I am His and with Him I want not.

He throws out to me a rope, and the name of the rope is LOVE.

He draws me, and He draws me, and He draws me to where the grass is green and the water is not dangerous; and I eat and lie down satisfied.

Sometimes my heart is very weak and falls down, but He lifts it up again and draws me into a good road. His name is Wonderful.

Sometime, it may be very soon, it may be longer, it may be a long, long time, He will draw me into a place between mountains. It is dark there, but I will not draw back. I will not be afraid, for it is there between these mountains that the Shepherd Chief will meet me, and the hunger I have felt in my heart all through this life will be satisfied.

Sometimes He makes the rope of love into a whip, but afterwards He gives me a staff to lean on.

He spreads a table before me with all kinds of food. He puts His hands upon my head and all the "tired" is gone. My cup He fills it till it runs over.

What I tell you is true, I lie not. These roads that are "Away ahead" will stay with me through this life; and afterward I will go to live in the "Big Tepee" and sit down with the Shepherd Chief forever.

Anonymous

FAMILY FUN

Here are some games you might like to play with your family. You might play them at the table after you have finished dinner.

BLIND DRAWING: Give everyone a paper and pencil, and then turn out the lights. In the dark everyone must draw a lake, a canoe, an Indian in the canoe, the Indian holding a fishpole, a wigwam on the shore, and a moon in the sky. The pencil is to be put down after each item is drawn and then picked up before starting on the next item. Display the finished drawings amid howls of laughter.

FAMILY PICTURES: Take a sheet of paper and a pencil for each member of the family. One member begins by putting a line on the paper. He passes it on to the next one who adds some continuous lines, and so on around the table. The last person completes the pictures with a continuous line that makes a picture of an object. No one knows what it is to be in the beginning and each person will see a different thing as he adds his bit to the whole.

JOKES

"What would you do," asked the scoutmaster in a first aid session, "if you had your nose broken in two places?"

Replied the scout, "I'd stay away from those places."

The paratroop sergeant opened the hatch of the plane and shouted at the trainee, "This is your first actual jump, men. Remember. When you jump, shout, 'Geronimo,' count to ten and pull the ripcord!"

The paratroopers leaped into space, one by one, and the sergeant closed the hatch. Suddenly he heard a frantic pounding on the side of the airplane, and after a few minutes managed to get the hatch open again. Before him against the blue sky he saw the terrified, wind-whipped face of the last trooper who had jumped.

"Beggin' your pardon, sergeant," the youth shouted, "But what was the name of that Indian again?"

ANSWERS FOR LAST WEEK

Jordan; Kings; Laban; Matthew; Nathan; Obed; Pharaoh; Quail; Rachel.

Summary of Uniting Conference

(Continued from page 2)

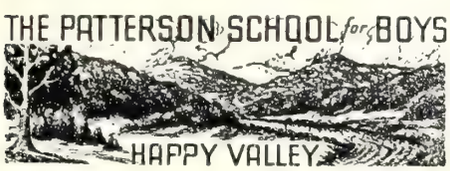
drama, The United Methodist Church came into being Tuesday morning, April 23. At 9:49 a.m., Bishop Reuben H. Mueller of the former EUB Church and Bishop Lloyd C. Wicke of the former Methodist Church joined hands over a cluster of symbolic documents, and joined their voices in saying, "Lord of the Church, we are united in Thee, in Thy Church, and now in The United Methodist Church." The 10,000 persons filling the Dallas Memorial Auditorium exclaimed, "Amen."

After the bishops had declared the union of the two churches, children from Texas and Oklahoma; youth from Minnesota and Kansas; adults from Massachusetts and Texas; ministers from Sierra Leone, Minnesota, Germany, Alabama, India, and Argentina; and national staff members from Ohio and New York mounted the blue-carpeted platform, joined hands, and repeated the words spoken earlier by the two bishops.

Climaxing the union ceremony, the 1,300 delegates and the general congregation joined hands and echoed: "Lord of the Church, we are united in Thee, in thy Church, and now in The United Methodist Church. Amen."

The Rev. Dr. Albert C. Outler, world-renowned ecumenical leader and theologian, who teaches at Perkins School of Theology Southern Methodist University, delivered a stirring sermon just prior to the declaration of union. His closing words were, "This, then, is our birthday—a day to celebrate, a day to remember, a day for high hopes and renewed commitments."

JCS



College preparatory Church-related School fully accredited by the Southern Association of Secondary Schools. Grades 7-12. Small classes. High scholastic standing and strong character-building program. Summer camp with tutoring for boys 6 to 15 years. Periods, 2, 4, or 6 weeks, beginning June 16. For School or Camp catalog, write:

GEORGE F. WIESE

Boz Z Lenoir, N. C. 28645

6½%

REGISTERED FIRST MORTGAGE CHURCH BONDS

For Information Call or Write Today:

Church Investors

DeKalb-Peachtree Airport
Atlanta, Ga. 30005
PHONE 451-5431

Sunday School Lesson

FOR MAY 12

By Rev. Eugene C. Few

(International Lesson Series)

Wisdom For Family Living

Background Scripture: Proverbs 4:1-5a, 20-27; 6:20-23; 31:10-31

Three groups of leaders typed the cultural character of the life of Israel. These three were the prophets, the priests and the wise men. The prophets and the priests stood out much more prominently than the wise men because their words were clothed with such prophetic and priestly authority as the wise men did not possess.

Let us take care though, not to discount the influence of Israel's wise men for they were convinced that they were called of the Lord to fulfill a definite and profoundly important mission. They were practical minded teachers with a serious regard for their educational task. It was their conviction that "Not the hearers of the law, are just before God, but the doers shall be justified." To them the righteous life is not simply to be talked about, but to be lived out in daily experience. Hence, ever were they earnest seekers of the good life, as they put forth zealous efforts through both their words and deeds, to show their followers what the good life was like.

In today's lesson we are sitting at the feet of a remarkable wise man of Israel who purposely assumes the role of a devoted father who is honestly solicitious for the most wholesome rearing of his children. Thoroughly persuaded that the major responsibility of parents is to be educators, this wise teacher recommends strongly the instruction given his sons by a worthy father. He does not pose as a super expert, but rather does he reach back into the past of his own career and pays lofty tribute to his father and mother whose guidance through precept and example, did so much for him, their one and only child.

This discerning fatherly teacher not only solicits the interest of his youthful audience by urging them to hear their father's instruction but, also to listen with rapt attention to every word they catch from the lips of their parents. Surely this wise man had made the revealing discovery that it is only as we hear with such absorbed attention that we measure and weigh the worth of what we hear, that we become fitted to gain new and uplifting insights.

Brought up in the atmosphere of a well nigh ideal family situation, the wise man to whom we are listening, was exceedingly fortunate in that the home of his childhood and youth was a school in which affection and discipline were joined in a union of harmonious partnership. Blessed indeed are those parents who have the winsome art of achieving discipline through the strength of gentleness. Mothers and fathers who aspire to do most for their children, first must keep on speaking terms with their sons and daughters, and also be alert to learn from their children. They must acknowledge the necessity of growing up along with their children. With this accomplished outstandingly, mutual understanding and confidence are developed. The parental discipline ceases to be an interference with personal rights, as it becomes a happy way of life for children and youth, leading to freedom to do with joy, that which they are sure is right.

Sons and daughters honor their parents in a convincing manner when they permit the teachings and the godly influences of the examples of the fathers and mothers to become recorded indelibly upon their minds, their hearts and their consciences. Thus the priceless benefits of superior parental guidance, and example, in the home, follow the children wherever they go. They speak to them as a voice from within, so clear and positive in its tones, and yet so full of faith and love, that its message cannot be ignored. It makes such an overwhelming impression upon them as to become for them "A lamp unto their feet and a light unto their path," pointing them continuously to Him who is "the way, the truth and the life."



Need for Another Home



Mrs. Virginia Ipock of Beaufort welcomes a visit from the Reverend Harold Leatherman, Pastor of the Methodist Church in Morehead City, and a Trustee of The Home. "A visit from home."

Within the foreseeable future there will be approximately a half million people in North Carolina over sixty-five. Many of these are Methodists who live within the area of responsibility of The North Carolina Conference. The Home in Durham is filled and the waiting list continues to grow with new applications coming every week.

Bishop Garber states . . . "We have really only begun in the task and opportunity of caring for our aging members. We must as soon as possible find the way to care for more of our retired friends."

The Trustees of the Home feel that it is time for the construction of another home strategically located within the bounds of the Conference. Such a home should be near a strongly concerned Methodist constituency. There must be available utilities, public transportation to the area, an adequate supply of labor, both skilled and unskilled, and medical services. Within a reasonable distance must be a hospital, church, and shopping facilities.

This home will bring to the community a fine Christian institution. It will give those who have a part in making it possible a sense of sharing in the name of Christ with many retired people who need someone to care for them. This home will serve the retired people of the area, for fifty per cent of the members in the Durham Home come from a radius of less than fifty miles. Though the Home in Durham has excellent facilities and its members receive the finest services available many members would still like to keep closer geographical ties with home.

While the Conference, through the Trustees of The Methodist Retirement Homes, Incorporated, is prepared to invest some money in this home, a large part of the initial cost must come from interested persons in the area where the home will be located. The Church will add to the facilities as there is a need and the Church will help with the large amount of benevolent work the home will do.

This new home offers an excellent opportunity for a living memorial for some individual or family, for the home will grow and serve for generations.

This Is an Opportunity and a Challenge for You



The Methodist Retirement Homes, Inc.

2616 Erwin Road—Phone 383-2567—Durham, N. C. 27705

Reverend Joseph F. Coble, D.D., Administrator

Grateful for the opportunity that I have to help others in the sunset of life, through the benevolent work of The Retirement Home, I gladly share. $_____

Name_____

Address_____

Church_____ District_____

Please send me information about the following:

- ☐ Admission Requirements
- ☐ Memorials
- ☐ Contributions to the Home
- ☐ Apartments
- ☐ Gifts through Wills, Annuities, etc.
- ☐ Gifts of money and/or land for another home

NORTH CAROL
christian vocate

OFFICE OF THE DEAN
DUKE DIVINITY SCHOOL
DURHAM N C 27706

VOLUME 113 GREENSBORO, N. C., MAY 9, 1968 NUMBER 19



The Scene Is Here Set for the Final Act of Union

Only a handful of minutes after this picture was taken at about 9 a.m. on Tuesday, April 23, the act of union joining The Methodist Church and the Evangelical United Brethren Church was consummated. The two bishops who headed the commissions on union each pronounced a Declaration of Union as follows:

"I, Reuben H. Mueller, a bishop of The Evangelical United Brethren Church, hereby announce that the Plan of Union with The Methodist Church has been adopted by The Evangelical United Brethren Church in accordance with the procedures prescribed in its constitutional law, namely, by an affirmative vote of more than three fourths of the members of the Chicago General Conference present and voting on Nov. 11, 1966, and by more than a two-thirds affirmative vote of the aggregate number of members of all the annual conferences in North America present and voting thereon."

"I, Lloyd C. Wicke, a bishop of The Methodist Church, hereby announce that the Plan of Union with The Evangelical United Brethren Church has been adopted by The Methodist Church in accordance with the procedures prescribed in its constitution, namely, by vote of more than a two-thirds majority of the members of the

(Continued on page 6)

Carolina Briefs★

Dr. Fred Paschal of Hendersonville, a retired member of the WNC Conference, preached at St. Timothy Methodist Church, Brevard, on Sunday morning, April 28.

¶ The Rev. John Stroud, pastor of Frederiksted and Christiansted Methodist churches in St. Croix, Virgin Islands, will preach at the Franklin Methodist Church on May 12 at 11:00 o'clock.

¶ The Charles Noble family of Franklin are featured in the May issue of *Together* magazine, under the series, "People Called Methodists." The Nobles are members of the Franklin Methodist Church.

¶ The Rev. W. T. Medlin, Jr., minister of Central Methodist Church, Albemarle, has been the preacher for revival services at Stony Hill Methodist Church, Albemarle, this week. Services will close tonight.

¶ Southern Bell has given the Lake Junaluska Assembly 600 copies of the 1967 Haywood County telephone directory. The front cover of the directory has a full-color picture of the view from the Junaluska Cross. To receive a free copy, write Program Dept., Box 67, Lake Junaluska 28745.

¶ The congregation of Trinity Methodist Church in Raleigh is holding a Lay Witness Mission on May 17, 18 and 19. Robert Keuttner is the chairman of the local planning committee, and Dr. David Chamberlain of Knoxville, Tenn., will act as coordinator of the team of some twenty visiting laymen from several states. Members of other churches are invited to attend the meetings

¶ Rev. H. Glen Lanier, pastor of Saint Paul United Methodist Church, Charlotte, has been notified that one of his hymn-texts has been chosen among the twelve to be published by the Hymn Society of America. Over 350 new texts were submitted in a contest for new hymn-texts for "Hymns for the Observance of the Lord's Day." Mr. Lanier's hymn-text is entitled "Upon This Hallowed Day of Rest."

¶ The Woodman of the World organization of Elkin honored the Rev. Johnnie E. Hawkins of Jonesville United Methodist Church with its Commendable Service award and plaque on April 25. Particular mention was made of Mr. Hawkins' interest in and work with the children and youth of the Jonesville area. Mr. Hawkins is completing his first year at the Jonesville church.

Art and Stained Glass Company

Complete Church Window Service
1000 Tryon Ave., High Point, N. C. 27260
Phone 883-0516

PIPE ORGAN FOR SALE

13 rank Pilcher organ c. 1930, dismantled and ready for delivery at reasonable price. May be inspected any time. Write W. E. Robertson, 601 S. Garnett St., Henderson, N. C. 27536.



A groundbreaking service was held on March 31 for the fellowship hall of St. John's Methodist Church in Hickory.

St. John's Has Groundbreaking

Groundbreaking services for the Fellowship Hall of St. John's Methodist Church were held Sunday, March 31, at 3 :00 p.m., in Hickory. Approximately 100 persons attended the service.

The following persons participated in the service, representing various groups within the church and agencies responsible for the development and organization of St. John's: Mrs. Ray Bost, president of the Women's Society of Christian Service; Jack Ramseur, church school superintendent and president of Methodist Men; J. M. Mallonee, trustee and chairman of the Building Committee; Jerry Mallonee, president of the Methodist Youth Fellowship; Donald Smith, representing the children of the church; Thomas R. Sigmon, pastor; Rev. Cecil G. Hefner, district superintendent; Rev. John H. Carper, executive secretary of Church Extension of the Board of Missions; Lamar Murray, secretary of the Statesville District Mission Society; Mack Drum, representing Yount Lumber Co., General Contractor; and James N. Sherrill, architect for the church.

During the service a Builders' Club check was presented to the Building Fund treasurer, Walter S. Hudson, for use on the first unit of the church.

St. John's was officially organized as a Methodist Church on Oct. 1, 1967. Services were held in a mobile unit which the church soon outgrew. The congregation is now meeting in the St. Stephens Home Demonstration Clubhouse. Construction on the Fellowship Hall, the first unit in a three-phase plan, has begun.

The membership is presently 67.

The Ministers' Wives Association of the Western North Carolina Annual Conference will hold its annual luncheon on Saturday, June 8, at 12:30 p.m. at Tuscola High School, Lake Junaluska. Tickets at $2.50 each will be on sale at the auditorium Wednesday, Thursday, and Friday during Conference Week. Ministers' wives are urged to bring their articles for the talent tables.

OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

WANTED—Combination organist-choir director for the Children's Home Methodist Church. Director would work with young people on the campus. Contact Rev. Arthur Chamblee, The Children's Home, P. O. Box 993, Winston-Salem, N. C. 27102.

APARTMENT FOR RENT—Lake Junaluska. Sleeps six. All electric. One block from auditorium. Carolina Road. Anytime except August. Write or phone Rev. T. H. Vickery, P. O. Box 759, Gaffney, S. C. 29340.

NEEDED DIRECTOR of Religious Education. Would consider either sex. Church of 1400 members. Unlimited opportunity. Pleasant working conditions with all aids supplied Write Rev. A. J. Cox, c/o First Methodist Church, Asheboro, North Carolina 27203.

NORTH CAROLINA

CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western North Carolina Conferences of The Methodist Church
ESTABLISHED 1855

James C. Stokes—Editor and Manager

Address all correspondence to P. O. Box 508, Greensboro, N. C. 27402

Second-class postage paid at Greensboro, N. C. Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., 429 W. Friendly Avenue, Greensboro, N. C. 27401

Single subscriptions, $3.00 a year; every family plan each subscription, $2.50 a year. All subscriptions payable in advance. Obituaries and resolutions, $2.00 for the first 100 words; $2.50 per hundred for next 200 words; 3 cents per word for all over 300 words.

The Methodist Board of Publication

O. Kelly Ingram, Durham, President; H. G. Allen, Statesville; N. E. Edgerton, Raleigh; William R. Henderson, High Point; T. C. Hoyle, Jr., Greensboro; Charles E. Jordan, Durham; C. P. Morris, Raleigh; L. W. Routh, Greensboro; Wilson O. Weldon, Nashville, Tenn.; Carl C. Wooten, Kinston.

Quality Church Windows since 1906

HIGH POINT
GLASS & DECORATIVE CO.
A. W. Klemme, Pres. & Mgr.
Box 101 High Point, N. C.

The Uniting Conference News in Brief

After a full week of committee meetings and plenary sessions, the General Conference has completed a substantial amount of its assigned work, but is faced with at least as large a volume of business for its second week.

Completed business includes the following:

- Adoption of a $25 million World Service budget.
- Acceptance of a Quadrennial Emphasis program to include the following:

1. Proposal to raise $20,000,000 in voluntary giving to carry out a gigantic effort to meet the urban crisis;
2. Setting up a volunteer youth service corps for ministry among poverty groups and other disadvantaged people.

- Extension of the study program of the Commission on the Structure of Methodism Overseas (COSMOS).
- Acceptance of a program to upgrade our theological schools, at a cost of over $8 million annually.
- Approval of $1,000,000 for the Temporary General Aid Fund.

In addition, the General Conference accepted numerous reports, heard addresses, and engaged in a memorable worship service of union as The Methodist Church and the Evangelical United Brethren Church completed the long anticipated merger into a single denomination.

WORLD SERVICE BUDGET

A budget for World Service of $25 million was approved. This was the amount which had been anticipated, and was therefore accepted with little debate. The figure for the last quadrennium (1964-1968) had been $18 million for The Methodist Church and approximately $2 million for the EUB Church. Thus, the comparable figure for the past quadrennium would be $20 million.

The largest single allocation in the benevolence budget is $11,720,000 for the Board of Missions. While the conference has adopted an over-all budget, some changes in the final totals are anticipated before the scheduled adjournment on Saturday, May 4.

The part of the $25 million apportioned to the North Carolina Conference is expected to be $415,360, and to the Western North Carolina Conference, $625,358.

In addition to the World Service, an amount of $1,283,132 was allocated for the General Administration Fund, and $704,740 for the Interdenominational Co-operation Fund.

When final budget figures have been definitely established, the North Carolina Christian Advocate will carry a complete run-down of the finally adopted budget.

THE QUADRENNIAL EMPHASIS

"A New Church for a New World" is to be the theme for the United Methodist Church over the next four years. The program calls for study and action along three lines:

1. The Church and the Word.
2. The Church and its Work.
3. The Church and the World.

The three areas are to be dealt with simultaneously throughout the four years with the purpose of bringing renewal to the church.

"The Church and the Word" phase will concentrate on study of the Bible, especially of the Sermon on the Mount. This is to be carried out under the direction of the Council of Bishops, with the pastors being expected to play a leading role in the local churches.

Concerning the second area, "The Church and its Work," the report states, "It is recommended that every effort be made to help each local church promptly to make those structural changes for The United Methodist Church which will help it to be most effective in its work of planning and participating in mission. The proposed new structure will give each congregation far greater flexibility and freedom to determine and carry out its own particular mission within the framework of The United Methodist Church. There is an urgent task to be performed at the very doors of every sanctuary."

"The Church and the World" has to do with the church's witness in the world to the reconciling love of God; a love to which we too are called upon to witness. The report explains, "in a time of immense resources and tremendous potential of every possible sort, millions of every race are deprived of the fullness of the human heritage. For these there seems to be no ready access to freedom of housing, employment, education, culture and worship which many of us take for granted. This, in America especially as it relates to Negro citizens and other minorities, is a crisis more tragic, brutal, threatening and immediate than anything which has heretofore struck the nation even in time of war and other national calamity."

The report, which had the prior approval of the Council of Bishops, stated further that the church must listen to the needs of the black community, to the poor of every ethnic group, to teen-agers and youths, among others. In order to meet what the report termed a critical national emergency, it stated, "we recommend the raising of a special fund to be known as the Fund for Reconciliation, in the amount of not less than $20 million." It stated further, "It is recommended that this fund be initiated across the entire church by a pace-setting sacrificial contribution by every Methodist Bishop and every minister, whether serving in a specialized or pastoral ministry." This is to be followed by voluntary contributions from congregations and their members all over Methodism.

Fifty per cent of the amount so raised is to be used in each episcopal area, while the other half will be sent to the general church treasurer of the Council on World Service and Finance, to be used at the direction of the Council of Bishops and a special Quadrennial Emphasis Committee.

In conjunction with the raising of this special fund is the setting up of a United Methodist Voluntary Service corps to be made up of youths between the ages of 18 and 30. These would be asked to "offer themselves for periods of direct service as a part of Task Forces organized for specific works of reconciliation or reconstruction wherever they are needed." They would work on a subsistence pay basis, supported by the Fund for Reconciliation. The report adds, "We believe that there is a readiness among young people to render the kind of service that the hour requires."

The plan is for this quadrennial emphasis to be coordinated by and under the general supervision of the Council of Bishops of The United Methodist Church. It was offered by the Coordinating Council, of which Bishop James K. Mathews is president.

PROPOSALS OF COSMOS

Autonomy for a number of overseas Methodist groups was approved in conformity with their requests. United Methodists in India, Pakistan, Belgium, Hong Kong and Sierra Leone were granted permission to negotiate and consummate church union with other denominations. Methodists of Malaysia-Singapore, Costa Rica, Panama, Peru, Chile, Bolivia, Uruguay and Argentina are to become autonomous churches, and the Latin American churches are expected to form a regional Methodist body.

Permission was also given for (1) United Methodism in Taiwan to become a full annual conference; (2) formation of a new conference of the United Methodist Church in West Berlin, and (3) formation of provisional annual conferences in the Congo's Katanga province, the Mindora-Palawan area of the Philippines, and among Tamil Indian Methodists in Malaysia-Singapore.

The General Conference approved the holding of a World Methodist Structure Congress during the 1968-72 quadrennium. Details had not been worked out but it was anticipated that the congress would bring together approximately 175 delegates from the United States and 125 from other countries. It would have two purposes: (1) to study issues of unity, autonomy and interdependence as they affect the world structure of The United Methodist Church; and (2) to consider the possibility and form of a new world structure that would have powers agreed upon by constituting regional bodies.

COSMOS also proposed the holding of a series of jurisdictional meetings so that Methodists within the United States "may have an opportunity to discuss structure issues affecting the total church." It was pointed out that overseas conferences have already had this opportunity.

MINISTERIAL RECRUITMENT AND EDUCATION

A church-wide program of greatly increased support of our 14 theological schools was approved on Saturday afternoon, April 27, after two and a half hours of lively debate. The program as adopted calls for

(Continued on page 5)

EDITORIALS

THE UNITING CONFERENCE: AN OVERVIEW

The Uniting Conference is now eight working days beyond its beginning with only three days left until adjournment. What began to be seen on the first day, Tuesday, April 23, is now quite obvious: namely, that this is a tradition-breaking body set on opening new trails and determined to meet the problems of our time head-on.

The pervading influence here has been the position of two unofficial groups of Methodists called "Methodists for Church Renewal" and "Black Methodists for Church Renewal." These had gathered their members in "consultations" months ahead of this conference and had come to general understanding concerning the positions their people would take. They had a program, a set of objectives, and they came to Dallas with well laid strategies for bringing off the goals they had set. There was nothing clandestine or underhanded about it. The Methodists for Church Renewal spelled it all out in the April issue of their publication *Behold*: strong ecumenical emphasis; dealing forthrightly and radically with the problem of race; taking seriously the ills behind urban unrest; working to strengthen the legislative functions in the church and to add greater flexibility to church structure; the removal of legalistic prohibitions on moral issues; more vigorous application of economic and moral pressures in such fields as fair employment.

Both church renewal groups had daily meetings at selected "headquarters" in Dallas, and the non-racial group put out daily issues of its *Behold*. While all picketing, demonstrations and such have now ceased, much of this was going on in and around the premises of the auditorium during the first days, including the distribution of literature, and the carrying of placards.

As of now, three days before adjournment, most of the time on the conference floor has been taken up with the social issues before the nation and the church. This has been surprising to many delegates who had anticipated that the consummation of church union between The Methodist Church and the Evangelical United Brethren Church would occupy center stage. This event was, of course, high-lighted in magnificent but fairly brief ceremonies on the opening day of the Uniting Conference. Thereafter, the attitude has seemed to be "Now that we have formally completed our uniting let's get going on the job of our ministry." Almost no details having to do with the structure of the church have been brought to the conference as of yet, and these are multitudinous. If all of the proposals for over-all organization and for local church structure are perfected, the conference will probably have to adopt much with little discussion.

In all fairness, it must be said that the bold and radical direction this conference has taken has had behind it the solid support of a majority of the delegates. The "church renewal" groups alone could not have brought about the actions here taken. Support for much of what has been enacted has come from delegates from all sections of the country. There has not been, for instance, a "solid south" vote here. We would imagine that the "church renewal" people have themselves been surprised at the ease with which they have gained most of their objectives. The fact of this ease indicates a definite change of mood in the church—at least in its top echelons, and probably all along the line.

In looking at some of the details of action taken, strong support for the ecumenical movement, largely centered in enthusiastic backing of the Consultation on Church Union, was quite predictable. Also, the continued activity of the Commission on the Structure of Methodism Overseas (COSMOS) was taken for granted. The adoption of a $25 million plus World Service budget had been widely discussed and informally accepted. Better support for our theological schools and more money for ministerial scholarships was looked upon almost as a necessity. The statement on Vietnam is largely a repetition of the church's acknowledged position—with the possible exception of urging President Johnson to "go anywhere, any time" for peace.

Also, it was not too surprising when the conference removed the specific question about the use of tobacco and beverage alcohol from the ones asked of entering ministers, since this had been sharply debated in previous General Conferences. It may be said in this connection that an accompanying statement to this action, which will be placed in the Discipline, specifically states that the removal of the question is not to be construed as a softening of the church's insistence upon its ministers maintaining the highest standards of Christian morality. Some delegates, however, fear that the general public will interpret this as a "lowering of the bars." The results remain to be seen. The church has at least done this: it has issued a challenge to every minister and every seminarian who has declared that he was for high standards but opposed to "prohibitions" to support his words by his deeds.

However, several actions of the conference may be used to show how this group of delegates was farther out than most and that the new United Methodist Church came prepared to "get with it" on the issues of the day.

First, they adopted the $20 million Quadrennial Emphasis dealing with the racial crisis and the problem of our cities. Perhaps more significant than the proposal to raise this sum of money in a special drive is the volunteer service feature in which large numbers of young people between 18 and 30 years of age will be asked to volunteer for a period of special ministry on subsistence pay. The hope is that hundreds and perhaps thousands of our youth will involve themselves in this effort to bring hope and love as well as tangible aid to those who need it.

Then, they voted to set up a bi-racial Commission on Religion and Race. This is to be interpreted as a major attempt to deal from another angle with our greatest domestic problem today. The conference voted this commission a budget of $700,000 and gave it large latitude to work for racial justice and understanding not only within The United Methodist Church but also in cooperation with other churches and community agencies. Its funds are to be drawn from the $20 million Quadrennial Emphasis drive.

Many observers were surprised when the conference gave its official endorsement to Project Equality. Not that its ultimate objectives are inconsistent with the official social standards of the church, but because of its frank use of economic coercion and — as some would say — boycott, in getting business firms to conform to the employment practices recommended.

A cursory examination of other position papers and legislation passed and pending seems to bear out the picture of this as a "church renewal" conference, with more of an iconoclastic tendency than any in recent years. It often suspended the rules to get done what it wanted.

The prevailing attitude seemed to be, "We have come here to get something done, and we don't want to quibble over the details."

With three days to go, it has become apparent that much detailed work on the new structure cannot be perfected in detail during this session. Also, the feeling seems to be that a four-year span to the next such meeting is too long. So the conference has voted to hold a five-day General Conference in the spring of 1970 at a place yet to be named. The purpose of this conference is to give the machinery a good looking over, and to make whatever adjustments are needed at this time. We would judge that it will be a busy five-day session.

The Uniting Conference

(Continued from page 3)

levying upon each local church an apportionment of 2% of the church's total 1967 current budget, exclusive of certain benevolence items (World Service, conference benevolences and Advance Specials, new building costs and debt payments). The apportionment will begin in 1970, and the estimated amount to be realized is $8,300,000 annually.

In explaining about the need, Dr. Joseph D. Quillian, dean of Perkins School of Theology at Southern Methodist University, Dallas, said, "This proposal is not a part of a quadrennial program, nor is it of the nature of a benevolence program. Rather, it is intended to be a permanent arrangement for the firm and direct support of ministerial recruitment and education." He also pointed out that already about half of the anticipated amount is being given through church channels.

In approving the apportionment, the conference defeated by substantial majorities a series of amendments which would have: (1) included non-United Methodist seminaries among those to receive money from the Ministerial Education Fund; (2) changed the 2% figure from an apportionment to a "voluntary asking"; and (3) reduced the 2% to 1½%.

Under the program, 25% of all money raised through the "Ministerial Education Fund," as the new program will be called, will be retained in each annual conference. The remaining 75% will be distributed to the 14 United Methodist theological schools through the Department of the Ministry of the church.

TEMPORARY GENERAL AID FUND

This fund was set up in 1964 when it became clear that the elimination of the Central Jurisdiction and the merging of its conferences with the various regional conferences would demand that differentials in salaries of ministers and in pensions for ministers would demand substantial expenditures of money in some conferences which were involved in mergers. The principle had been enunciated that the entire church should help bear the financial load involved, therefore the Temporary Aid Fund was set up.

In continuing this program the General Conference approved a plan calling for all sections of the church to pay into the special fund on the basis of eight cents per member per year for pensions (totaling about $500,000) and a total of $500,000 for salary aid. The denomination would then aid Negro conferences and newly integrated conferences on a formula basis.

The recommendation came from the Commission on Interjurisdictional Relations. The commission expressed confidence that the voluntary plan of progress toward complete elimination of segregated structures was progressing satisfactorily and that "no further legislative action" is needed from the 1968 General Conference.

MAYFIELD TO BE REPLACED

Dr. Robert G. Mayfield who has been general secretary of The Methodist Church's Board of Lay Activities since 1952 is to be replaced by a person yet to be selected, according to announcement by Dr. Clare N. Pettit, Parlier, Calif., who is president of the board. He said that the decision was reached by the board's executive committee.

In explaining the action, Pettit said at Dallas, "The executive committee, meeting in Dallas, Texas, April 22, 1968, is grateful to God for these and many other accomplishments, and expresses appreciation to Dr. Mayfield for his personal vision and dedication which have helped to bring these things to pass.

"While recognizing these achievements, we must admit with penitence that the work of this board has not always achieved its full potential. Part of this failure, we humbly confess, is to be charged to us as board members in our frequent disunity of purpose and our limited vision. Part, we believe, is due to a lack of executive leadership in a staff which has grown greatly in size and for a program which has increased enormously in complexity.

"We, therefore, come reluctantly to the conclusion that Dr. Mayfield should be relieved from the responsibilities of the office of general secretary as of June 1, 1968. He goes with the blessing and the friendship of the executive committee."

According to Dr. Pettit, Dr. Mayfield has chosen to give up the post immediately. It is understood that Dr. Edwin A. Briggs, associate general secretary of the board, will assume top responsibility until a new general secretary will be elected at the board's meeting scheduled for Sept. 6-8 in Chicago.

BISHOPS OF SOUTHEAST ELECT OFFICERS

When the college of bishops of the Southeastern Jurisdiction of the United Methodist Church met last week its members elected Bishop Paul Hardin, Jr., Columbia, S.C. as president. Bishop John Owen Smith of Atlanta was elected secretary.

PROJECT EQUALITY IS APPROVED

After coming under sharp attack from its opponents, a majority of the delegates voted approval of Project Equality. Some limitation of debate, under the governing rules cut off what would apparently have been a lengthy debate on the controversial issue.

Initiated by the National Catholic Conference for Interracial Justice, the program was begun in 1965 at St. Louis and Detroit Its purpose is to promote the employment of minority groups. All types of businesses, including churches and church institutions, are asked to sign an agreement that they will, as far as possible, carry on their business with firms which are cooperating in the program. Also, they are to submit their own employment practices to the scrutiny of Project Equality officials, correcting whatever may not be in line with Project Equality standards.

In speaking against the recommendation to approve and ask all of its Methodist churches and institutions to join up, the Rev. Dr. J. Clay Madison, pastor of West Market Street Church, Greensboro, stated that "whatever we call it, this (Project Equality) is a form of economic coercion. We in the church should not use our economic power to force on businesses and other segments of society our standards and values."

Proponents of the organization objected to its being called a "boycott," but added that "we as Christians should use the economic power we have to achieve constructive social ends."

COCU GETS ENDORSEMENT

Full support for the nine-denomination Consultation on Church Union (COCU), including participation in drafting a plan of union, was approved today by the highest legislative body of The United Methodist Church. The vote was overwhelming and without debate. The General Conference authorized its Commission on Ecumenical Affairs, "in cooperation with the Council of Bishops, to continue its direction of the United Methodist delegation to the Consultation on Church Union in the preparation of a plan of union in company with other churches in the Consultation. It is also to report periodically to the church all developments of the plan, and to refer all matters of decision on the developed plan to the General Conference, or in the interim between General Conferences, to the Council of Bishops."

SOCIAL CONCERNS PUBLICATION GETS GREEN LIGHT

In another sharply debated matter, the General Conference approved the continuation of a publication such as *Concern*, which was discontinued in February at the insistence of the Coordinating Council of The Methodist Church. The magazine will be published by the General Board of Social Concerns, and is expected to be much similar to the discontinued *Concern* in its content. The vote to resume the magazine was on a 615 to 533 count. After the publication was approved, an attempt was made from the floor to provide for it a $35,000 subsidy, but the sponsors of the publication proposal had indicated that no additional funds would be sought, and the motion was overwhelmingly defeated.

COMMISSION ON RELIGION AND RACE

The conference provided for setting up a Commission on Religion and Race, which should have the following general responsibilities:

1. Supervision and administration of the Temporary General Aid Fund. (To assist in mergers of former Central Jurisdictional conferences with their white counterparts.)
2. Merging of Annual Conferences.
3. Counseling and encouraging local

(Continued on page 16)

WRITERS

N. Y. publisher wants books on all subjects, fiction, nonfiction. No fee for professional opinion. FREE: Brochures that show how your book can be published, publicized, sold; contracts. Write Dept. 31-E

EXPOSITION PRESS INC.
50 Jericho Turnpike, Jericho, N.Y. 11753

Scenes From the Uniting Conference

Final Act of Union

(Continued from page 1)

Chicago General Conference present and voting on November 11, 1966, and by more than a two-thirds majority of all members of the several annual conferences present and voting thereon."

"We now jointly declare that the Plan of Union between The Evangelical United Brethren Church and The Methodist Church has, by its terms and by the terms of the Enabling Legislation, become effective and henceforth The Evangelical United Brethren Church and The Methodist Church shall go forward as a single entity to be known as The United Methodist Church."

Thereupon the two bishops joined hands and repeated together:

"Lord of the Church, we are united in thee, in thy Church, and now in The United Methodist Church."

All of the persons present then affirmed "Amen."

Thereafter representatives of different age groups and heads of various organizations within the two churches repeated the solemn words.

Following that the entire General Conference joined hands and lifted the same words in mighty unison:

"Lord of the Church, we are united in thee, in thy Church, and now in The United Methodist Church. Amen."

The hymn of unity was then sung, it being Charles Wesley's "All Praise to Our Redeeming Lord."

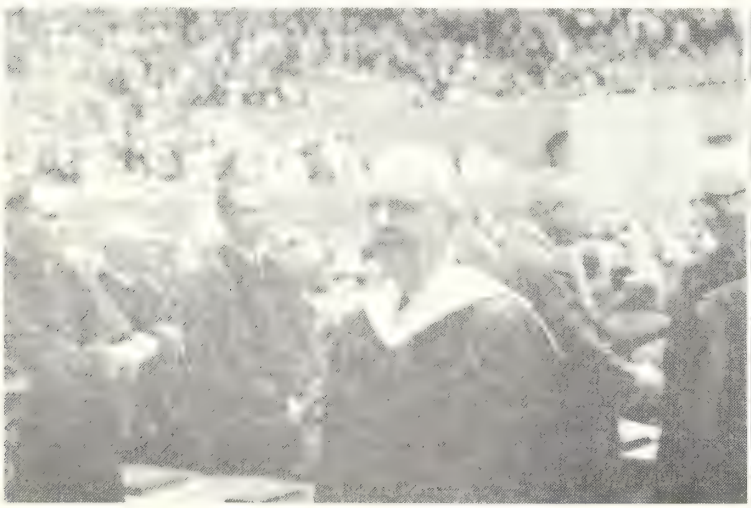
Prayers for the Church were then spoken, after which the following solemn covenant was pledged:

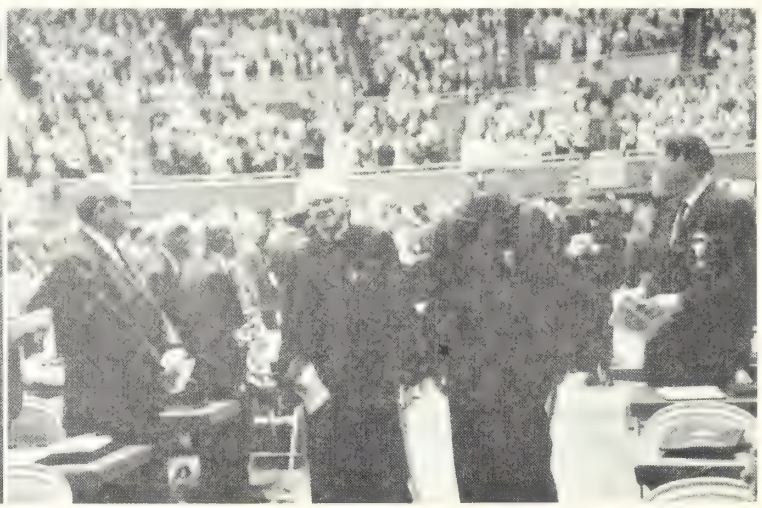
"We are no longer our own, but thine. Put us to what thou wilt, rank us with whom thou wilt; put us to doing, put us to suffering; let us be employed for thee or laid aside for thee, exalted for thee or brought low for thee; let us be full, let us be empty; let us have all things, let us have nothing; We freely and heartily yield all things to thy pleasure and disposal.

"And now, O glorious and blessed God,



The four leaders in the ecumenical movement shown above are, left to right, Archbishop of the archdiocese of St. Louis, John J. Carberry, the Rev. Dr. William Cannon, dean of Emory University's Candler School of Theology, the Rev. Dr. Robert Cushman, who holds the similar post at the Duke Divinity School, Durham, and the Rev. Dr. Albert Outler, professor of Historical Theology at Southern Methodist University. The latter three were official Methodist observers at the last Vatican Council in Rome, to which Archbishop Carberry was a Roman Catholic delegate.





Our own Bishop Paul N. Garber and Bishop Earl G. Hunt, Jr. marched in the impressive procession. The close-up to the left, is of Bishop Garber, while Bishop Hunt is shown in the picture to the right. Marching beside Bishop Hunt is Bishop H. Clifford Northcott, now retired and living at Evanston, Ill.

Father, Son, and Holy Spirit, thou art ours, and we are thine. So be it. And the covenant which we have made on earth, let it be ratified in heaven. Amen."

The service had begun with a processional hymn, "For All the Saints" by William W. How. The marshals for the procession were the Rev. Dr. Paul V. Church and the Rev. Dr. J. Otis Young. Acolytes then came bearing the following: a cross, lights, the Scriptures and the flags of the Church and of the United States. Delegates from 55 countries in which The United Methodist Church has churches came carrying the flags of their native lands. Others in the impressive procession included executives and secretaries, the Judicial Council, the bishops of the two churches, and ministers and laymen participating in the service of worship.

Choirs from the following seminaries were part of a combined choir: Evangelical Theological Seminary, Naperville, Ill., Perkins School of Theology, Dallas; St. Paul School of Theology, Kansas City, and United Theological Seminary, Dayton, Ohio.

A fitting and inspiring sermon was delivered prior to the ceremony of union by the Rev. Dr. Albert C. Outler, professor of Historical Theology at Southern Methodist University.

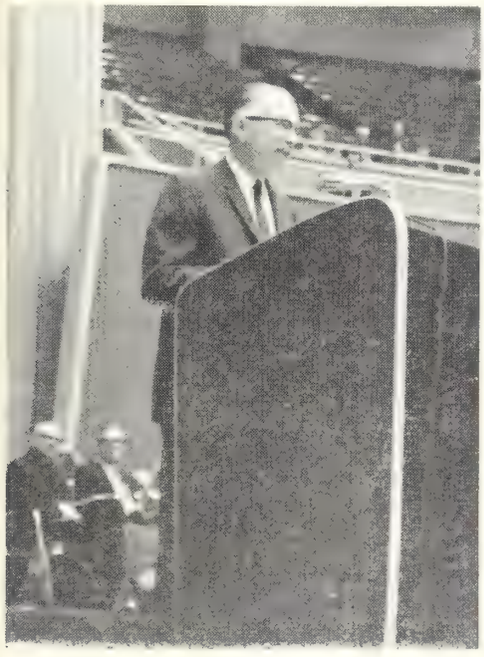
The Dallas Memorial Auditorium was almost filled to its topmost balconies by a great congregation who had come together to join in this memorable celebration in the life of Methodism.



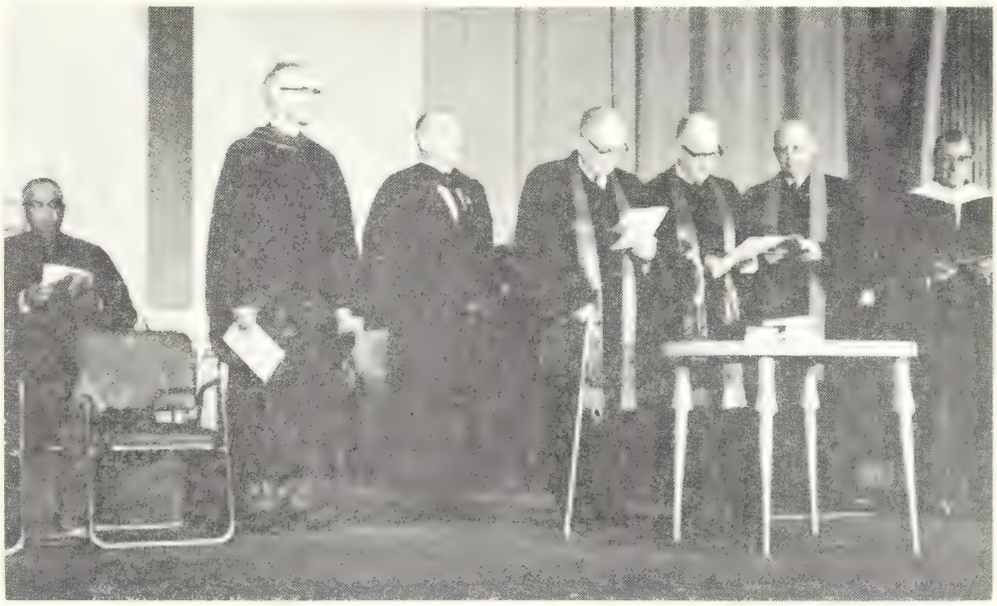
Dr. Paul Washburn became the last bishop elected by the Evangelical United Brethren Church. He was elected on the first ballot on Monday morning, April 22, and was consecrated on that afternoon in the final session of the EUB General Conference.



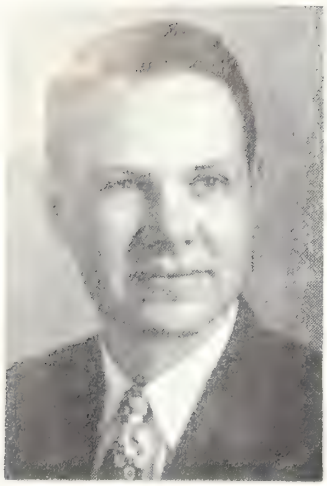
A father and son were here caught in a rare appearance at any General Conference. The father, Bishop Paul Hardin, Jr. of the Columbia, S. C. area, in the foreground is presiding over the General Conference. In the background stands his son, Dr. Paul Hardin, III, professor in the Duke Law School, Duke University, Durham who is a lay delegate from the North Carolina Conference. He is president-elect of Wofford College, Spartanburg, S. C. Here he was making a report for the legislative committee on Judicial Administration, Enabling Acts and Legal Forms. We wonder if this exact situation has ever been duplicated in the annals of the General Conference.



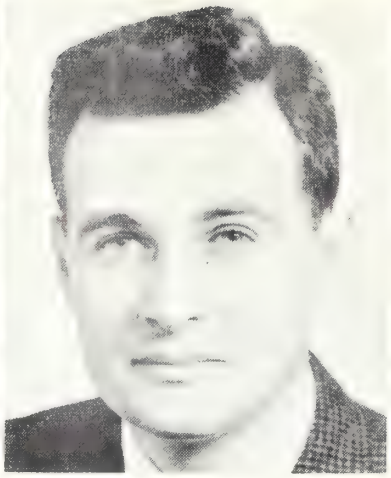
The Rev. Dr. Charles D. White had just been elected the first General Secretary of the General Conference of the United Methodist Church, and came to the podium to acknowledge the honor. He was saying when this picture was snapped, "thank you for the trust you have placed in me." He then nominated his staff of assistant secretaries, including the Rev. W. Carleton Wilson as Journal secretary. White is a member of the Western North Carolina Conference and Wilson of the North Carolina Conference.



Bishop Lloyd C. Wicke (third from right) is shown intoning the Declaration of Union, on behalf of The Methodist Church. Others standing in the picture (left to right) are the Rev. Dr. Paul Church, Dr. Charles Parlin, Bishop Reuben H. Mueller, newly elected Bishop Paul Washburn, and the Rev. Dr. J. Otis Young. The person seated to extreme left is Bishop Noah W. Moore, Jr., Houston, Texas.



Dr. Harold H. Hutson
Brevard



Dr. J. Braxton Harris
Brevard



Dr. Albert C. Outler
Greensboro College



Dr. Samuel R. Smith
Greensboro College

It Is Graduation Time Again

That time of the year is here again, and on the campuses of Methodist-related colleges in North Carolina plans are being rapidly completed for commencement activities.

Brevard College will lead the academic procession, with graduates receiving their diplomas on Sunday afternoon.

On Sunday morning, May 12, Dr. Harold H. Hutson, provost at American University, Washington, D.C., will preach the commencement sermon. The service will begin at 11:30 in Boshamer Gymnasium on the college campus. Dr. Hutson was president of Greensboro College from 1952 to 1964.

On Sunday afternoon, Dr. J. Braxton Harris, outgoing registrar and dean of Brevard College, will give the commencement address. Dr. Harris will leave Brevard College on June 1 to become supervisor of Pre-Service Teacher Education for the State Department of Public Instruction.

Additional commencement activities include an alumni luncheon on Saturday, May 11, at 1:00 p.m. in the college cafeteria. At 8:00 that evening the Music Department of the college will present its annual concert followed by the president's reception.

Pfeiffer College also will have its baccalaureate on Sunday morning, May 12. The Rev. Bernard R. Fitzgerald, pastor of Providence Methodist Church, Charlotte, will preach. The service will begin at 10:30 in the Mitchell Gymnasium.

Dr. William C. Archie of Winston-Salem will be the Pfeiffer College commencement speaker on Monday morning, May 13. Dr. Archie, executive director of the Mary Reynolds Babcock Foundation, will speak on "The Third Force." He was director of the North Carolina Board of Higher Education from 1961 to 1965. The commencement exercises will be in Mitchell Gymnasium, beginning at 10 o'clock.

Dr. J. Lem Stokes, II, president of the college, and Mrs. Stokes will give a reception honoring members of the senior class and their families on Sunday afternoon.

Colonel Hoyt H. Wood, an alumnus of High Point College now serving as staff chaplain at Richards-Gebaur Air Force Base, Mo., will deliver the commencement address on May 19 to the graduating seniors at High Point College.

Commencement activities are scheduled to get underway at 3:30 p.m. in Alumni Gymnasium, preceded by the traditional baccalaureate sermon at 11 a.m. in Wesley Memorial Methodist Church. The sermon will be delivered by the Rev. Ernest A. Fitzgerald, senior minister at Centenary Methodist Church in Winston-Salem.

The commencement speaker at Louisburg College on Sunday, May 19, will be Dr. L. Stacy Weaver, president of Methodist College in Fayetteville. His address will be delivered at services beginning at 2:30 p.m.

Baccalaureate services at 11:00 a.m. will precede commencement exercises. Dr. Barney Lee Jones, Louisburg College trustee and associate professor of religion at Duke University, will deliver the sermon.

Former North Carolina Governor Terry Sanford will speak at the Louisburg College Alumni Banquet to be held on Saturday evening, May 18, at 7:00 oclock.

Bishop Paul N. Garber, resident bishop of the Raleigh Area, and Dr. Clarence Ficken, a leading Methodist educator, will be the principal speakers for the fifth annual commencement exercises at Methodist College, Fayetteville.

Bishop Garber will preach the baccalaureate sermon on Sunday, May 26, at 11 a.m., and Dr. Ficken will deliver the commencement address at the graduation exercises May 27 at 10:30 a.m. Dr. Ficken was dean of Methodist College from 1960



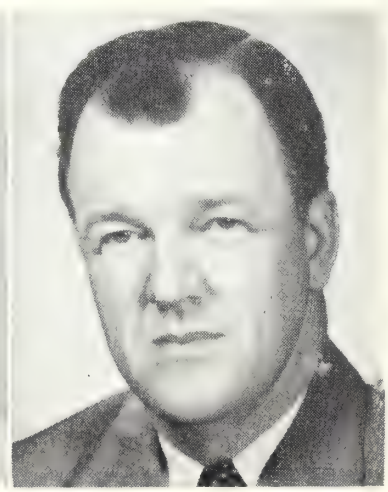
Rev. Ernest A. Fitzgerald
High Point College



Col. Hoyt H. Wood
High Point College



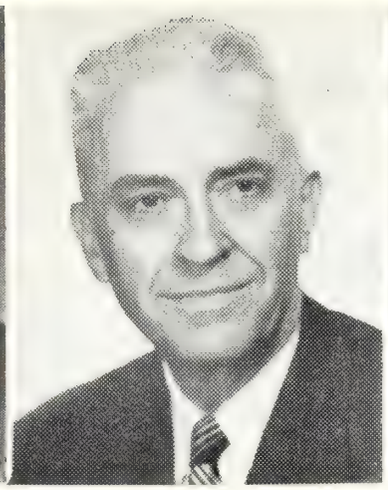
Dr. Barney L. Jones
Louisburg College



Dr. L. Stacy Weaver
Louisburg College



Bishop Paul N. Garber
Methodist College



Dr. Clarence Ficken
Methodist College



Dr. R. Wright Spears
N. C. Wesleyan



Milton E. Harrington
N. C. Wesleyan

to 1962, serving as the first dean.

Other activities of the weekend include the annual alumni banquet Saturday evening, May 25, and the reception for seniors and their families given by President and Mrs. Stacy Weaver on May 26 at 4 p.m.

Graduation exercises at Methodist will have a new setting this year in the newly completed Fine Arts-Auditorium Building. The exercises will be the first event held in the structure.

Nearly 100 seniors will be awarded diplomas at N. C. Wesleyan's fifth commencement exercises to be held June 2.

The Rev. Dr. R. Wright Spears, president of Columbia College, Columbia, S.C., will preach the baccalaureate sermon at 11 a.m. in the college gymnasium. Milton E. Harrington, president of Liggett & Myers Tobacco Co., will deliver the commencement address there at 4 p.m.

Graduation weekend will begin with Alumni Day on Saturday, June 1, highlighted by the President's Reception for seniors, parents and alumni at Rose Hill, the 600-acre plantation recently given to the college by the Everette family, and an Alumni Banquet on campus that evening.

The Wesleyan Concert Band also will give its annual Outdoor Concert in front of the Student Union at 2:30 p.m. Sunday.

Dr. Samuel R. Smith, functional executive secretary for education of the World Division of the Board of Missions of The Methodist Church, will deliver the commencement address at Greensboro College Sunday, June 2. He resigned as dean of students at GC in 1966 to accept this church post with headquarters in New York.

The baccalaureate sermon will be preached the same day by Dr. Albert C. Outler, professor of historical theology at Southern Methodist University, Dallas, Texas.

Dr. Outler will deliver his sermon at 11 a.m. in Odell Memorial Auditorium, and Dr. Smith will address the graduating class in Odell at 3 p.m.

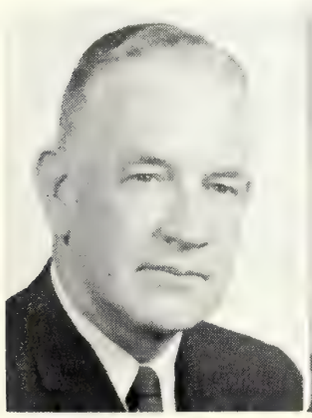
Pfeiffer College and High Point College will confer honorary degrees on six outstanding North Carolinians, one posthumously.

High Point College will present the following honorary degrees: Doctor of Humanities to Luther R. Medlin, president of Guilford Technical Institute and an alumnus of High Point College; Doctor of Divinity to Rev. E. A. Fitzgerald and Col. Hoyt H. Wood.

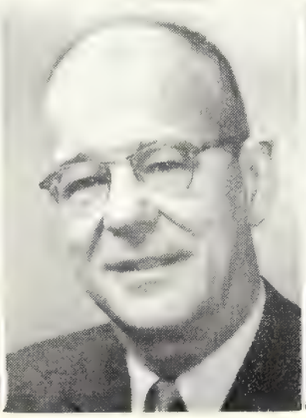
At Pfeiffer College the Doctor of Humane Letters degree will be conferred upon Herschel H. Everett of Charlotte, leader in the field of motion film distribution and a theatre chain owner, and posthumously to George M. Ivey, who died in Charlotte on May 3. He was chairman of the Board of Directors of J. B. Ivey & Co., Inc. The Doctor of Divinity degree will be awarded to the Rev. Charles G. Beaman, Jr., district superintendent of the Thomasville District.

COMMENCEMENT SCHEDULE

BREVARD	May 12, 11:30 a.m., sermon, Dr. Harold H. Hutson; 3:00 p.m., commencement, Dr. J. Braxton Harris
GREENSBORO	June 2, 11:00 a.m., sermon, Dr. Albert C. Outler; 3:00 p.m., commencement, Dr. Samuel R. Smith
HIGH POINT	May 19, 11:00 a.m., sermon, Rev. Ernest A. Fitzgerald; 3:30 p.m., commencement, Col. Hoyt H. Wood
LOUISBURG	May 19, 11:00 a.m., sermon, Dr. Barney Lee Jones; 2:30 p.m., commencement, Dr. L. Stacy Weaver
METHODIST	May 26, 11:00 a.m., sermon, Bishop Paul N. Garber; May 27, 10:30 a.m., commencement, Dr. Clarence Ficken
N.C. WESLEYAN	June 2, 11:00 a.m., sermon, Dr. R. Wright Spears; 4:00 p.m., commencement, Milton E. Harrington
PFEIFFER	May 12, 10:30 a.m., sermon, Rev. Bernard R. Fitzgerald; May 13, 10:00 a.m., commencement, Dr. William C. Archie



Dr. William C. Archie
Pfeiffer



H. H. Everett
Honorary Degree



George M. Ivey
Honorary Degree



Rev. C. G. Beaman, Jr.
Honorary Degree



Luther Medlin
Honorary Degree

Sidelights of the Uniting Conference

PICKETS AT CONFERENCE

When delegates and visitors began arriving at the Dallas Memorial Auditorium for the opening communion service, they were greeted by a group of pickets carrying placards. "How United is The United Methodist Church?" "Our Time Under God is Now." "Where Do We Go From Here . . . Chaos or Community." When the evening service began, with approximately 10,000 persons present, the pickets moved inside and sat together in a balcony. They remained until the invitation to partake of the communion was given. At that point they got up and walked out.

The maneuver was planned and executed because, as they stated on a mimeographed leaflet, "In symbolic expression of the brokenness of the fellowship of the United Methodist Church, we will refrain from receiving the sacrament at this service of Holy Communion. . . . We do not believe that within The United Methodist Church we are truly in love and charity with each other—black and white."

The group was composed of members of the newly formed organization "Black Methodists for Church Renewal."

★

COMMUNION SERVICE LARGE

The communion service itself must have set some sort of record for the number of celebrants. The number who partook must have been over 9,000. There were 27 or more communion tables, most of them in the balconies where the far greater portion of the people were.

Bishop Nolan B. Harmon, still the eloquent, polished, probing preacher as always, made North Carolinians proud to have had him for their bishop for eight years.

★

BISHOP STUART SPEAKS

At the opening session of the last General Conference of The Methodist Church, Bishop Marvin Stuart brought a challenging devotional message. He expressed concern lest this coming together in Dallas result in nothing more than the structural formation of a new denomination. He added, "There are more urgent concerns before us," and went on to speak of some of them. "This Uniting Conference will be a mockery," he said, "if we just go through the motions of union, do our housekeeping chores, and then go home."

Incidentally, just to show that the mood was not all pitched on a note of somber grimness, he told this story. It seems that he and a friend went deer hunting. The friend was placed on a stand, and he, Bishop Stuart, did the "beating." He succeeding in flushing a big buck who went right by the man on the stand. When asked why he didn't shoot, he explained sheepishly, "I didn't see him till he got out of sight, and I didn't shoot until the gun wouldn't go off." His obvious point: he just didn't want that to happen to the new United Methodist Church.

SHORTEST GENERAL CONFERENCE

There was an unscheduled break during this shortest of all General Conferences (the conference began at 9 a.m. and adjourned shortly after 12 noon). While Bishop Raines was reporting on the Quadrennial Emphasis, a fire marshal appeared on the scene and informed the presiding officer, Bishop Tippett, that all of the extra chairs which had been brought in would have to be removed immediately, and the aisles kept clear.

Not having anticipated so many visitors, the Commission on Entertainment and Program had about 1400 people jammed into an 800-people hall. Perhaps this contributed to the shortness of the session, which was half an hour late getting underway. This delay was apologized for but never fully explained.

The only non-perfunctory activity came when a well-known delegate from Kentucky moved that the per diem compensation for expenses be moved from the $17.00 to $20.00. The motion lost when it was ascertained that the increase would add approximately $42,000 to the cost of the conference.

Of course, the major reason for this so-short final conference was that everyone was looking ahead to the opening of the Uniting Conference, and the consummation of the long-anticipated union of The Methodist Church and the Evangelical United Brethren Church.

★

HONEYSUCKLE IN DALLAS

A honeysuckle row borders the sidewalk for a block directly before one comes upon the grounds of the Dallas Memorial Auditorium. It is now in bloom. The incongruity of country fragrance in the heat of Dallas is hard to accept.

★

PLACE OF TRAGEDY

There is a strange sadness which attaches itself to a spot where some epic tragedy has taken place. The box at the Ford Theatre where Abraham Lincoln was assassinated is such a place. There is such a spot in Dallas. I walked the ten blocks to the spot where President John F. Kennedy was killed. I had never seen it previously, but everything was familiar—the underpass, the text book building, other buildings and streets. Standing in the memorial area, I let my eyes follow an imaginary limousine as it made a left turn at the Records Building, then another at the text book building, then down toward the underpass; then a shot.

★

HUMOR EVIDENT

Every speaker that we have heard so far has left no doubt about his being in dead earnest. But many of them have also displayed a rich vein of humor. Dr. Albert Outler found a place for a story about the Apostle Peter after Pentecost. The punch line went like this: "Imagine the frustration of any preacher who converted 3,000 in one day and didn't have any board to report it to."

★

THE TAPE IS OFFICIAL

This is the first General Conference at which the official minutes are being recorded on tape. Heretofore tape recording has been used in a supplementary way, but in this instance the tape is the official record. This fact makes it mandatory that everything said on the conference floor should be spoken into a microphone, and that the mike be "live."

Incidentally, the whole process of recording is in the hands of the Rev. Ted Wilson, who is pastor of the First Methodist Church of Warrenton, N. C. Assisting him are the Rev. John Cline, pastor of Fairmont Methodist Church, Raleigh, and Rev. Oscar Williams, pastor at Rich Square. They operate under the name Institutional Electronics, Inc. Ted was in charge of the tape recording at the General Conference of Chicago in 1966 and in Pittsburgh in 1964. However, his experience in this kind of work goes back twelve or fifteen years, when he started doing it for the North Carolina Conference.

★

"GOD WILLING"

When did I last hear this expression? Only last week, and here at the General Conference. But only once. And by whom? By a Roman Catholic prelate who came before this Methodist group and sounded a note which has been largely distinctive for its absence. His subject was "Some Reflections on Holiness in the Ecumenical Movement." While obviously open-eyed about the social implications of today's

GREENSBORO COLLEGE
Should Be in Your Future

Dedicated to Excellence
Coeducational

A.B., B.S., B.M., B. Mus. Ed
20 Majors

Contact: Director of Admissions, Box A, Greensboro College
Greensboro, N. C. 27402

ministry, he could yet say, "Nothing requires reaffirmation at this time more than an expression of the confidence we have in the power and guidance of the Holy Spirit and the need for holiness of life among Christians."

★

THIS BROUGHT DOWN THE HOUSE

At one point in the deliberations when the matter of bishops' salaries was being discussed, a layman got up and declared, "I'd be in favor of paying bishops $30,000 a year and setting the salary of every pastor at not less than $10,000." Though it was all in jest—nobody put it in the form of a motion—the idea really took the fancy of at least half of the delegates (the preachers) and they responded with a burst of applause that was positively thunderous.

★

LADIES ALSO TAKE THE FLOOR

Among the delegates are a fair sprinkling of women. They have in the main been quiet listeners, but at least two situations evoked a verbal response from the fairer sex. In discussing the Episcopal Fund, it was pointed out that if the widow of a bishop had been married to him for less than fifteen years, she did not get the full pension allowance for a bishop's widow. A lady delegate arose and indignantly denounced this as being grossly unfair. Nobody debated the point with her, but nothing was done either.

Another occasion when a lady delegate took the floor was when proposed changes in official forms was being discussed. She was concerned about the forms which were used by the Women's Society of Christian Service. It was explained that the forms to be changed did not include those which the women used. One delegate was heard to whisper to another, "We'd better not fool with the women's forms."

★

FLOYD JOHNSON'S SKETCHES

Ever hear of Floyd Johnson? If not, look at the cover page of *Together* magazine for May, and you'll see his signature as the artist. In fact, look through almost any *Together* magazine and you'll see that same signature.

He is here at one of the press tables quietly sketching scenes and people as the business of the conference moves along. Some of his sketches are appearing in the *Daily Christian Advocate*. He is now technically retired, but still contributes on special assignments.

★

BISHOP & WIVES

Leaving the auditorium just ahead of the throng late in the afternoon, I hurried by a line of waiting buses. One of them, designated as a chartered one, had this sign in its window: "Bishop & Wives." It made me do a double-take. Sure enough; that's what the sign said. No indication of which bishop; no information about how many wives. The bus appeared to have a capacity of about 35.

JCS



Huntersville Church Plans Dedication on May 19

Huntersville Methodist Church, Huntersville, will be dedicated on Sunday morning, May 19, by Bishop Earl G. Hunt, jr. Homecoming Day also will be observed on this date.

Assisting Bishop Hunt in the dedication service will be Dr. Harlan L. Creech, Jr., Charlotte District superintendent; former pastors, Rev. Hugh D. Sims and Rev. W David Argo; and the present pastor, Rev. Zane G. Norton. The service is scheduled for eleven o'clock.

Construction on the new sanctuary was begun on Dec. 22, 1960, under the pastorate of the Rev. W. David Argo. Many of the members gave generously of their time and labor. Building procedures were followed which kept the cost of construction to a bare minimum. The land, building, and furnishings were finally obtained for a cost of approximately $42,000. The present estimated value is $90,000.

The congregation worshipped in the new sanctuary for the first time on July 16, 1961. The debt on the property at this time was $36,975.

On March 7, 1962, a lot adjoining the church property was purchased to provide additional space for parking and future expansion.

When the present pastor, the Rev. Zane G. Norton, was sent to serve the Asbury-Huntersville Charge in June, 1964, the church's indebtedness stood at $28,000. During the next four years the removal of this debt was of major concern to the congregation.

A gift of $10,000 was obtained from the Duke Endowment. In February of this year the old church building was sold to the Church of Christ for $5,000. These funds, coupled with generous giving by the members, enabled the church to pay off its debt on March 16, 1968.

The congregation began to plan almost immediately for the construction of a new parsonage. Land has been purchased for the parsonage site, and the church trustees have been designated as the Building Committee. Another tract on the north side of the church parking lot also has been purchased.

Friends and former members of the church are invited to the dedication service and the homecoming observance on May 19.

George M. Ivey Succumbs

George M. Ivey of Charlotte, chairman of the Board of Directors of J. B. Ivey & Co., died in Presbyterian Hospital May 3 at the age of 71.

A widely known Methodist layman, he was trustee and lay speaker in Providence Methodist Church, Charlotte. He served as a lay delegate to the General Conference and Southeastern Jurisdictional Conference of The Methodist Church and was known in international Methodist circles through his work as chairman of the World Committee on Laity, The World Methodist Council. A graduate of Duke University, he had served as a trustee of both Duke University and Greensboro College. At the time of his death he was vice chairman and trustee of the Superannuate Endowment Fund of the WNC Conference and a member of the Board of Managers of The Methodist Home in Charlotte.

Funeral services were conducted Saturday at Providence Methodist Church by the pastor, Rev. Bernard R. Fitzgerald Burial was in Elmwood Cemetery.

He is survived by his widow, Mrs. Lula Campbell Ivey; a son, George M. Ivey, Jr., of Charlotte; a daughter, Mrs. Thomas Patrick Matthews of White Oak, S. C., and three sisters.

GC Receives Large Gift

A gift of $100,000 from Mr. and Mrs. Don M. Stafford, prominent Greensboro citizens, to Greensboro College has been announced by Dr. J. Ralph Jolly, president of the Methodist-related college.

The gift will be used to establish the "Sarah Anne Stafford Scholarship Fund" for women students as a memorial to the donors' daughter. Scholarships will be awarded on the basis of meritorius need for financial assistance. The scholarship recipients will be selected by the college's committee on financial aid and scholarships.

It was explained that the scholarships will be awarded on a year-to-year basis, renewable through a four-year course of study provided the required qualifications are met during that period by the individual scholarship student.

Woman's Activities

W. N. C. CONFERENCE

MRS. JOHN C. WRIGHT

ALBEMARLE DISTRICT ANNUAL MEETING

Mrs. N. E. Lefko, Misenheimer, was elected president of the Albemarle District Women's Society of Christian Service at the Annual Meeting held at Main Street Methodist Church, Albemarle, on April 23. Mrs. Lefko, who succeeds Mrs. H. B. Smith of Monroe, is the third president of the Albemarle District Society and is the first to serve in The United Methodist Church.

Other officers elected and installed by Dr. Elwood Carroll, district superintendent, were Mrs. James Clark, Lilesville, vice-president; Mrs. Kenneth Brown, Albemarle, secretary; Mrs. James H. Belk, Monroe, treasurer; Mrs. W. H. Rooker, Monroe, Christian social relations; Mrs. Ernest Page, Wadesboro, missionary education; Mrs. C. D. Griggs, Wadesboro, Spiritual Growth; Mrs. James C. Winchester, Monroe, program materials; Mrs. Myrna Hilton, Monroe, Wesleyan Service Guild; Mrs. Ralph Bisel, Badin, committee on nominations; Mrs. Charles A. Reap, Sr., Albemarle, public relations.

The subdistrict chairmen are Mrs. W. R. Lackey, Wadesboro for Anson County; Mrs. T. Carl Mabry, Albemarle, for Stanly County; and Mrs. J. B. Tyson, Monroe, for Union County.

Outgoing officers were honored with Women's Society pins presented by Mrs. Elwood Carroll. These were Mrs. Henry B. Smith, Mrs. Ward Laney, Mrs. C. B. Bunn, Mrs. Carl Dean, Mrs. Bobby Jack Love, Mrs. Troy N. Griffin and Mrs. Walter I. Gibson, Jr.

The highlight of the program was a presentation, "Christian Love — Human Rights," conducted by Miss Mary Bethea, deaconess and professor at Pfeiffer College. Using Biblical bases for the Christian's commitment to realize human rights for ALL people, Miss Bethea helped the group to comprehend the great scope of the human rights problems and the ways to face issues at stake.

Mrs. Carl Dean led the pledge service. Mrs. E. H. Miller gave an interpretative prayer and Mrs. Ray Hatley, hostess president, presented the welcome.

Mrs. Henry B. Smith presided over the program.

MRS. CHARLES A. REAP
Dist. Chm. Public Relations

MARION DISTRICT ANNUAL MEETING

The 28th Annual Meeting of the Women's Society of Christian Service of the Marion District was held at the Spruce Pine Methodist Church on April 20.

Mrs. Kimball Miller, president, presided over the meeting which had as its theme, "To Engender You Fresh."

After a welcome by Mrs. Bobby Suggs, hostess president, Mrs. Fletcher Nelson, Morganton, spoke on the Annual Meeting of the Conference Society at Lake Junaluska June 11-13.

A panel discussion, "What's New," was presented with four members giving plans for women's work in the new United Methodist Church. The speakers were Mrs. Kimball Miller, Mrs. J. H. Randall, Mrs. Fletcher Nelson and Mrs. Sidney Snider.

The district officers for the next two years were elected. They are Mrs. Kimball Miller, president; Mrs. Sidney Snider, vice-president; Mrs. Fred Morris, secretary; Mrs. J. H. Randall, treasurer; Mrs. Joe Benson, Christian Social Relations; Miss Mattie Lou Summey, Missionary Education; Mrs. J. B. Laughlin, Spiritual Growth; Mrs. Carl Harmon, Program Materials, and a committee on nominations composed of Mrs. J. T. Harris, Mrs. Jerold Davis, Mrs. Charles Rudisill and Mrs. K. J. Lentz.

The officers were installed by the Rev. L. D. Ellis, host pastor.

Mrs. I. S. Michalove spoke on, "What Does the Bible Say About Human Rights?"

The afternoon session included a panel discussion on Human Rights, with Mrs. Fletcher Nelson as speaker and moderator.

MISS VIVIAN BARRETT
Dist. Chm. Public Relations

N. C. CONFERENCE

MRS. H. W. DOUB

HONORS AWARDED AT TWENTY-EIGHTH ANNUAL MEETING

Dedication of Annual Report

Musette Kitchen Dunn, so blest by our Heavenly Father with many wonderful talents, is truly symbolic of the Christian woman who has given "her best to the Master."

Early in young womanhood, she became a church leader, serving in many local and district offices. But, perhaps one of her greatest contributions to our conference is the outstanding leadership she gave while serving for eight years as secretary of Missionary Education. First in her district and then to the conference level where she ever sought to inspire our women to study —to become better informed Christians, in order to understand the great needs of a changing world. So, we did become better informed and our conference rose to greater heights in this field. Today, we point with pride to our School of Christian Mission and thank her for the big part she had in this.

Advancing to conference vice-president, she served four years, always keeping before us a larger vision of program planning and helped us to carry out the purpose of our Woman's Society.

Thus she came to the office of conference president, well prepared to serve. She has brought to this high office great dignity and a keen sense of fair judgment. Her calmness and courage in meeting difficulties, especially the many changes and adjustments of the past quadrennium, has been an inspiration and challenge to all working with her.

She has represented us well in many high places, and we rejoice in her recent honor of being elected delegate to General



NEW OFFICERS WOMEN'S SOCIETY OF CHRISTIAN SERVICE ALBEMARLE DISTRICT

Front row, left to right, Mrs. W. Kenneth Brown, Albemarle, secretary; Mrs. James R. Clark, Lilesville, vice-president; Mrs. James C. Winchester, Monroe, program materials, Mrs. W. H. Rooker, Monroe, Christian Social Relations; and Mrs. J. B. Tyson, Jr., Monroe, Subdistrict chairman, Union County. Back row, Mrs. Ralph Bisel, Badin, nominations; Mrs. Charles A. Reap, Albemarle, public relations; Mrs. J. H. Belk, Monroe, treasurer; Mrs. T. Carl Mabry, Albemarle, Subdistrict chairman, Stanly County; Mrs. N. E. Lefko, Misenheimer, president.

Conference in Dallas, the only woman in our N. C. Conference delegation.

For this record of achievement and the blessings it has brought us—it is with much love and gratitude, that we dedicate our twenty-eighth Annual Report to Musette Dunn—a true daughter, who stands today, with corner stones, polished after the similitude of a Palace.

Candle Burning at Annual Conference

Five minutes—For Mr. and Mrs. John A. Staton, by their daughter, Miss Camille Staton.

One minute—In memory of Mrs. B. L. Oakley of Mebane WSCS.

Four minutes—In memory of the deceased members of Fairmont Church, Raleigh, namely, Mr. J. C. Lyndon, Mrs. Mary Faison, Mr. K. P. Hanson, Mr. C. C. Brooks, Mr. Kenneth J. Smith, Mrs. Syble Horne, Mrs. E. E. Phillips, Mr. J. R. Tippett, and Mr. C. C. Brown.

Five minutes—In honor of Mrs. L. D. Gill by the Wake Forest WSCS.

One minute—In memory of Mrs. Nora F. Dodd by Fuquay WSCS.

Five minutes—To honor the retiring district officers of Sanford District.

One minute—In honor of Mrs. Martha Hurley, member of Faith WSCS who was 100 years old last October.

Eleven minutes—In honor of Past Conference Presidents from Rocky Mount District by the district. Mrs. E. L. Hillman, Mrs. J. H. Cutchin and Mrs. Pierce Johnson.

Ten minutes—In honor of the members of Edenton Street WSCS by the North Carolina Conference WSCS.

Five minutes—In honor of the Durham District officers who are retiring: WSCS—Mrs. W. F. Fallow, Mrs. Errol D. Morton, Jr., Mrs. E. E. Peacock, Jr., Mrs. Vera Whitakers and Mrs. J. C. Wingate.

WSG—Miss Wixie Parker.

Total of 48 minutes.

$1,296.00 for missions.



In the above picture, Mrs. Sam A. Dunn, retiring president, at right is receiving the dedication of the twenty-eighth Annual Report, awarded by Mrs. H. W. Doub, center. On the left is the retiring vice-president, Miss Camille Staton, who for four years has so efficiently served as chairman of the Annual Meeting program.



Mrs. Sam A. Dunn, center, is pictured above, receiving a Sustaining Life Membership in the Women's Society of Christian Service, which means that $1,500 has been sent for the cause of Missions. This Membership was given by the Rocky Mount District. On the left is Mrs. Harold Leatherman of Morehead City, retiring secretary of Membership Cultivation, who received an Honorary Life Patron Pin from the Conference. On the right, Mrs. T. B. Upchurch, Jr. of Raeford, is also receiving the Honorary Life Patron Pin, from the Conference. Mrs. Upchurch is the retiring secretary of Supply Work.

Rev. Dewey D. Broome Dies

The Rev. Dewey Dosson Broome, 68, of High Point died at Wesley Nursing Center, Charlotte, on April 29, following an illness of sixteen months.

A member of the Western North Carolina Conference, he entered the ministry in 1928 and retired in 1962. Among the churches he served were Mocksville Circuit, Lincolnton Circuit, Lebanon, Jordan Memorial, Bethlehem in Union County, Vance Circuit, Faison, Kennersville Circuit, Mitchell's Grove and Fairfield.

Surviving in addition to his wife, the former Ethel Blackwelder, are three children, Mrs. Russell Payne, Ernest L. Broome and Frank Y. Broome, all of High Point; one sister, Mrs. Grace Davenport of Charlotte; three brothers, Fairley T. and Sam T. Broome, both of Charlotte, and Banner D. Broome of Jacksonville, Fla.; and six grandsons.

Funeral services were conducted on May 2 by the Rev. Dr. Edgar A. Nease, Jr., pastor of First Methodist Church in High Point, and the Rev. Russell Montford, pastor of Burkhead Methodist Church in Winston-Salem. Burial was in Guilford Memorial Park Cemetery.

• CALENDAR OF COMING EVENTS •

NOTE: If any of the meeting dates or places are in error, please inform the ADVOCATE immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

June 6- 7: General Board, National Council of Churches, New York, N.Y.
June 11-13: Symposium on Medicine and Religion, Chapel Hill
June 14-16: Fourteenth Annual Southeastern World Affairs Institute, Blue Ridge Assembly, Black Mountain
July 23 : National Association of Methodist Two-year Colleges, Nashville, Tenn.
July 24-28: Southeastern Jurisdictional Conference, Lake Junaluska

NORTH CAROLINA CONFERENCE

May 10 : Louisburg College Board of Trustees
May 13-15: Cabinet Meeting
May 17 : N. C. Wesleyan College Board of Trustees Annual Meeting
May 26 : Methodist College Baccalaureate Sermon, 11 a.m.
May 27 : Methodist College Graduating Exercises, 10:30 a.m.
May 27-28: District Sec. of Commission on Town and Country Work, Spring Retreat
May 28-30: Cabinet Meeting
Jun. 1 : Alumni Day, N. C. Wesleyan College
Jun. 2 : Baccalaureate, N. C. Wesleyan College, 11 a.m., Commencement Exercises, 4 p.m.
Jun. 4- 7: Annual Conference, Hay Street Methodist Church, Fayetteville
Jun. 12-13: Woman's Society of Christian Service Spiritual Life Retreat, Louisburg Col.

WESTERN NORTH CAROLINA CONFERENCE

May 14 : High Point District WSCS, High Point, Wesley Memorial, 10 a.m.
May 14 : Salisbury District WSCS, Salisbury, First, 10 a.m.
May 19 : North Wilkesboro District Pre-Conference Caucus of Delegates, North Wilkesboro, First, 3:00 p.m.
May 21 : Greensboro District Pre-Conference Caucus of Delegates, Greensboro, Centenary, 7:30 p.m.
Jun. 5- 9: Annual Conference, Lake Junaluska
Jun. 10-14: United Nations Seminar, New York City and Washington
Jun. 11-13: Woman's Society of Christian Service Annual Meeting, Lake Junaluska
Jun. 14-16: Wesleyan Service Guild Annual Meeting, Lake Junaluska
June 14-16: Young Adult Conference, Lake Junaluska
June 16-22: Senior High Officers Workshop, Lake Junaluska
June 23-29: Senior High Christian Witness Assembly, Lake Junaluska



MRS. CATHRINE VICK

Dear Girls and Boys:

Sunday is Mother's Day and I am sure you have planned some special way to remember your mother. You may wear a flower to church; you may get up early and fix breakfast as a surprise; you may give her a pretty card or gift you have made. It is good to do something special for mother on one certain day of the year, but it is better to show her love every day in everything you do. This is hard but it is important.

The Bible contains two verses I would like you to learn and remember. One is found in the Old Testament and is one of the Ten Commandments. It says, "Honor your father and your mother." The other verse is in the New Testament in the letter to the Colossians. It reads, "Children, obey your parents in everything, for that is pleasing to God and is the Christian way."

When we remember these words of the Bible and try to follow them every day of the year, we will show love at all times and every day will be a special and happy one.

AUNT CAY

THE LITTLE GIRL WHO WOULD NOT WORK

There was once a little girl who loved to play all day out of doors. Her mother thought she would grow to be an idle girl if she played so much. "You are old enough to do some work, Mary," she said. "You should learn to be busy."

But Mary said: "Oh, mother, I do not like to work. Please let me go to the woods and play just a little while before I do my tasks." So her mother said she might play, but only for a little while.

Mary ran out of the house, across the garden, and down to the woods as fast as her feet could carry her. As she hurried along, she met the neighbor from next door, who was gathering a bunch of pink and white clover in the field near the woods. Now, this neighbor was a very understanding person, and Mary soon found herself telling her all about her love of play and how she hated to work.

"I'd rather play like the bees and the squirrels," she said. "What fun they have, playing all day long! See, there is a red squirrel, now, running about in that oak tree."

The neighbor smiled. "Watch him," she advised. And as they watched, they saw him pick up an acorn, and carry it up to a hole in the trunk of the tree. Here he whisked out of sight, for a moment, only to return in a second or so, with empty mouth. Back he went again with another acorn, and another, and another.

"I think he has a family to feed in that hollow. Then he has to store up enough food to last through the winter. Do you think he is not working."

"Well, maybe he is," admitted Mary, "but I don't believe that little brown bird works. He sings every minute or two and seems to do nothing at all but just fly about and have a good time."

"Oh, that!" said her friend, "is Mr. Wren. He is a jolly fellow, but he works as hard as he sings. He and his mate have a nestful of little birds, and they have most unusual appetites. See him, now, looking under that leaf? Off he goes to the nest. Now he is singing again, and there is Mrs. Wren, coming with some more food. They help to keep the plants free from insects that would eat them up. If the wrens stopped working, we would soon find that our gardens and trees would suffer."

"But plants don't work, do they?" asked Mary, unwilling to admit that she was quite mistaken. "Look at the pink clover. It is just nodding its head in the breeze."

"Oh, doesn't it?" the neighbor responded. "It is drinking up the food and moisture from the earth and gathering in the sunshine all day long. It makes oxygen and puts it back into the air for us to breathe. See how beautiful they are!" And she held up the dainty pink and white blooms. "It seems as if God gave everything some work to do, doesn't it?"

Mary gathered a bunch of the sweet-smelling clover. "I think I'll be going back, now," she said. "Perhaps mother needs me."

When she returned, she gave the flowers to her mother, saying, "Oh, mother, I've just found out how the clover works, to grow these lovely flowers. And I saw the birds and squirrels working, too. Isn't there something I can do?"

Her mother gave her some sewing she had started long ago and had never finished. Mary worked on it until suppertime, when it was quite finished. Then she found that play was much more enjoyable because of the work she had done, and the apron she had made seemed very beautiful.

"Now I understand," she said, "why the squirrels and birds are happy. I feel like singing myself." And as she went into the field the wren perched on a branch, singing his gay song, and the gray squirrel stopped to chatter a moment, with his head on one side, as if to join the happy chorus of contented workers.

Selected

GOD CARES

The birds in my garden
All seem to say,
"We're happy, so happy
For this lovely spring day."

There are red ones and blue ones,
Black ones and brown.
They sing and chirp loudly
As they peck in the ground.

They fly to the tree limbs,
Or sit on our wall.
They make me remember,
God cares for us all.

BIBLE A B C'S

1. S is for . . . . ., the mountain where Moses received the Ten Commandments.
2. T is for . . . . . where Paul was born.
3. U is for . ., the city where Abraham first lived.
4. V is for . . . . ., the way God spoke to Peter before Cornelius came.
5. W is for . . . . . where the Hebrews spent 40 years.
6. (E) X is for . . . . ., the second book of the Bible.
7. Y is for . . . . ., a special Hebrew name for God.
8. Z is for . . . . . ., the father of John the Baptist.

JUST FOR FUN

Two frogs one spring day were bouncing joyously through a meadow, unaware that they were headed straight for a lesson in perseverance. They sailed over a fence and plunged into a pail of cream. After they had paddled round and round for some time, one of them cried out that he was giving up and would perish. He sank, but the other swore not to give up, and paddled on and on, into the night.

And when the new day dawned, he found himself safely sitting on a cake of butter he had churned.

✧

"What is the equator?" the teacher asked. John replied on his paper. "The equator is an imaginary lion that runs around the middle of the earth."

Sunday School Lesson

FOR MAY 19

By Rev. Eugene C. Few
(International Lesson Series)

What Is Man's Duty To God?

Background Scripture: Ecclesiastes 5 & 12

The author of the Scripture for our study for this Sunday was so miserably pessimistic that simply living was a pain to him. He insisted upon looking steadily through dark glasses. With his exaggerated appraisal of the meaninglessness of everything, as for him, "Just to be alive was to be in a hopeless situation." His recorded words carry with them a sharp and stinging thrust, as he comments on religion, corruption in government, and greed in private life.

Even though this melancholy writer of Ecclesiastes, who is known as the Preacher, denies that there is any meaning in human existence, his extreme attitude is enough to alert us to pause and re-evaluate our own approach to life. It is possible for us to take things so lightly that we become content to live daily as if this world is the best of all possible worlds. Certainly this deceptive manner of life creates a pitfall that we cannot afford not to avoid.

In Ecclesiastes, we find no mincing of words as the author insists with firmness that those who go to the house of God to worship should prepare themselves to listen to the "still small voice" of God. In doing this they are to refrain from thoughtless talk, as in quiet reverence they attune their spirits to the spirit of the Lord. Always God has for us a message of "Wonderful words of life," and in sincere worship, we may be stirred and thrilled by this quickening message.

So supremely important is it that we listen to God and hear him helpfully through worship, that we need to be more aware that we have no justifiable right to drown out God's voice with our much talking. Casual, listless repetition of religious words cannot be a worthy substitute for listening to Jehovah with a eager readiness to hear and heed him.

Listening consists of more than sitting or kneeling aimlessly in the house of God, and without any exercise on our part, expecting the Lord in some miraculous way, to speak to us with rejuvenating power. Not only can listening be creative, it has to be creative, if when we hear we hear in deed and in truth. No one who throws himself into neutral is qualified to hear the voice of God in soulful music, in sermon or in prayer. We must center and fix our thoughts, our affections and our longings, upon God, if we are to listen with the ability to hear what the Lord God has to say to us. Selfishness and strange voices must be locked out before joyfully, we may anticipate with confidence, that surely we will hear God.

"When you vow a vow to God, do not delay paying it." These arresting words of the Preacher of Ecclesiastes, are sound counsel for us. Our religion is of inferior quality if it leads us to vow loyalty unto God when we face trouble or severe tests, only to forget what we have promised our Lord, when the trouble and tests have passed. Such hypocritical conduct as this is utterly intolerable with the Preacher author who exclaims sternly, "Pay what you vow. It is better that you should not vow than that you should vow and not pay."

Also, the writer of Ecclesiastes exhibits a vital concern for human rights, as he pinpoints the reckless abuse of justice in the administration of governmental officials whose chief sin is to feather their own nests at the expense of the poor. Furthermore, the author leaves with us a forceful warning that political indifference on the part of citizens encourages corruption in government, while faithfulness to the responsibilities of intelligent and dedicated citizenship is the reliable formula for clean and just government.



COLLEGE QUOTA PAID

Macedonia Church in the Raleigh District has recently been added to the college honor roll, having paid their college quota in full. Pictured above is Mr. Kelly Crump, church school superintendent, center, presenting a check to the Rev. N. W. Grant, Raleigh District superintendent, while the pastor Rev. R. M. Drew watches the proceedings.



GOSPEL ILLUSTRATIONS
10 Trick Paper Tears
$1.60 Postpaid
FREE SAMPLE CHAPTER
VISUAL EVANGELS, PUB.
1401 Ohio Street
Michigan City, Indiana
46360

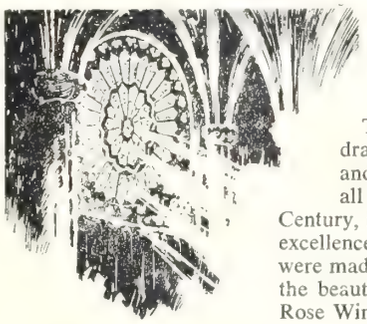
$6\frac{1}{2}\%$

REGISTERED
FIRST MORTGAGE
CHURCH BONDS

For Information Call or Write Today:

Church Investors

DeKalb-Peachtree Airport
Atlanta, Ga. 30005
PHONE 451-5431



a Masterpiece of Beauty and Color

The beautiful rose window of the Cathedral of Notre Dame, a work of infinite beauty and splendor, is perhaps the masterpiece of all art glass windows. Built in the Thirteenth Century, it stands today unsurpassed in beauty and excellence of workmanship. If a world-wide search were made for a monumental material approaching the beauty of the assembled colors of the famous Rose Window, such material would be found in

WINNSBORO BLUE GRANITE

"the Silk of the Trade"

It is found, also, that the beautiful colors of Winnsboro Blue Granite come from the various crystals it contains which are identical in substance to many of the finest of precious stones and jewels of the order of the amethyst and moonstone. When the surface of this granite—which is a a composite of these actual precious stone crystals—is highly polished, all the scintillating beauty and color of these jewels become visible.

Winnsboro Blue Granite is most lasting because it is composed of the most durable minerals known.

Like other high quality materials there are many inferior substitutes which resemble this granite on first appearance, but do not possess its durable qualities and lasting beauty.



Write for FREE illustrated booklet, "FACTS for the Memorial Buyer."

Winnsboro Granite Corporation, Rion, S. C.

Uniting Conference

(Continued from page 5)

churches which are seeking to become truly inclusive fellowships.

4. Co-operating with other Negro churches, especially those in the Methodist family.

5. Co-ordinate our denominational support and cooperation with various prophetic movements for racial and social justice.

6. Report to the next General Conference on its findings and on the role of minority groups in The United Methodist Church and on the elimination of all segregated structures.

7. Provide a channel of assistance and concern so that Negro members of The United Methodist Church will have equal opportunity for service, representation and voice on every level of the Church's life and ministry.

8. Work directly with the Council of Bishops and the related annual conference agencies to plan Convocations of Religion and Race at various levels of the church so as to challenge and inspire local churches as well as annual conferences.

9. Assist in the promotion of the procedures and plans recommended to the General Conference of 1964, as they relate to race relations and segregated structures.

The action also called for a budget during the quadrennium of $700,000.

It provided that the Commission should be made up of a designated proportion of Negro members — approximately half. However, this latter part of the provision was later declared to be contrary to the provisions of the Church's constitution against setting up of any structure based upon race.

STATEMENT ON VIETNAM

The key portion of this statement asserted, "We commend the President of the United States for his recent move to enter into negotiations with North Vietnam and call upon the government of the United States to fulfill its repeatedly expressed offer to send a representative anywhere, any time to make such talks possible."

An attempt to amend by deleting the portion "to send a representative anywhere, any time" was defeated in a vote of 604 to 557. However, immediately thereafter a motion to indicate the closeness of the vote in press releases passed.

SANCTIONS AGAINST S. AFRICA SUPPORTED

A motion that the Board of Missions' withdrawal of a $10 million investment portfolio from the First National Bank in New York City be supported was affirmed. The funds had been withdrawn as a protest against the bank's participation in a revolving $40 million line of credit to the South African government.

INVESTIGATION OF PUBLISHING HOUSE

An investigation into the operation of The Methodist Publishing House was authorized after the Committee on Publishing Interests called for it. The Committee requested this after various charges of unfair emplyoment practices had been circulated around the conference, and in publications. Speaking for the organization, the Rev Dr. Claude Garrison, Columbus, Ohio, a member of the Board of Publication, pointed to charges which had "questioned and impugned the integrity, motives and practices of the administration of the publishing interests of the Church." He called upon the Council of Bishops to "clear the name of the Publishing House from such charges if untrue or bring proper words of reprimand if the charges are accurate."

Later the head of The Publishing House, Lovick Pierce, appeared before the conference to answer any questions. During the exchange that followed, he denied that the company discriminated against Negroes and employees seeking to unionize the plant. On the latter point, Pierce declared that The Publishing House was "neither for nor against unions but has tried to preserve a climate of freedom for employees to make their own choice." He added that plant employees recently "have twice rejected union affiliation in free and open elections."

Pierce was also quizzed about the company's refusal to sign up with Project Equality, and why a Negro was not employed in the top echelons of the organization. He stated that the latter course was under consideration.

In further elaboration, Pierce pointed out that of the firm's 2,329 employees, 13.2 per cent are Negroes and that employment and promotions are not based upon race.

JCS

IN MEMORIAM

MRS. MAE EDGE BLAKE

We, the members of the Woman's Society of Christian Service of Cokesbury Methodist Church, Stedman, N. C., wish to pay tribute to the memory of one of our members, Mrs. Mae Edge Blake, who has departed from us.

Mrs. Blake was a loyal member of the church for 80 years. She was active until bad health held her back. Her prayers and concerns for the church lived in her heart until she died at the age of 94. Her membership in the church is one to be remembered. She was one of both quantity and quality.

Respectfully submitted,
—Mrs. Milton B. Jordan, Jr., *Secretary*
Cokesbury Church WSCS
Stedman, N. C. 28391

★

MRS. DANIEL CHARLES LAWRENCE

On April 13, 1968, Mrs. Daniel Charles Lawrence née Mary Edgerton Thornton died after a brief illness. We, the Women's Society of Christian Service of which she was a lifelong member, wish to pay tribute to her memory.

In doing so, we pay tribute to a woman deeply spiritual, highly intellectual and to the end enthusiastically interested in world affairs.

Her loyalty to her Church was unlimited. She taught in the Sunday School for over fifty years; she served as District Secretary for eleven years; she held many offices in the Women's Society of Christian Service.

We mourn her passing.

Funeral services were held at Steele Street Methodist Church, burial following in Buffalo Cemetery. Rev. Clyde S. Boggs was the officiating minister. Survived by three children, Mrs. Robert Benson, Dan Lawrence, Lewis Lawrence; eight grandchildren and four great grandchildren.

Steele Street WSCS, Sanford

Mom's the Word

New York (Naps) — The millions of mothers who receive flowers on May 12 this year will be enjoying the symbol of a sentiment that runs through history.

An Egyptian pharoah carved into his mother's tomb the words: "One thing alone is better and more beautiful than anything under the rays of the Sun God. It is a mother."

And Abe Lincoln said: "All that I am, or hope to be, I owe to my mother."

One town honored a mother who took care of 53 children in her time; it erected a plaque to her—400 years later. Napoleon echoed the feelings of many children when he said of his mother that she was "unique among women."

One remember—Mama tribute was daily! England's Lord Chancellor Richard Haldane wrote his mother a letter every day—for 50 years! And then there was the late Prime Minister MacKenzie King of Canada, who once posted salutation to his mother in a letter 21,000 words long!

In 1908, Anna M. Jarvis of Philadelphia arranged a special church service in Grafton, W.Va., in tribute to her own recently deceased mother and other community mothers, both living and dead. By 1914, the idea had taken such a grip on the country that President Woodrow Wilson proclaimed it a national holiday to be celebrated on the second Sunday in May. Anna Jarvis had become the mother of Mother's Day in America.

By requesting her guests at that first commemorative service to wear a white carnation, her mother's favorite flower, she also established it as the traditional Mother's Day bloom. It still is, but other seasonal flowers have taken root alongside the carnation as appropriate floral symbols.

As a holiday, the American version of Mother's Day already has been transplanted to foreign soil. The National Committee on the Observance of Mother's Day reports that the occasion is celebrated not only in neighboring Mexico and Canada but in South America, China, Japan and Africa.

But then, tributes to mothers have always created an international bond that laughs at language barriers. Whatever his native tongue, any son or daughter can understand the ancient Hebrew proverb:

"God couldn't be everywhere at once, so He had to create mothers."

SOUTHEASTERN EQUIPMENT CO.



Chairs and tables in complete range of sizes for every Church need. Steel and wood folding chairs, folding banquet tables, speakers' stands. Also office desks and chairs. Write for information.

SILER CITY, N. C.

NORTH CAROLINA
christian advocate

OFFICE OF THE DEAN
DUKE DIVINITY SCHOOL
DURHAM N C 27706

VOLUME 113 GREENSBORO, N. C., MAY 16, 1968 NUMBER 20

These Served as Our Delegates to the Uniting Conference



From the North Carolina Conference: seated left to right, clerical delegates: C. P. Morris, Robert E. Cushman, Leon Russell, Henry G. Ruark, Chancie D. Barclift, William M. Howard, Jr., Cecil W. Robbins, and Nicholas W. Grant. Standing, left to right, lay delegates: Arnold K. King, Mrs. Sam A. Dunn, Leo W. Jenkins, L. Stacy Weaver, J. Nelson Gibson, and Roy L. Turnage. Not present when picture was taken, Walter F. Anderson and Paul Hardin, III.



From the Western North Carolina Conference: seated, left to right, clerical delegates: J. Clay Madison, Robert G. Tuttle, R. Herman Nicholson, Cecil L. Heckard, Philip L. Shore, Jr., Julian A. Lindsey, Wilson O. Weldon, Charles E. Shannon, Harlan L. Creech, Jr., Emmett K. McLarty, Jr., and Chesley C. Herbert, Jr. Standing, left to right, lay delegates: Robert M. Smith, Gordon L. Goodson, Thomas M. Little, Phillip N. Sales, Hugh Massie, Thomas Lambeth, Charles Phillips, Mrs. Leslie E. Barnhardt, I. M. Dudley, and J. Frank Scott. Not present when picture was taken, Edwin L. Jones, Sr.

Carolina Briefs

Dr. L. W. Davidson, father of the Rev Barney L. Davidson, died on April 20 in Shamrock, Texas. The Rev. Mr. Davidson is pastor of St. Paul Methodist Church in Goldsboro.

¶ Rev. and Mrs. Clay Morgan announce the birth of twin daughters, Kerrie Amanda and Cherri Miranda, on April 30. The Rev. Mr. Morgan is pastor of the Table Rock Methodist Charge, Marion District.

¶ The Rev. and Mrs. Milton T. Mann of Goldsboro announce the birth of a daughter, Lisa Kathryn, on May 6 at Wayne Memorial Hospital. The Rev. Mr. Mann is pastor of Providence Methodist Church, Goldsboro.

¶ Rev. Joe Hale of Nashville, Tenn., associate director of evangelists for the General Board of Evangelism of The United Methodist Church, will conduct a New Life Mission at Garner Methodist Church May 19-24. He will preach at 7:30 each night.

¶ Dr. Harry Denman of Lake Junaluska, director of the World Prayer Fellowship preached at First Methodist Church, Sylva, on Sunday morning, May 5. Dr. Denman was general secretary of the General Board of Evangelism, The Methodist Church, from 1938 to 1965.

¶ Dr. Embree H. Blackard of Asheville preached at Providence Methodist Church, Charlotte, on Sunday morning, May 12, and the pastor, Rev. Bernard Fitzgerald, preached the baccalaureate sermon at Pfeiffer College. Dr. Blackard is a retired member of the WNC Conference.

¶A district-wide open house will honor the Rev. and Mrs. R. Grady Dawson on Sunday, May 19, at Centenary Methodist Church, New Bern, from 3 to 5 p.m. The Rev. Mr. Dawson has been superintendent of the New Bern District for the past six years and will retire at Annual Conference in June.

¶ Carolina Military Academy, Maxton, will honor all alumnae of Carolina College (1912-1926) on Saturday, June 22, beginning at eleven o'clock in the front parlor. A cordial invitation is extended to all former students of this Methodist school for girls to be guests of CMA for luncheon and an organization meeting. Please notify *The Cadet*, Carolina Military Academy, Maxton, N. C., if you are able to attend.

Notice is hereby given that The Methodist Foundation of the Western North Carolina Conference, Inc. will hold its annual meeting at Stuart Auditorium, Lake Junaluska on June 6, 1968 at 2:30 p.m.

Those who constitute its membership, and who are expected to attend, are the lay and clerical members of the annual conference.

NOTICE TO WNC CONFERENCE PASTORS

All active pastors and approved supply pastors serving charges in the WNC Conference should have received a copy of a brochure, prepared by North Carolina Blue Cross-Blue Shield, outlining the proposed changes in coverage which will be voted upon during the 1968 session of Annual Conference. Some received the brochure at the district ministers' meeting; others through the mail. Anyone who has not received a copy should write to Rev. G. G. Adams, Jr., Group Treasurer, P. O. Box 6434, Asheville, N. C. 28806 and request a copy. All pastors *now* enrolled who do not have extended benefits should notice they will automatically be shifted to such coverage effective July 15, 1968 unless they notify the group treasurer in writing before that date. All pastors *not* enrolled should notice the advantage of enrolling during Annual Conference, effective July 15, because you may enter with full waiver of all pre-existing conditions (except maternity) without taking a medical examination or signing a health statement. Any who wait for future enrollments will have a two-year waiting period for all pre-existing conditions.

G. G. Adams, Jr., *Group Treas.*

¶ Tabernacle Methodist Church, Greensboro, will observe Memorial Day on May 19. The speaker will be Dr. James C. Stokes, editor of the North Carolina Christian Advocate. After the 11 a.m. address by Dr. Stokes, a picnic lunch will be served. Tabernacle Church was founded sometime before 1800. The cemetery of between eight and nine acres has grave markers dating back to 1810. Memorial Day is a time when all deceased members of the parish are remembered, and names of those who have died during the conference year are read.

The Ministers' Wives Association of the Western North Carolina Annual Conference will hold its annual luncheon on Saturday, June 8, at 12:30 p.m. at Tuscola High School, Lake Junaluska. Tickets at $2.50 each will be on sale at the auditorium Wednesday, Thursday, and Friday during Conference Week. Ministers' wives are urged to bring their articles for the talent tables.



SPRING HILL ON HONOR ROLL

In the North Carolina Conference the College Honor Roll continues to grow as another church is added. Pictured above is Miss Elizabeth Louise Maston, local church college treasurer of Spring Hill Methodist Church in the Fayetteville District, presenting a check of $566.00 to the Rev. James A. Auman, executive director of the Association of Methodist Colleges. This completes their college quota of $3,600.00. The pastor of Spring Hill Church is the Rev. McGee Creech, left.

OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

FOR RENT—Summer cottage, Lake Junaluska, near Stuart Auditorium. Two bedrooms, sleeps 8 comfortably, 2 full baths, central oil heat, everything furnished except linens. $65.00 per week. Rev. E. W. Rogers, Box 204, Clinton, South Carolina 29325.

WANTED—Combination organist-choir director for the Children's Home Methodist Church. Director would work with young people on the campus. Contact Rev. Arthur Chamblee, The Children's Home, P. O. Box 993, Winston-Salem, N. C. 27102.

APARTMENT FOR RENT—Lake Junaluska. Sleeps six. All electric. One block from auditorium. Carolina Road. Anytime except August. Write or phone Rev. T. H. Vickery, P. O. Box 759, Gaffney, S. C. 29340.

NEEDED DIRECTOR of Religious Education. Would consider either sex. Church of 1400 members. Unlimited opportunity. Pleasant working conditions with all aids supplied. Write Rev. A. J. Cox, c/o First Methodist Church, Asheboro, North Carolina 27203.

NORTH CAROLINA
CHRISTIAN ADVOCATE
Official Organ of the North Carolina and Western North Carolina Conferences of The Methodist Church
ESTABLISHED 1855
James C. Stokes—Editor and Manager
Address all correspondence to P. O. Box 508, Greensboro, N. C. 27402

Second-class postage paid at Greensboro, N. C. Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., 429 W. Friendly Avenue, Greensboro, N. C. 27401

Single subscriptions, $3.00 a year; every family plan each subscription, $2.50 a year. All subscriptions payable in advance. Obituaries and resolutions, $2.00 for the first 100 words; $2.50 per hundred for next 200 words; 3 cents per word for all over 300 words.

The Methodist Board of Publication
O. Kelly Ingram, Durham, President; H. G. Allen, Statesville; N. E. Edgerton, Raleigh; William R. Henderson, High Point; T. C. Hoyle, Jr., Greensboro; Charles E. Jordan, Durham; C. P. Morris, Raleigh; L. W. Routh, Greensboro; Wilson O. Weldon, Nashville, Tenn.; Carl C. Wooten, Kinston.

A New Church for a New World

Closing statement by Bishop Eugene M. Frank, St. Louis, Mo., at the first General Conference of The United Methodist Church Saturday, May 4, 1968, at the Dallas Memorial Auditorium, Dallas, Texas. Bishop Frank is president of the Council of Bishops.

Our work and worship here is ended. We came to Dallas with the prayers of Christians all over the world that God Almighty would bring into being here an incarnational Church born of our earnest effort infused and transformed by the Holy Spirit.

We have known that a truly catholic, truly reformed and truly evangelical Church could only be God's gift to our waiting and obedient lives. So, we have been under a Divine commission to structure this small part of the BODY OF CHRIST in such a way that the word of God in Christ would be made real to the world so that many would see the mission of Jesus Christ to the whole man and the whole world in and through this new church.

Today ends our opportunity to form this Church for two years. The next few months will test the materials we have used in the fires of experience. Conditions in our world of continuing and increasing crisis will test the authentic CHRISTLIKENESS of our fellowship in ways which only God knows. He alone can make us equal to the hour of our destiny.

With all of its inadequacies, this structure will suffice if we and all our fellow-members and clergy are determined to use it, not in anger or in fear, but in an honest effort to let God use this organization to one end: that Christ can become visible and tangible in the world. We need to realize that this humanly inadequate institution is God's only visible plan for the salvation of the world He loves . . . that He has no other plan for telling the world that Jesus Christ is Lord. This humanly feeble structure is commissioned to go into the world, to reconcile brothers, to seek every separated, rejected, despised child of God and bring him into God's family.

When we reflect on this Uniting Conference, as we will do for months to come, we are going to see that our Wesleyan heritage burns its way through everything we do, sometimes in spite of our determination to put out the fire.

Our enthusiastic and pragmatic forefather, John Wesley, tested everything by its results in saving souls. He changed anything to make it more effective in extending God's kingdom. The FACADE we have built here has already been penetrated by the fire of inner compulsion, seeking ways to make real the mission and power of Christ. As United Methodists, we are the victims of an evangelical enthusiasm to extend and enlarge God's family on earth. How we ought to thank God that he will not let us substitute form for spirit, organization for mission.

Reflection on this conference will teach us that an incarnational Church we desire must get its message and its mission from the New Testament.

The use of Matthew 5, 6, 7 in our Quadrennial Emphasis relates us to the oldest truth of Christsian history. Christian living does not consist in abstaining from personal or social conduct that no gentleman would would be guilty of anyway, BUT, rather, in doing those things which no one would ever dream of doing unless he was filled with the spirit and mind of Jesus Christ.

Matthew 5, 6, 7 saves us from RELIGION. Through these passages Christianity has been saved from sterile, legalistic morality. We have been saved from practical atheism. These words of Jesus bring us to our knees before an impossible Christ who demands perfection, not casuistry or compromise. They cannot be studied without releasing a powerful imperative.

If the United Methodist Church dares to be obedient to these passages, she will pass through fires of persecution. She will be reviled and misunderstood. Some of her own members will be the first to drive nails into her body. But, this was the promise of our Lord. He also promised that whoever endured to the end would receive the crown of life. He invited us to follow him to Calvary for the sake of making God's love real to all men. He invites The United Methodist Church to mount by the way of the cross to a higher glory.

An incarnational church will get its mission and its message from the New Testament.

Look, too, at this fact: an incarnational church will get its agenda from the world. We learn this from Jesus. He got his order of business from the world. He walked down a road and a man cried MASTER SAVE ME. He walked by the sea and there were fishermen with nets. He walked through a crowd and a woman touched him. He traveled to Jericho and there was a man in a tree. He walked through the market and there was a prostitute about to be stoned to death. He went into the temple porch and they brought their sick to him. Wherever he went, the world was there with its business. Our new church must face the imperative of this fact. If we are an incarnational Church, we are committed to radical involvement in society. Jesus was and we cannot escape our clear commission.

You may be one of those who believe that the church has no business meddling with the world. There are Christians who do not believe the church should be involved in a sinful and sick society. They have no right to believe in this involvement because many of them do not really accept the manner of their own salvation. (They do not accept their responsibility for the crucifixion of Jesus.) They do not accept the way God Almighty involved himself in this almost unbelievable humbling, got his hands dirty in the grime and mud of our society, let passion and vengeance, and pride drive nails into his body, endured shame and suffered death for our sake. Thank God with every breath you breathe that God was willing to be radically involved in our world to save us. We must risk our precious purity, too, in becoming radically involved in crisis, revolution, violence in order to make real at the place of the skull what God's love means for every man.

This radical involvement which we have not been able to escape out of our Wesleyan heritage is going to make the next few months incredibly difficult for us. We MUST secure the funds for our share in RECONCILIATION. But, we must understand clearly that there is no way yet found by which PRIVILEGE CAN SPEAK TO POVERTY without a radical involvement that reaches to the depths of IDENTIFICATION with the poor, the rejected, the despised.

The United Methodist Church suffers from "middle-age spread." It is almost impossible for such a church to even hear the cries of the poor. When we do hear and try to respond, we do it with patronage; we do it with pride, with obvious superiority. We have to learn that even we cannot hand a cup of cold water out of the window of a sleek Cadillac driving arrogantly through some of the slums. We cannot reconcile men to God with tear gas and machine guns. We had just as well face it right now . . . a truly incarnational church will be the message and mission of Christ in the world only by humble identification with those who suffer. God could not save us without this and we cannot be His living word in society without this.

Men can only be saved in fellowship. This was the way of Jesus. A church suffering from middle age spread has nothing to say to poverty unless we find ways of deeper identification. "Middle-age spread" makes us completely happy with things as they are. Many a United Methodist will say publicly, why don't the poor settle down and be quiet. This is a great nation and we never had it so good. This is true for a great many people. But, if I say I love God and close my eyes and heart to these who never had a chance, I am a liar. If I want to be a Christian, if I want to accept God's love and forgiveness, I must radically involve myself in the sins of society to reconcile brothers.

No man is worthy to call this great segment of the BODY OF CHRIST to repentance and faith and challenge. But, through all you have done here, I think I can hear the Savior calling. If you listen, you will hear him too. The fire of God's love is already burning through the facade we have built. Let the fire burn. Let it consume every human barrier to brotherhood. Let it consume every human structure that is unnecessary. Let it burn away the pride of position. Let it burn away the pride of possession and the pride of race. Let it loose in the world that God may be God and the whole world be reconciled to Him through our Lord, Jesus Christ. AMEN.

Art and Stained Glass Company
Complete Church Window Service
1000 Tryon Ave., High Point, N. C. 27260
Phone 883-0516

EDITORIALS

SOME EVALUATIONS OF THE DALLAS CONFERENCE

The Uniting Conference merging The Methodist Church and the Evangelical United Brethren Church is history. We are now part of a new church called The United Methodist Church. Individually, we are all pretty much the same, and all of our various congregations are no different from previously.

The conference worked hard to streamline a structural organization for the new church, which would be an improvement over the old. It set before it all of the cumulative thought and study which had been carried forward over several years. It gathered up the findings of many commissions and committees.

The result is intended to offer the local church a more simplified form of organization and structure which will give it greater freedom of action, more congregational initiative. There will be changes in the names of officials and boards, and changes in some procedures. We should understand that these have not been made capriciously. But all of them are calculated to make the work of the local church more effective. Information about some of these changes will be forthcoming in the near future.

The most widely spread information about the work of the Uniting Conference had to do with social concerns. Pronouncements and legislation in this field were distributed far and wide by the syndicated press associations, who picked up items which they considered to be newsworthy and built them up beyond their actual significance for The United Methodist Church.

Of course, when a church decides to raise $20 million to fight poverty, ignorance and injustice in our nation, it is bound to be news. Big news. The Methodist Church has never before done anything comparable to this. But then, it has never before been confronted with such problems on the national front as exist today. The Council of Bishops is leading in this great endeavor. The bishops are to supervise the use of this money.

We have for many years been pouring millions and millions of dollars into what we used to call "foreign missions." We have sent missionaries all over the world. We have built schools and hospitals and churches. We did this from a vital sense of mission, and we will continue to support this world-wide enterprise.

But now we are suddenly confronted by the fact that the biggest mission field of all is right here in our own midst. We have people by the millions who are disillusioned, who have lost hope, who are in the grip of raging hostility, who feel that they have no stake in this country, and for whom life has no real meaning. Does Christ have anything to offer these people? Does God want The United Methodist Church to do something about it? The bishops of our church think so. Many others who have been close to the scenes of desperation and despair in our ghettos feel that somebody had better do something before matters move from bad—very bad—to worse. The Uniting Conference agreed that now was the time to become involved in a dynamic and massive way.

The most important part of this entire Quadrennial Emphasis is not the raising of $20 million, although that is an indispensable part. The most significant thrust in the emphasis will be an earnest call to young men and women in their twenties to volunteer for service. They will be asked to give themselves for a summer, for a year, for four years, to service in the name of Christ. They are not being offered fat salaries: only subsistence pay, just enough to live on. They will not commute from comfortable quarters in affluent neighborhoods. Rather, they will be called upon to cast their lot with the people whom they are trying to help; to identify themselves with their needs; to get with them and their problems.

How will it work out? Who knows? Who knows the future? But of all of the programs and proposals we have seen and heard of for solving our problems of poverty and ignorance, of injustice and prejudice, of perverted ambitions and impacted depravity, we know of none we would rather give a few dollars to than this. We know of none where the dollars will be more carefully spent.

The giving is to be voluntary — no assessments. One half of what is raised in North Carolina will be spent in North Carolina. The balance will be used for a national program to be launched under the direction of the Council of Bishops.

Turning to the much-discussed decision on preachers smoking or drinking, there is widespread misunderstanding about just what the Uniting Conference did. This misunderstanding was foreseen by the delegates, and some voted against any change, even of a technical nature, simply because they felt that the general public would be given the wrong impression.

Here is exactly what was changed, in the section of the Discipline having to do with the qualifications of a ministerial candidate. The old requirement was as follows: "For the sake of a disciplined example, and without implying moral superiority, are you willing to make a complete dedication of yourself to the highest ideals of the Christian ministry with respect to purity of life in body, in mind, and in spirit, and to bear witness thereto by abstinence from all indulgences, including alcoholic beverages and tobacco, which may injure your influence?" (Paragraph 322).

The new language reads thus: "For the sake of the mission of Jesus Christ in the world and the most effective witness to the Christian gospel, and in consideration of your influence as a minister, are you willing to make a complete dedication of yourself to the highest ideals of the Christian life as set forth in Paragraph 93, 94, and 95, Discipline of The United Methodist Church (these are the General Rules and the statements on Social Creed); and to this end, will you agree to exercise responsible self control by personal habits conducive to bodily health, mental and emotional maturity, s o c i a l responsibility and growth in grace and the knowledge and love of God?"

However, the statement is to have the following Resolution of Interpretation accompanying it in the Discipline:

"In adopting the statements in Par. 318.7 and 326.3e on the moral and social responsibility of ministers, the General Conference seeks to elevate the standards by calling for a more thoroughgoing moral commitment by the candidate and for a more careful and thorough examination of candidates by district committees and Boards of Ministry.

"The legislation in no way implies that the use of tobacco is a morally indifferent question. In the light of the developing evidence against the use of tobacco, the burden of proof would be upon any user to show that his use of it is consistent with the highests ideals of the Christian life. Similarly, regarding beverage alcohol, the burden of proof would be upon any user to show that his action is consistent with the ideals of excellence of mind, purity of body, and responsible social behavior.

"Therefore, the changes here do not relax the traditional view concerning the use of tobacco and beverage alcohol by ministers in The United Methodist Church. Rather they call for higher standards of self-discipline and habit formation in all personal and social relationships. They call for dimensions of moral commitment that go far beyond any specific practices which might be listed."

All of the above is what the Uniting Conference approved; not a part of it, but all of it. Each person must judge for himself whether it was wise or unwise. But this seems clear: the conference was not intent upon relaxing the position of the church regarding the

minister's possible use of tobacco or alcohol. Rather, it was seeking to remove the question of tobacco and beverage alcohol from the category of legal prohibition and place it in the category of moral responsibility.

Many ministers, especially younger ministers, have in the recent past complained about The Methodist Church telling them "Do this; don't do that" when it came to questions of personal conduct. They rightly asserted that being a Christian, whether minister or layman, was not a matter of conforming to a set of "do's" and "don'ts," but of total commitment to God and a willingness to do his bidding. The position of the church on the use of tobacco and alcohol stay the same. But the attitude of the church toward how it should deal with candidates for the ministry has by this action, changed. How it works out practically is now up to each individual minister.

Who Speaks for the United Methodists?

By Kenneth M. Johnson

Newspapers and periodicals for the past days have been carrying the dateline, Dallas, where Methodists not only acquired an enlarged name, "United Methodist," but where pronouncements and decisions affecting all of us were made. It is safe to say that each of the Dallas decisions pleased somebody but none of them pleased everybody! Hence the question, "Who Speaks for the United Methodist Church?" has probably arisen in your minds. Take, for example, that statement of the General Conference,

> "We commend the President of the United States for his recent move to enter into negotiations with North Vietnam and call upon the government of the United States to fulfill its repeatedly expressed offer to send a representative anywhere, any time to make such talks possible."

This pronouncement was passed overwhelmingly by the General Conference, but the story of its beginning and passage illustrates the way our church speaks on various issues.

The peace resolution began in a sub-sub-committee of the Standing Committee on Christian Social Concerns—which had the responsibility of dealing with a whole pile of petitions dealing with the matter of Peace and World Order. I was present in this small committee of six or seven delegates when one of the group initiated the statement. It was in response to a Petition (No. 2217) submitted by the Student Association of the Methodist Theological School in Ohio. When the matter arose in the Sub-committee, some of the Delegates felt that it was all right to commend the President but they thought any note of censure would be inappropriate. This same point was later to be debated in the full Committee and on the floor of the Conference. The Standing Committee approved the resolution by a vote of 63 to 4, with 4 abstentions.

Parliamentary delays forced postponement of General Conference action, but this did not avert an attempt by a large number of Delegates to delete that passage asking the President to live up to his pledge. By a vote of 604 to 557 the General Conference retained the original wording and approved the resolution by a heavy margin. However, they immediately passed another motion providing that the 604 to 557 vote be contained in news releases on the action.

Several noteworthy events took place during the first week of General Conference, but only one reached the front page of the Dallas Morning News at week's end—the peace resolution. By coincidence, my assignment as Committee Page was to that of the Christian Social Concerns group. Through all of the discussions I saw men and women representing Methodism here and in 44 countries of the world analyze and debate this sensitive issue. Technically speaking, only the General Conference speaks for the United Methodist Church, but you may be sure that in their statements varying shades of opinion from across the church and the world find echo in the actions taken.

Some will accuse the General Conference of "power politics" — especially in those matters where we disagree—but I know of no congress or parliament in the world which works more democratically. With such a marvelous administrative process, I personally am willing to let the General Conference speak for me. I know of no better method whereby the sentiments of the total church can be expressed.



Richard Erwin, attorney of Winston-Salem, vice president of the Co-ordinating Council, and a reserve lay delegate to the General Conference, is here shown delivering part of the Report of the Council. It called for a bold and imaginative approach to the problem of poverty and hopelessness in the cities.

(The Rev. Mr. Johnson is pastor of Green Street United Methodist Church, Winston-Salem.)

Roundup of Uniting Conference News

BALTIMORE CHOSEN AS 1970 GENERAL CONFERENCE SITE

Meeting places for 1970 and 1972 General Conferences of The United Methodist Church were announced in Dallas on May 4.

A special session of the General Conference will be held in Baltimore, Maryland, April 20-24, 1970. The next regular quadrennial General Conference is scheduled for Atlanta, Ga., April 16-30, 1972.

Plans for the two future conferences were announced at the General Conference of The United Methodist Conference by the Rev. Dr. J. Otis Young of Evanston, Ill., chairman of the church's Commission on Entertainment and Program for the General Conference.

CHAPLAINS ELECT CHAIRMAN

The Council on Chaplaincies and Related Ministries on May 3 elected Bishop Dwight E. Loder of Detroit as its chairman for the quadrennium. Its first regular meeting was set for Sept. 24 in Washington, D. C.

Other officers are Bishop Paul V. Galloway of Little Rock, Ark., vice chairman, and the Rev. Dr. A. Purnell Bailey of Richmond, Va., secretary.

The council succeeds the Commission on Chaplains and the Committee on Chaplaincy and National Service in the former Methodist and Evangelical United Brethren churches.

CHAIRMAN OF QUADRENNIAL PROGRAM ELECTED

Bishop James K. Mathews of Boston, Mass., was elected chairman of The United Methodist Church's quadrennial program, "A New Church for a New World."

The program was approved by the Uniting Conference of the new denomination during its sessions in Dallas April 21-May 4.

Other officers named Friday include three vice chairmen and a temporary administrator. A recording secretary will be named later.

Vice chairman are: The Rev. Dr. Richard W. Cain, Los Angeles, Calif.; Dr. John T. King, Austin, Texas, and Mrs. Alvin B. Pfeiffer, Aurora, Ill.

Bishop Paul A. Washburn will serve as temporary administrator until he is assigned to an area in July. A permanent executive is expected to be named later.

Personnel of the committee was elected May 3 on nomination of the Council of Bishops.

A key part of the program is a $20,000-000 Fund for Reconciliation to be used to help alleviate the nation's racial and poverty crisis.

Carlisle
Military School

"Develops Manly Men"—cultivates physical, mental, spiritual qualities. Grades 8-12. Band, swimming pool, golf, school dairy. Rate $1290.00 plus uniforms. Colonel James F. Risher, President. For catalog and complete information, write: Col. William J. Risher, Headmaster, Bamberg, S. C. 29003

Issues and Opinions

The Church in the Current Crisis

"I am a man of unclean lips and I dwell in the midst of a people of unclean lips . . . but we who have lived in darkness have seen a great light . . . for in the beauty of the lilies Christ was born across the sea, with a glory in his bosom that transfigures you and me; as he died to make men holy, let us die to make men free, while God is marching on!" Surely there have been few times in our history when we can so pertinently call, "Rise up, O men of God, have done with lesser things; give heart and soul and mind and strength to serve the King of kings."

In the crises of these days, the church is being given a second chance to bring the sins, sores, and signs of the times into the context and crucible of Christian faith and work. Once again in the providence of God we are faced with an imperative call to hear the groaning and travail of a world in agony rather than hearing the noise of our own solemn assemblies. In the contemporary events of our headlines, we are seeing a replay of the action-reaction dynamic which we saw surrounding the trial and crucifixion of Jesus. As Christians we must be concerned about the reaction of the church in this situation. Let us not condemn ourselves by standing by while Jesus is crucified anew in our midst!

We all know that since 1954's Supreme Court Decision on "desegregation," the fulcrum of the Civil Rights movement has been the church of the Negro people. From the church has come their theme songs, from the church has come their leadership, and from the church has come their witness to the world. At the same time, the opposite mind-set has been operative in the church of the white race. By and large, we have spoken under the shadow of traditions and mores that have looked ominously sacrosanct and perpetual. Step by step, we have seen progress made—riding buses, eating at lunch counters, attending schools, getting jobs, and achieving full citizenship rights. But little thanks can be given to the church as an institution. The issue has been shunted aside, the explosive question has been left on the steps, the hue and cry of the marketplace has been muted by our liturgical prating and our theological shibboleths. We have spoken with a forked tongue. By voting for resolutions in one setting and watering down their implications in another we have in a sense become masters of deceit—a deceit that impugns our integrity and shames our Lord.

Now with the shock of Martin Luther King's death and the fear of riot and disorder pressing upon us, the church has a renewed mandate to speak. The church must forsake its ostrich posture. The initiative of the immediate future in civil rights lies with either the black militant who has lost faith in King's philosophy of non-violence or with the silent, sympathetic white Christian who has stayed out of the kitchen where the heat was. Either we will lift the cross or they will lift the torch! God is giving us another chance. Society is more receptive to our words and our leadership than at any time in the past fourteen years. This is our rendezvous with God's providence.

"New occasions teach new duties,
Time makes ancient good uncouth;
They must upward still and onward,
Who would keep abreast of truth."

REV. DONALD W. HAYNES
Franklin

★

We Must Speak Out

In a recent issue of our daily newspaper we read these headlines, "Methodist Church May Allow Liquor."

Let's not panic! It reads "may allow liquor;" not, "will allow." We are grateful, for there is a difference. I think it would be wise to review this meeting in Dallas, Texas, or the part that was said in regard to liquor, for this is of great concern to each of us.

This article mentions the fact that sobriety is the going standard for Methodists. It hasn't always been, and our Church, we are told is considering whether modern conditions—somewhat like the old—call for relaxation of its restrictions against drink.

Let us look back at the early church. When founded in the 1780's The Methodist Church took a stand against the making and drinking of distilled liquors. Its first bishop, Francis Asbury, also spoke out against "demon rum," at the Methodist General Conference in 1816. A resolution was passed saying that "no stationed" or local preacher shall retail spiritous or malt liquors without forfeiting his ministerial character. As the rules have stood, Methodist ministers can't drink or smoke. (We are sorry to say that some of these rules are broken.) The writer mentioned also that laymen holding church offices also must abstain. (I know some church school teachers that drink.)

Back in the early days of our Church, members were subject to trial and expulsion for persisting in the use of intoxicating liquor.

The proposed changes would eliminate the legalistic prohibitions, but still urge abstinence as a voluntary standard. Can you imagine just what it would be like in our churches if this were done? Can you see liquor being served at various church functions? This is what I see.

I must express my thoughts on this issue for if I sit back and express no concern I will be letting my church down as I would be my Lord. I would not be true to myself and my Christian belief for something cries within me, "Speak out."

If the early church took a stand against drinking and smoking, why do we now feel the need to compromise? Christ never compromised and He spoke out concerning the luke-warm.

It isn't too late to take a firm stand in this all important matter, if we only will. We can let our higher church officials know just how we feel. We can write letters. Each church could get up a petition and see that it is signed by all church members. We can do many things, or we can sit idly by and see our church destroyed.

If our world has gone modern, must our church follow? This is a dangerous trend.

I pray that our church, the foundation of which is God, will consider all the issues involved. This deadly thing must not take over our church, and it won't if we "speak out."

"Wine is a mocker, strong drink a brawler; and whoever is led astray by it is not wise" (Proverbs 20:1).

MRS. J. L. SMITH
Havelock

★

Fourteenth District Not Needed

It is the observation of this writer that it is unfortunate that it took a Supreme Court decision and other civil legislation to arouse The Methodist Church to eliminate the Central Jurisdiction. This action of The Methodist Church was right as we should not operate on a segregated basis. It is also right that the Western North Carolina Conference should appoint a district superintendent from the now defunct North Carolina-Virginia Conference.

However, I do not agree that a fourteenth district should be established. This man should be appointed to an existing district. Our conference theme for 1967-68 has been on stewardship, and we lay people have been encouraged to consider the importance of responsible stewardship of possessions and time. To establish a new district at a time when the church is talking about restructure, when we are trying to rid ourselves of expensive internal organization, when our money is needed so desperately in places outside the church structure, is to deny responsible stewardship. The $50,000 to $70,000 expenditure could be better spent in other areas rather than to create a new district in an existing district.

It is not enough to talk about overloaded district superintendents as a defense for such an action. It is altogether possible that the district superintendent as we know him is an anachronism. These days of quick and easy communication, of an educated and sophisticated clergy may have out-dated the concept of such an office. Furthermore, the General Conference may further cut the responsibilities of these men.

Rather than structure a fourteenth district, I propose that we go back to an earlier proposal. Let us appoint a Central Jurisdiction man to the Winston-Salem District and not change the fiscal structure of the district at this time. If work loads are unequal, district lines can be changed to accommodate the inequity.

During the conference year, 1968-69, appoint a commission to analyze the situation and make recommendations to our 1969 Annual Conference. As I said earlier, it is possible that the framework of the United Methodist Church will be changed at Dallas and this commission would prevent us from making a hasty decision. The

present proposal concerning a fourteenth district appears to be a compromise which does not represent sound planning or good stewardship.

An additional suggestion would be that we build a new Winston-Salem District parsonage on the grounds of the Children's Home and set up an office for the district superintendent there. Many of us in the Winston-Salem District realize that our present parsonage is not adequate and needs to be replaced.

I appeal to other delegates to the Annual Conference to seriously consider these proposals before we vote to structure a new district at Annual Conference this June.

JOE C. TOTHEROW
Lay Leader
Burkhead Meth. Church
Winston-Salem

Methodists in Action

'THEIR JOY WAS CONTAGIOUS'

The West Bend Church, Asheboro, had a Lay Witness Mission May 3-5. A lay witness team, composed of ten adults and five teenagers, came to the church to take part in the mission, and another group, mostly young people came on Friday night in support of the team. The pastor, Rev. F. Donald Beaty, tells in the following article about the mission and its effect.

They came; they loved us; and they helped us to experience the love and forgiveness of God in our hearts. Their joy was contagious, and they seemed like old friends from the beginning. It seemed a little strange at first to hear a big six-foot, 200-pound man say to me, "God loves you and I love you too." But as one after another of the 15 Lay Christian witnesses told how the reality and love of God had come into their hearts in their own personal experience, it became evident why they loved God and us. God was so real to them and their joy was so great that they had to share it with us. That's why they gave their full time to us on Friday evening, Saturday, and Sunday; and that's why they paid their own expenses to come to Asheboro from their homes.

Our church had been preparing since January for their coming, and when they came our people met with them at the church, in the homes, and in public meeting rooms. At each of these meetings the Co-ordinator, Mr. Bert Wellman, asked one or more of these persons to give their personal testimony. One beautiful high school girl told us that she had come to the Lay Witness Mission instead of going to her Junior-Senior Prom because she believed that God wanted her to come. One of the young mothers said that she was planning to come but that their little child got sick. When she took the child to the doctor he said that it looked like mumps. So she said that she told God that she would know that it was not His will for her to come to the Mission if the child had the mumps. But the child didn't take the mumps, and she was able to come with her husband as planned. One of the strong young fathers told how his little eleven-year-old son got him to pray and how this changed his life from selfishness to love. Another of the men told how his life was changed by hearing a tape recording of the testimony of Dr. Andy Holt, president of the University of Tennessee. He said that he decided that if the Christian life was good enough for Andy Holt, it was good enough for him.

So it went from Friday evening 'til Sunday afternoon. We listened; we sang; we asked questions; we shared; we prayed; and we wept. Then Sunday evening after our guests had returned to their homes we shared with one another the new joy we had received. Our young people spontaneously began singing some of the new Christian songs that they had learned and some of the hymns that they knew. They sang for one another and then they sang for the whole congregation. Three of them told how they had given 100% of their lives to Christ while gathered around a bonfire the night before. One of our young mothers got up and said, "Deep down in here (pointing to her heart) I knew I wasn't a Christian. Now I know that He is down here inside of me." Another young mother said, "I've learned so much and it's so wonderful. I love the Lord more than I've ever loved Him. I'm not afraid any more, and I love you all."

One of the older men in the church said, "This is one of the greatest experiences I've had in the 32 years since I have been a Christian." And another of our mature members said that he had never seen anything exactly like it in his whole life. He said that the nearest thing to it that he had ever seen was the joy at the old camp meetings when he was a boy. Many more spoke of what God had done and was doing in their lives, and practically every person asked the other persons present to pray for them.

The story is unfinished, but it will be continued by those who have experienced the love and forgiveness of Christ in their hearts. His love and forgiveness is offered to everyone without any prior conditions and without any strings attached. It can be yours and mine by simply accepting it and living by it. Then we can keep it only by giving it away. Thus the Lay Witness Mission and the Christian Church will continue.



Members of the lay witness team who visited West Bend Church, Asheboro, May 3-5, were, first row, left to right: David Roberts, Kannapolis; Mrs. Wayne Furr, Concord Miss Alisha Sides, Concord; Mrs. Tom West, Concord, and Mrs. Bert Wellman, Concord second row, left to right, Ernie Wood, Kannapolis; Wayne Furr, Concord; Cecil Hannah, Kannapolis; Mrs. Cecil Hannah, Kannapolis; Miss Sheela Sehorn, Concord, and Bert Wellman, Concord. Other members of the team, not shown above, were Mr. and Mrs Tom Holland of Winston-Salem, and Miss Sue Tart and Miss Becky Smith of Kernersville.

✧ ✧ ✧

FLOWER AND SONG

The world is full of flowers,
Birds sing in all the trees;
How could we ever be lonely,
With memories of these?

—ERNEST C. DURHAM
Raleigh

Camden
Military Academy
A fully accredited college preparatory school, grades 8-12. Ideally located in Carolina's winter resort section. Stresses academic achievement, character, leadership. Jr. ROTC. Swimming pool. Rate $1375.00 plus uniforms. Write: Col. L. P. Risher, Headmaster, Box X, Camden, S. C. 29020

Delegates Express Varied Opinions on New Church

By John L. Borchert

The clergymen and laity representing western North Carolina Methodism in Dallas, Texas, at the formation of the new United Methodist Church, appear as varied in their opinions on the new church as were the 1,200 who voted during the April 21-May 4 sessions.

A sampling of thoughts taken by the Charlotte Office of Methodist Information discovered a general acceptance by the clergymen of the social legislation approved, a note of concern over this legislation by the laity, and a determination by the lone woman delegate that in future General Conferences women should have a larger voice.

Two of the clergymen disagreed with the social mood of the Uniting Conference, which approved funds for work in ghettos and an improved race relations, accepted end to "spelled-out" abstinence standards, and called for trading with firms which have acceptable racial practices.

Dr. Wilson O. Weldon of Nashville, Tennessee, editor of *The Upper Room* and clergyman of the Western North Carolina Conference, said, "There has been an undue and disproportionate emphasis upon so-called financial and social questions in comparison to the meager attention given to prayer, Bible study, personal experiences and holy habits of personal discipline."

However, Dr. Weldon felt legislation passed was "progressive in terms of facing up to the current social issues, including war and race relations."

The Rev. Rollin Gibbs of Statesville, executive director of the Board of Lay Activities, Western North Carolina Conference, said, "There was a keen difference of opinion about changing Methodism's historic requirement that all ministerial candidates vow not to use tobacco and alcoholic beverages. I feel that we made a backward step by no longer requiring it."

He also said, "I was keenly aware of the serious conscientious way in which the delegates gave themselves to the tasks at hand. Nor could one fail to be aware of the large part being taken by members of the former Central Jurisdiction. Evidence was clear that the United Methodist Church is vital, alive and alert as she meets the opportunities of our day."

Dr. Cecil Heckard, pastor of First Methodist Church, Hickory, and secertary of the 22-member Western North Carolina Conference delegation, said, "Our Uniting Conference played the game that is being played througout the whole Christian Church under the coaching of God. The name of the game is renewal and reform in order to become or remain functional in a changing world."

"Church structure from top to bottom will be more fluid and more open," he said. "Legislation in several areas sounded the trumpet for both personal and social morality. Dedicated Negro Methodists were given a better opportunity to make a Christian witness in the midst of the racial turmoil facing our nation."

Dr. J. Clay Madison of Greensboro, pastor of West Market Street Methodist Church and chairman of the Interjurisdictional Committee, Western North Carolina Conference, said, "The real mood of the Conference was set by the urgency of the urban crisis within our nation. In the Conference we had all the frustrations, divisions and fears of the world reflected."

"But as our Conference progressed, we saw a growing spirit of unity emerge. Our common loyalty to the Church and unity in Christ became apparent," he said. "A program has been forged which will be a great challenge to the local church and its members." Other favorable comments on social action of the Uniting Conference included:

Dr. Robert Tuttle, Charlotte, pastor of Myers Park Methodist Church—"There is a recognition of a new corporate obedience to the moving of the Spirit of God—this is not 'renewal' but the plowing that makes 'renewal' possible."

Dr. Herman Nicholson, Asheville, pastor of Central Methodist Church—"The Uniting Conference was determined to bring the United Methodist Church to grips with the gigantic complex of current needs and thrust it into the torrent of social and personal needs of our time."

Dr. Julian Lindsey, superintendent, Winston-Salem District—"It will appear to some persons that the Uniting Conference has done irreparable harm to certain traditional Methodist beliefs and positions. The facts are not such as to support this conclusion. A call has been issued to the United Methodist Church to use imagination, courage, and our energies in the future to meet a unique opportunity and a marvelous and exciting responsibility in the immediate future."

The laymen attending the Uniting Conference had a more cautious view of the legislation passed.

Charles W. Phillips, Greensboro, a N. C. State Representative and a retired school official, said, "There were some disturbing trends and I found myself in the minority when it came to voting on a number of controversial issues such as:

"The apparent relaxation of the requirements of the applicants for the ministry in the use of tobacco and alcohol; the apparent attempt to set apart the Negroes and whites, after our merging ceremony, by requiring certain members of each race on various commissions; and Project Equality which seemed to set us up to use our economic power against those who seemed to be on the opposite side from us. But in the main much progress was made."

M. Tom Lambeth of Winston-Salem, superintendent of the Methodist Children's Home, said, "I had the feeling that attention to the local church was at a minimum. I also have the feeling that it is at the local church level where we find religion at its best."

Mr. Lambeth was also concerned about the asking for set numbers of Negroes on certain agencies and the approval of Project Equality: "Is this not coercion and boycott and is this proper use of religious power?" And he felt that the United Methodist Church has weakened its position by its new legislation releasing clergymen from taking a specific vow against use of tobacco and alcoholic beverages.

Philip N. Sales, Asheville chemist, said, "The Uniting Conference began with a great ecumenical spirit of cooperation and belief in the oneness of all in love and fellowship under Christ. But as the Conference program moved along it seems to me that the so-called 'spirit of change' moved to increase the large void between the actions of the Conference bodies of the church and the 'grass roots' feeling in the local church. We must move to close this gap before communications and dialogue begin to break down."

Mrs. Leslie H. Barnhardt of Charlotte, president of the Women's Society of Christian Service, WNC Conference, said, "I think we'll be happy, very happy, in the new United Methodist Church." But she was concerned that women be given a larger role in the General Conference.

"With so many women so well informed in our church," she said, "we should be given a larger role to play in the program and planning of the church." Mrs. Barnhardt said she noted several Annual Conference delegations contained three or more women members, and many were led by women.

Three of the other executive secretaries of the Western North Carolina Conference—in addition to the Rev. Mr. Gibbs—felt the Uniting Conference had done much good in the way of legislation for the new United Methodist Church.

Dr. Horace McSwain of Statesville, executive secretary of the Conference Board of Missions, said, "From the opening notes of the trumpets heralding the Uniting Procession of the Uniting Conference through the two weeks of the meeting of the United Methodist Church there was a note of a new day and a new era for the Church. Throughout the Conference there was a sense that the body knew its business was to give a clear and resolute anwer to the turmoil and strife of the day in America and the world."

The Rev. Robert H. Stamey, Statesville, executive secretary of the Conference Board of Education, was excited about the new local church structure and its Council of Ministries "which will conduct the total program and ministries of the local church" with all planning together in their recommendations to the Official Board.

He felt a high moment in the Uniting

Conference came in the approval of the $20 million Bishops' Fund for Reconciliation. "Through this fund the Church can demonstrate a true spirit of compassion for all men. This fund will help to heal the hurts of men."

The Rev. Garland Stafford, Statesville, executive secretary of the Conference Commission on Town and Country Work, said, "One can see under the debates, motions and reports a great body of concern for, and devotion to the cause of Christ that strengthens one's faith in the Church and his fellow man."

"When I was told the union of The Methodist Church and the Evangelical United Brethren Church would make a new church, I think I was hardly prepared for the fact that the United Methodist Church is really new in the many respects," he said.

Youth Week Set at Junaluska

The week of June 17 through June 23 has been set aside as *Youth Emphasis Week* this summer at the Lake Junaluska Assembly. During this period special programs will be presented in Stuart Auditorium each evening which have a particular interest for young people.

A Youth Emphasis Week was also held last year at Junaluska, and over 400 young people attended. This special week was set in response to requests from youth counselors throughout the eastern states who wanted to bring MYFers to the Lake at a time when the program would be especially appealing to this age group.

In addition to the auditorium programs, there are many activities planned during the daytime hours. These activities take place at the Kern Youth Center, the Nanci Weldon Memorial Gym, the swimming pool, and the athletic field.

Many groups desire to plan their own schedules for the daytime hours and then join with the other delegates for the evening sessions in the large Stuart Auditorium. Others prefer to follow the format designed by the Assembly's Youth Staff.



Pictured with his foot on the shovel is Dr. J. Elwood Carroll, superintendent of the Albemarle District, at the groundbreaking service for a new sanctuary and educational building for Wesley Chapel Methodist Church, Misenheimer. Others pictured left to right include John J. Croft, Jr., architect, Asheboro; C. A. Holbrook of D. A. Holbrook and Son, contractor, Albemarle; Dr. Carroll, the Rev. William H. Faggart, minister, Wesley Chapel Methodist Church; W. M. Mullinix, chairman of the Building Committee, Ben Wagoner, chairman of the Official Board; and Glenn Barringer, a member of the Building Committee.

Wesley Chapel, Misenheimer, Has Groundbreaking

Groundbreaking for a new church structure to house Wesley Chapel Methodist Church at Misenheimer was held Saturday, May 4 at 4 p.m. with Dr. J. Elwood Carroll, superintendent of the Albemarle District, presiding. This, local church leaders believe, was the first groundbreaking for a "United Methodist Church Building" since the Dallas General Conference.

Construction on the building, to replace the building which was destroyed by fire on Feb. 19, 1967, is expected to start in mid-May. Cost of the new sanctuary and educational building will be approximately $160,000.

Sharing in the service was the Rev William H. Faggart, minister of the church; C. A. Holbrook, contractor, Albemarle; John James Croft, Jr., architect, Asheboro; and officials of the congregation. These included M. W. Mullinix, chairman of the building committee; Ben Wagoner, chairman of the Official Board; and Glenn Barringer, member of the building committee.

The new structure will be of brick with an altar centered sanctuary which will seat approximately 275 persons. Provisions are included for the housing of a small pipe organ.

The plans provide for a minister's study, church office, library, church parlor, fellowship hall, kitchen, and various church school classrooms.

Church leaders were "amazed" at the bid opening which was pleasingly lower than had been anticipated. Financing will be accomplished through a church building fund crusade, local projects, friends, assistance on the destroyed building, and assistance from the District Missions Society and Duke Endowment. The National Division of the Board of Missions will have before it an application for a loan to cover funds yet to be realized from pledges and other income sources.

Contractor will be D. A. Holbrook & Son, Albemarle. Approximately 300 working days will be required for completion.

Members of the congregation have been worshiping in the Pfeiffer Chapel since fire destroyed the old church, erected just after the Civil War.



FRIENDSHIP PARSONAGE TO BE DEDICATED

This new parsonage of the Friendship Charge in the Statesville District will be dedicated on May 26 by the Rev. Cecil G. Hefner, district superintendent. May will be a busy month for churches on the Friendship Charge. Dr. Wilson O. Weldon of Nashville, Tenn., editor of The Upper Room, will preach at Friendship at 8 p.m. on Friday and Saturday of this week and at 10 a.m. on Sunday. He will then preach at Snow Creek at 11 a.m. A fellowship meal will be held at Friendship Church Sunday noon. The pastor, Rev. John S. Oakley, invites all interested persons to the preaching services on May 17-19, fellowship meal on May 19, and parsonage dedication on May 26.

LOOK! 22 DAYS IN EUROPE--

8 COUNTRIES — FOR ONLY $797

Leaving New York July 17, 1968

Write immediately for details to:
Rev. A. F. McClung, Tour Leader
Box 226, Kenbridge, Va. 23944
Telephone 676-2600

Among Our Colleges

ANNOUNCES WINNERS

Methodism was the religious preference of four of the six finalists in the 1968 Jefferson Standard Scholarship competition at Greensboro College. The recipient of the $1,000 scholarship is Presbyterian, and the sixth finalist merely gave her preference as Protestant.

Miss Dixie Frances Collins of South Boston, Va., was selected for the $1,000 four-year scholarship at GC. The other five finalists, the recipients of four-year $500 scholarships each, were: Miss Millie Sue Evans, Eden; Miss Margaret J. Hopke, Williamsburg, Va.; Miss Mary Florence Jones, Reidsville; Miss Margaret Preston, Charlotte, and Miss Alice Victoria Shuford, Lincolnton.

✧

DUKE LOYALTY FUND GAINS

The 1967-68 Loyalty Fund campaign at Duke University has entered the final stretch with a substantial lead over comparable figures reported a year ago.

The Duke National Council has released a progress report showing that the mid-April total stood at $707,238, representing a $73,000 increase over the amount raised during the same period last year.

✧

HP JUNIOR IS SNEA PRESIDENT

High Point Junior Miss Mary-Jo Hall of Bahama, N. C., is the newly-elected president of the 3,000-member N. C. Student Education Association.

Miss Hall, daughter of Mr. and Mrs. Paul Thomas Hall of Route 1, Bahama, was elected by representatives of the 31 N. C. chapters at a recent Charlotte meeting of the Association.

Another High Point student, Miss Ellen Reed of Winston-Salem, was appointed by Miss Hall to serve as corresponding secretary for the 1968-69 school year. Miss Kathy Carlson, Methodist College, was elected parliamentarian.



YARBOROUGH RETIRES AS REGISTRAR AT HIGH POINT

Nathaniel P. Yarborough, retiring as registrar of High Point College after serving in that post for 32 years, was honored by High Point College at the spring meeting of the college's Board of Trustees.

He has been at the college since 1925, coming there first as Professor of Modern Languages before also taking on the position of registrar in 1936. He will continue to serve in the Modern Languages' department.

College President Dr. Wendell M. Patton gave Yarborough a gift on behalf of the college and praised him for his long years of service and devotion to High Point College.

✧

TWO GOVERNORS PRESENT AT HIGH POINT COLLEGE

The 185 seniors scheduled to graduate at High Point College this spring felt especially honored April 24 by having two governors at their investiture service.

Louisiana's Governor John J. McKeithen, a nationally prominent High Point College alumnus, and North Carolina's Governor Dan K. Moore, a member of the college's Board of Trustees, were present at the service when the seniors put on their caps and gowns for the first time.

Governor McKeithen was the featured speaker, and Governor Moore brought greetings to the graduating seniors from the Board of Trustees.

✧

HIGH POINT ADDS NEW PROGRAM

Juniors and seniors at High Point College will be allowed to elect one course a semester, beginning next fall, the final grade of which will be either pass or fail. The course must be outside their major field of study and not a general college requirement.

Although the semester hours thus earned will count toward graduation, they shall not be included within the quality point ratio, and failure to earn credit will not affect the quality point ratio.

✧

DUKE CAMPAIGN PASSES $75 MILLION MILESTONE

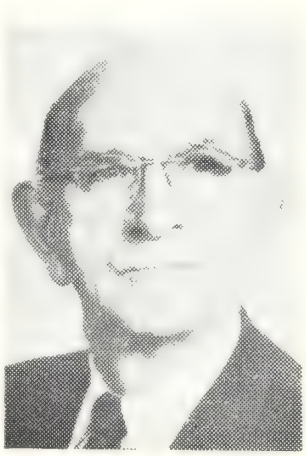
Duke University has passed the $75 million milestone in its Fifth Decade Capital Gifts Campaign. The overall campaign is $102.8 million.

At the same time, the University has passed the halfway mark in its drive to qualify for an $8 million Ford Foundation challenge grant which must be matched on a 4-to-1 basis by June 30, 1969.

REV. N. C. WILLIAMS, SR., DIES IN WINSTON-SALEM

The funeral service for the Rev. Neil Carson Williams, Sr., a retired Methodist minister, who served pastorates in the Western North Carolina Conference for forty-seven years prior to his retirement in 1960, was conducted at the Maple Springs Methodist Church in Winston-Salem Friday afternoon, May 10, at 2:00 o'clock, with Bishop Earl G. Hunt Jr., and the pastor of the Winston-Salem church, the Rev. H. C. Young, Jr., officiating. Methodist ministers of the conference area served as honorary pall bearers. Interment was at 4:30 o'clock at the Carolina Memorial Park in Concord.

The Rev. Mr. Williams died at the Forsyth Memorial Hospital in Winston-Salem Wednesday afternoon, May 8, after having been in declining health for seven months. He is survived by his wife, Vera Harris Williams, three sons, the Rev. N. Carson Williams, Jr., pastor of the First Methodist Church in Lincolnton; Lester H. Williams of Wadesboro, credit manager of the B. C. Moore chain stores, and the Rev. Harley M. Williams, pastor of the Memorial Methodist Church in Thomasville. He is also survived by four sisters, three brothers and six grandchildren.



Rev. N. C. Williams, Sr.

The Rev. Mr. Williams served pastorates in Gastonia, Stanley-Iron Station, Shelby, Concord, Granite Falls, Leaksville, Albemarle, in Charlotte on two occasions, Mooresville, Kannapolis, High Point, Asheville, Salisbury, and in Winston-Salem on two occasions.

IN MEMORIAM

MRS. I. GLENN SIGMON

We wish to pay tribute to the memory of one of our most faithful, loyal and beloved members, Mary Beatrice Sherrill Sigmon, who passed away February 4, 1968.

She is survived by her husband, one son, six daughters and seven grandchildren. We share the loss they have sustained.

"Becky" as she was affectionately known will long be remembered for her loving disposition, cheerfulness and devotion to family, friends, church and community. Becky turned all her clouds inside out to show their silver linings.

She served in many capacities in the church and civic organizations in whatever her mind, heart and hands found to do.

Among them were: President of the WSCS, Chairman of Circles, Superintendent of the Children's Department of the Sunday School, Member of the Choir, Director of the Children's Choir, Teacher in Vacation Bible Schools, Delegate to the Church Conference at Lake Junaluska, Sunday School teacher at Balls Creek Campmeeting, Member of PTA, Grade Mother at School, Member of the Home Demonstration Club, and Chairman of the Heart Fund at Catawba.

May we endeavor to show our appreciation of her good life among us by contributing in every way possible to the activities in which she was interested, particularly, children, her special interest.

As a token of respect and affection for her and sympathy for her family, we are placing a copy of this memoriam in the minutes of our Society, sending a copy to the North Carolina Christian Advocate, and a copy to the family.

Women's Society of Christian Service of
Catawba United Methodist Church,
Catawba, N. C.

WNC Conference WSCS to Hold Annual Meeting in June

The new Women's Society of Christian Service of the Western North Carolina Conference of The United Methodist Church will be organized at the Annual Meeting to be held at Lake Junaluska June 11-13. Election of new officers will be held on Wednesday morning, with the installation service just prior to the closing session on Thursday noon.

Opening its annual session on Tuesday at 2 p.m., the conference will have as its theme, "Responding to God in New Patterns of Thought and Ministry."

Nationally known speakers are scheduled on the program, including Dr. Harry Haines of New York, executive secretary of the Methodist Committee on Overseas Relief; Dr. Carlyle Marney of Lake Junaluska, director of Interpreters' House at Junaluska; Miss Theressa Hoover of New York, assistant general secretary of the Section of Program Education for Christian Mission of the Woman's Division of the Board of Missions; and Miss Lillian Johnson of New York, executive secretary of the Wesleyan Service Guild of the Woman's Division.

Mrs. Marion Downs, noted folk singer who was soloist at General Conference four years ago, will be featured in many musical presentations.

Mrs. Leslie Barnhardt, Charlotte, conference president, will be the presiding officer and Mrs. Fletcher Nelson, Morganton, conference vice president, is chairman of the program committee.

The complete program is as follows:

Tuesday, June 11, at 2 p.m., Mrs. Barnhardt will organize the conference for its opening session, with messages from Dr. J. Manning Potts, director of Lake Junaluska; Mrs. Raymond K. Butler, hostess president; and Dr. C. Harley Dickson, superintendent of the Waynesville District. A colloquy, "New Patterns in a New Church," will be presented by four delegates to General Conference in Dallas, Tex.: Mrs. Barnhardt, Dr. J. Clay Madison, Greensboro; Mrs. W. Frank Redding, Jr., Asheboro, and Miss Theressa Hoover, New York. Miss Lillian Johnson, New York, will conduct the closing meditation.

On Tuesday evening a drama, "No Longer at Ease," will be presented by seven players from the Asheville District, with the Rev. and Mrs. Donald Davis of Swannanoa directing.

A special presentation, *Dialogue With the Bible*, will be given by three speakers, Miss Lillian Johnson, Miss Mary Floyd and Sister M. Ann Ida Gannon of Chicago. This will be followed by a service, The Breaking of the Bread, after which the love offering will be placed on the altar. Mrs. Marion Downs will be soloist.

The Wednesday morning session will feature a business session, when the legislative program will be presented and the election of new officers will be held. The missionaries and mission workers within the conference will be introduced by Mrs. C. C. Herbert, Jr., Gastonia, conference secretary Missionary Education and Service. Speakers for this presentation will be Miss Pat Rothrock, missionary to Africa, Mrs. Lucius Mamora from Sarawak and Mrs. D. A. Chaves from South America.

All missionaries and workers will be honored at a luncheon at Lambuth Inn at noon.

On Wednesday afternoon a special feature will be given, *Stewardship Unlimited*, with Dr. Harry Haines speaking on, "Stewardship in the World," Mrs. Leslie Barnhardt, "In the Conference," and the 13 district presidents, "In the Districts." Mrs. Marion Downs will present devotional music After a session, *Dialogue With the Bible*, a hospitality hour will be held on the lawn, with the women of the Waynesville District as hostesses.

The highlight of the Wednesday evening session will be an address by Miss Theressa Hoover, New York, who will speak on, "Human Rights." The pledge service will be led by Mrs. E. D. Chandler, Asheville, conference treasurer, assisted by the thirteen district treasurers. Miss Lillian Johnson will conduct the worship service, with Mrs Downs presenting the music.

On Thursday morning Dr. Carlyle Marney of Lake Junaluska will speak on, "A Contemporary Identification of the Church and Her Mission." Mrs. Fletcher Nelson will conduct the service honoring those who have been officers, Miss Lillian Johnson will discuss, "Uniting for a New Church," and Mrs. W. B. Landrum, Atlanta, Ga., field worker for the Woman's Division, will lead the commissioning service for the new officers of the new Women's Society of Christian Service of The United Methodist Church.

The annual meeting will be concluded with a session of *Dialogue With the Bible*, with Miss Floyd, Miss Johnson and Sister Gannon.

More than a thousand women are expected for this historic meeting which closes 28 years of work for the Woman's Society of Christian Service of The Methodist Church and begins a new era of work uniting three groups of women, Methodist women of the SE Jurisdiction, Methodist women of the Central Jurisdiction and the

(Continued on page 13)



Mrs. Leslie Barnhardt of Charlotte, who is completing her fourth year as president of the Woman's Society of Christian Service of the WNC Conference, will preside at the Annual Meeting. During her tenure of office she has received many honors for her outstanding Christian service.



Dr. Harry Haines of New York, general secretary of the Methodist Committee on Overseas Relief, administers the relief and rehabilitation program in 46 overseas countries. He hails from New Zealand, served in mission work in Malaya and in China, and is in great demand as a fine speaker with a world vision, a deep sense of dedication, and a consecrated efficiency in alleviating the problems of those in need.



Mrs. Jettie D. Morrison of Statesville has been a leader in the Woman's Society of Christian Service of the North Carolina-Virginia Conference of the Central Jurisdiction for many years. She was the last president to serve the conference before it united with the Western North Carolina Conference. She will preside over one session at the Women's Society meeting at Lake Junaluska and will participate in the Dialogue With the Bible at the Guild weekend.

Woman's Activities

N. C. CONFERENCE

Mrs. H. W. Doub

ELIZABETH CITY DISTRICT

"Renewed and Sent Forth" was the theme of the 28th annual meeting of the Elizabeth City District Woman's Society of Christian Service, held at McBride Methodist Church in South Mills, April 16.

Mrs. L. A. Greene, secretary of Spiritual Life Cultivation, led the devotional on Acts of Praise.

Mrs. Beulah Gaylord, president, conducted the business meeting. Mrs. E. W. Old, Jr., president of the host society, gave the welcome and the response was made by the Windsor Society. The Gates County group received the attendance award.

Mrs. Elbert Taylor gave a report of the Jurisdiction meeting.

Mrs. Roy Miller, district treasurer, was in charge of special memberships and the following were given: Mrs. S. W. Taylor, Mrs. Phyllis Sanderlin, Mrs. Cab Daniels, Mrs. John Beers, Mrs. Ruby Jones, Mrs. Mary Stallings and Mrs. Mabel Stallings.

Mrs. Bailey Temple and Mrs. Tommy Temple reported on the annual meeting in Raleigh.

Mrs. Everett Nunes introduced the guest speaker, Miss Camille Staton, conference vice president, who spoke on the changes to take place in the Woman's Society. The Rev. Henry G. Ruark installed the officers for the coming year.

The Bethany Methodist Church of Wanchese extended the invitation for the 1969 annual meeting to meet with them.

The benediction and grace was given by Mrs. Old, and this was followed by luncheon served by the McBride Woman's Society.

Mrs. C. L. McPherson
Chm. Public Relations

GREENVILLE DISTRICT

The Annual Meeting of the Greenville District Woman's Society of Christian Service was held at the Grifton Methodist Church, Grifton, on April 25 with the theme, "Renewed and Sent Forth," being used.

The meeting was presided over by Mrs. Donald Edman, district president, with Mrs. W. M. Ellis, Jr., as organist. The welcome and announcements were made by Mrs. E. L. Sylivant, Jr., local president.

A report of the Annual Conference Meeting in Raleigh at Edenton Street Methodist Church, March 26-27, was made by Mrs. Ada Reeves of Swan Quarter who was also the recipient of the Special Membership given by the conference to one lady from each district. This presentation was made by Mrs. Jean S. Gibbs of Swan Quarter.

Special music was rendered by the Grifton Woman's Society of Christian Service Trio, the organist, Mrs. Ellis, Mrs. J. G. Chauncey and Mrs. Marian Fisher.

An impressive Memorial Service was conducted by Mrs. Leighton Turner, district secretary of Spiritual Life Cultivation.

The guest speaker, Mrs. Harold Mann, conference treasurer, was introduced by Miss Camille Staton, conference vice president, who also recognized Mrs. Mann as the new conference president of our Women's Society of Christian Service of The United Methodist Church.

Mrs. Mann told of some of our work going on among our missionaries and deaconesses. She closed with parts of a message from a former conference president, Mrs. Pierce Johnson, taken from the Annual Report.

The Pledge Service was led by Mrs. R. B. Hooker, district treasurer, with the subdistrict leaders taking part.

Mrs. E. S. Mann presented the slate of officers for next year. They were unanimously elected and were installed by Mrs Harold Mann.

At the close of the meeting, Mrs. R. A. McLean, vice president, used for the meditation a recording of the meditation that Mrs. Fred Pfisterer, secretary of Spiritual Life Cultivation of the Southeastern Jurisdiction, gave at Annual Meeting in Raleigh. The meeting was adjourned with the doxology.

District Superintendent and Mrs. Willis R. Stevens and the host pastor, Rev. W. M. Ellis, Jr., were present for the day.

As the ladies left the sanctuary, they were given a book of reports compiled by the district officers and subdistrict leaders for a keepsake, since this would be the last district meeting of the Woman's Society of Christian Service.

Mrs. George E. Moore
Chairman of Publicity
Greenville District, Woman's
Society of Christian Service

★

W. N. C. CONFERENCE

Mrs. John C. Wright

CHAPEL DEDICATION AT BETHLEHEM CENTER

The Lu Bolen Memorial Chapel of Bethlehem Center, Charlotte, will be dedicated on Sunday, May 19, at 3 p.m. at the Center at 2705 Baltimore Ave., Charlotte.

The Annual Board Meeting will be held at the same time. Friends of the Center have been invited to atttend the event. Miss Lucy Gist, deaconess, is director of the Center.

The Chapel was given in memory of Lu Bolen, a teenage girl, who was a volunteer at the Center, who did especially fine Christian work among the children.

CHARLOTTE DISTRICT ANNUAL MEETING

Hawthorne Lane Methodist Church was hostess for the Annual District Meeting ot the Women's Society of Christian Service of the Charlotte District on May 1. 262 women registered for the event.

The new district officers were installed by Mrs. James W. Fowler, Jr., of Charlotte. These included Mrs. R. C. Adams, vice-president; Mrs. Roy Brown, secretary of Program Materials; Mrs. Howard Campbell, member-at-large; and four new members of the Committee on Nominations, Mrs. W. C. House, Mrs. R. J. Goudit, Mrs. William Pritchard and Mrs. S. M. Springs.

A discussion of, "Human Rights in Today's World" was given. Mrs. Fletcher Nelson, conference vice president, presented the Biblical background of human rights. A resource panel composed of Mrs. J. Z. Watkins, the Rev. Cecil Myrick and Mrs. Calvin Finley summarized different phases of human rights.

Miss Lucy Gist, deaconess and director of Bethlehem Center, Charlotte, was given a special membership in appreciation of her work in human relations.

During the business session the group voted to endorse the Kenner report being studied by Charlotte civic organizations.

Mrs. S. M. Springs, Jr. conducted the pledge service and Mrs. Howard Campbell gave a report on the meeting of the Southeastern Jurisdiction Woman's Society in Birmingham. Mrs. Paul Gillespie led the memorial service and the Rev. Donald Payne had the welcoming address.

The theme of the table decorations for lunch featured a globe of the world, with a cross at its top, and the inscription, "The World Is in Your Hands."

Mrs. W. F. Miller
Dist. Ch. Public Relations

WINSTON-SALEM DISTRICT ANNUAL MEETING

A National Seminar in Miniature was presented at the Annual Meeting of the Winston-Salem District Women's Society of Christian Service at Mount Tabor Methodist Church, Winston-Salem, on April 24.

Mrs. Frank L. Smith, district president, spoke on the "Anniversary of the Declaration of Human Rights," and Mrs. Robert Weidman, district chairman of Public Relations, presented the historical background of human rights.

Three scenes were presented giving different views on the subject, a living room chat, a college dorm session featuring three students from Wake Forest College, and a Town Hall meeting conducted by the women of the Pilot Mountain Methodist Church

A panel discussion concluded the program, with two workers for the local project, Experiment in Self-Reliance, sharing experiences of what they have learned in the project.

Honorary memberships were presented to six district leaders, Mrs. Frank N. Ferguson, Missionary Education and Service; Miss Ruth Futtrell, secretary; Mrs. Troy Hepler, Membership Cultivation; Mrs.

Robert Weidman, Public Relations; Mrs. M. G. Piland, vice-president; and Mrs. W. E. Mainous, Campus Ministry.

Special memberships were given to Mrs. Glenn Hedrick, Missionary Personnel; and Mrs. W. N. Bell, Supply Work. A scholarship fund donation was made in honor of Mrs. R. F. Collins, Mount Airy subdistrict chairman.

Mrs. James Ringley, district delegate to the SE Jurisdiction Meeting in Birmingham, gave the highlights of this meeting.

Mrs. Frank L. Smith presided at the meeting, which was attended by 250 women.

MRS. ROBERT WEIDMAN
Dist. Ch. Public Relations

GASTONIA DISTRICT WORKSHOP

One hundred women gathered at Covenant Methodist Church, Gastonia, for a World Understanding Workshop on April 28. A program on, "Africa, Its People, Problems and Politics," was presented by outstanding speakers.

Mrs. Hal Hoyle, Jr., Lincolnton, district secretary of Christian Social Relations, was in charge of the afternoon session.

Mrs. J. Z. Watkins, Charlotte, conference secretary of Christian Social Relations, conducted the orientation period. Miss Mary Hardin, Church and Community Worker for Lincoln County, and Miss Carolyn Thorne, formerly a missionary to the Congo, discussed, "Africa in Depth."

The Rev. Peter Addo, instructor of religion and director of religious activities at Bennett College, Greensboro, spoke on, "The Many Faces of Africa."

After a discussion period, Mrs. Henry Collins, Jr., Lincolnton, had the closing meditation.

The committee planning the workshop included Miss Hardin, chairman, Miss Thorne, Mrs. Hoyle, Mrs. Collins, Mrs. Ted Hosick, Gastonia, district president, and Mrs. Gilmer Harris, Cherryville, district vice-president

MRS. CHARLES W. GUNTER
Dist. Ch. Public Relations

WNC Conference WSCS

(Continued from page 11)

women of the Evangelical United Brethren Church, to form the Women's Society of Christian Service of The United Methodist Church.

LOVE OFFERING

The 1968 love offering of the Woman's Society and the Wesleyan Service Guild of this conference will be given to Robincroft Home for Retired Missionaries and Deaconesses in Pasadena, Calif.

Each Society and Guild is asked to contribute to the love offering. The money should be taken to the Junaluska meeting by the delegates representing the local groups. If there is no delegate attending the annual meeting, a check may be sent to Mrs. E. D. Chandler, 15 Bear Creek Road, Asheville, N. C. 28806, with "Love Offering" written on the check.

COMMUNION SERVICES

Two early morning communion services will be held during the Annual Meeting of the Women's Society, both in Memorial Chapel at 7 a.m.

The women attending the conference may choose which service they wish to attend, either on Wednesday or Thursday.

The Rev. M. N. Young will conduct the service, and Mrs. John P. Nesbitt of Clyde, conference secretary of Spiritual Life Cultivation, will be in charge of arrangements.

• CALENDAR OF COMING EVENTS •

NOTE: If any of the meeting dates or places are in error, please inform the ADVOCATE immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

June 6- 7: General Board, National Council of Churches, New York, N.Y.
June 11-13: Symposium on Medicine and Religion, Chapel Hill
June 14-16: Fourteenth Annual Southeastern World Affairs Institute, Blue Ridge Assembly, Black Mountain
July 23 : National Association of Methodist Two-year Colleges, Nashville, Tenn.
July 24-28: Southeastern Jurisdictional Conference, Lake Junaluska

LAKE JUNALUSKA ASSEMBLY

June 17-21: Ecumenical Theological Refresher Course
June 20-23: 7th Annual Church Ushers Conference
June 28 : Organizational Meeting of the SEJ Society-Guild
June 29-July 5: All-Eastern Youth Choral Festival
June 30-July 3: Southeastern Conference on Christian Social Concerns
June 30-July 5: Fred Waring Music Workshop
June 30-July 6: Publications Workshop, Inc.
July 6-12: Southeastern Youth Conference
July 7-14: Gospel in Art Workshop
July 9-11: SEJ Historical Society
July 11-14: Junaluska Bible Conference
July 11-14: Board of Evangelism Staff Meeting and Retreat
July 15-19: Reg. Workshop in New Church Development Section, Church Extension, National Board of Missions
July 15-21: SEJ Missionary Conference
July 15-21: Youth and Missions Conference
July 19-21: Weekend Conf. for Local Church Comm. on Missions
July 28-Aug. 1: SEJ Ministers' Conference
Aug. 1- 4: SEJ Laymen's Conference
Aug. 4- 9: Southeastern Institute of Church Music
Aug. 4-16: Leadership and Laboratory School
Aug. 6- 7: Gen. Comm. on Archives and History of The United Methodist Church
Aug. 8-11: Southwide Lawyers and Doctors Conference
Aug. 10 : Lake Junaluska Assembly Board of Trustees Meeting
Aug. 11-15: Senior Citizens Conference
Aug. 12-15: Southeastern Family Ministry Leadership Workshop
Aug. 16-19: Church School Administrators Conference
Aug. 16-19: Conf. for Professional Workers in Christian Education
Aug. 18-23: Candler Camp Meeting
Aug. 18-23: Conference on Evangelism
Aug. 18-23: Conf. for Chairmen of Local Church Comm. on Membership & Evangelism
Aug. 23-25: Western North Carolina Laymen's Advance

NORTH CAROLINA CONFERENCE

May 17 : N. C. Wesleyan College Board of Trustees Annual Meeting
May 26 : Methodist College Baccalaureate Sermon, 11 a.m.
May 27 : Methodist College Graduating Exercises, 10:30 a.m.
May 27-28: District Sec. of Commission on Town and Country Work, Spring Retreat
May 28-30: Cabinet Meeting
Jun. 1 : Alumni Day, N. C. Wesleyan College
Jun. 2 : Baccalaureate, N. C. Wesleyan College, 11 a.m., Commencement Exercises, 4 p.m.
Jun. 4- 7: Annual Conference, Hay Street Methodist Church, Fayetteville
Jun. 12-13: Woman's Society of Christian Service Spiritual Life Retreat, Louisburg Col.

WESTERN NORTH CAROLINA CONFERENCE

May 19 : North Wilkesboro District Pre-Conference Caucus of Delegates, North Wilkesboro, First, 3:00 p.m.
May 21 : Greensboro District Pre-Conference Caucus of Delegates, Greensboro, Centenary, 7:30 p.m.
Jun. 5- 9: Annual Conference, Lake Junaluska
Jun. 10-14: United Nations Seminar, New York City and Washington
Jun. 11-13: Woman's Society of Christian Service Annual Meeting, Lake Junaluska
Jun. 14-16: Wesleyan Service Guild Annual Meeting, Lake Junaluska
June 14-16: Young Adult Conference, Lake Junaluska
June 16-22: Senior High Officers Workshop, Lake Junaluska
June 23-29: Senior High Christian Witness Assembly, Lake Junaluska



Mrs. Cathrine Vick

Dear Girls and Boys:

Have you ever watched the second hand on a clock or watch? Every time it goes around sixty seconds have passed. One minute is gone forever. It was a minute of your life. What happened to you during that minute? How did you use those sixty seconds?

Christians have always had a special interest in time. The reason is that a Christian is a steward. A steward is a person who takes care of something that belongs to another. Christians believe that all things belong to God. Therefore they take care of their time. They know that God has entrusted them with the minutes of the hour and the hours of the day and they must use their time wisely. A Christian steward uses his time in ways he thinks will be pleasing to God.

God has given each of us a certain amount of time to use. We call that time, all put together, our lives. During our lives, God also gives us many, many other things. He expects us to be stewards of all of them, our bodies, the earth, and all the things that come from the earth such as food, wood, and minerals. There is a verse in the Bible which we use as a prayer that says, "All things come from thee, O Lord." This is what Christians believe. All their lives Christians take care of all the time, life, and materials which God has made available to them. In what ways are you being a good steward?

Aunt Cay

MIRIAM KEEPS HER PROMISES

"I wish I could have stayed with Miriam down by the river," said Jochebed to her friend Anna. "I cannot bear not knowing what is happening. I'm going back."

"Don't think of such a thing," replied Anna. "You have no permission to go where the princesses bathe."

"My husband said I must not linger," answered Jochebed thoughtfully. "I fittted the basket as safely as I could among the reeds by the river, then I ran. I hope no one will see Miriam watching the basket. She is not very big. She can hide in the reeds."

"They would surely have seen you if you had staved," commented Anna. "No one will notice a child like Miriam but you must not go back. They'd be sure to see you and catch you and your baby. I don't see how you could bear to leave your baby there in that basket in the water!"

"What else could I do?" asked Jochebed. "The baby is three months old. We could not hope to hide him from the Egyptians officers any longer. Do you think I could bear seeing my baby killed before my eyes?"

"You did the only thing that might save the baby," answered Anna, "I know that. But when I think of the danger! Was Miriam much frightened when you left her in the reeds?"

"She may be afraid inside but she never shows fear outside. If we had not had Miriam, we could never have kept the baby hidden all these weeks."

"She surely kept her eyes and ears sharp, and watched over that baby from the day he was born," Anna said.

"Yes," replied Jochebed, "if he so much as whimpered or cooed, Miriam rocked him quiet. If Egyptians had been living in your hut right next door, they would never have found out that we had a baby in our hut. Miriam promised the day the baby was born that she would not let the officers find him. Miriam keeps her promise. She will stay by the baby in his basket now, for she has promised. I only hope she is not taking too big a risk."

"She will risk anything to keep her promise to hide the baby," added Anna, "I know that. But she can't hide him long by the river. He'll get hungry, for one thing."

"I left the baby where the royal ladies bathe," said Jochebed. "My only hope is one of the ladies will take my baby. He is such a handsome boy, any royal lady might be proud to adopt him. I may not see him grow up. But anything, just to know he is alive."

Anna answered, "Well, I think your idea is wild. What Egyptian princess would want a Hebrew slave baby?"

"I don't know," replied Jochebed, "but I have faith. Look, here comes Miriam now."

"See how fast she is running," cried Anna. "Is that a basket she is carrying?"

"I don't think so," answered Jochebed.

"Mother, mother," cried Miriam out of breath, "you are to come."

"Come where?" asked her mother. "What happened? Where is the baby?"

"He is with the princess," Miriam answered excitely. "She came, mother, just as you had hoped. When she saw the basket, she sent her maid to get it. The baby cried, not crossly, you know, but pitiably. I saw right away that the princess wanted him, but she didn't know what to do with him. So I ran over and offered to find a nurse for him. *You* are to be his nurse, Mother. Only she won't know he is your baby."

"Praise to our God," cried Jochebed. "Our baby is safe. And I can take care of him safely in the princess' slave quarters till he is weaned. I'll be my own baby's nurse. I can teach him about the God of our fathers. He is smart and he will remember what I tell him. Miriam, no baby ever had a finer sister than you are. And no father and mother were ever so proud of a daughter as we are of you. If our son grows up to keep a promise as you keep your promises, we'll be proud and happy parents."

Adapted from *International Journal of Religious Education*

BIRDS IN THE BIBLE

Read the clues and see if you can fill in the blanks and discover some birds that are mentioned in the Bible.

1. What is the name of the bird that brought back an olive leaf to Noah when he was in the ark? . . . .
2. What birds did the Lord send to the children of Israel, when they murmured against him? . . . . .
3. What bird buries her eggs in the sand? . . . . . .
4. If we trust in the Lord, we shall mount up like one of these birds. What bird is it? . . . . .
5. What birds brought bread and meat to Elijah? . . . . . .
6. Jesus said that "you are of more value than many . . . . . .
7. What bird finds a nest for her young at the altars of the Lord? . . . . . .

A HYMN

There is a hymn in the Methodist Hymnal that you might like to use as a prayer sometime. It is one you will enjoy singing, too. It was written by John Wesley and helps us remember that we can find God in all things. We shall only print three stanzas here but you can look up the others and sing them.

Teach me, my God and King,
In all things Thee to see,
And what I do in anything,
To do it as for Thee.

All may of Thee partake;
Nothing so small can be
But draws, when acted for Thy sake,
Greatness and worth from Thee.

Thee, then, my God and King,
In all things may I see;
And what I do, in anything,
May it be done for Thee.

RIDDLES

Why is a Congressional vote like a cold? Because sometimes the ayes have it, and sometimes the noes.

When are eyes not eyes? When the wind makes them water.

ANSWERS FOR LAST WEEK

Tarsus; Ur; Vision; Wilderness; Exodus; Yahweh; Zechariah.

Sunday School Lesson

FOR MAY 26

By Rev. Eugene C. Few

(International Lesson Series)

Job Under Fire

Background Scripture: Job 1 and 2; 29; 32: 1-5; 42

In our study for today we behold the human hero of the Book of Job, the man Job himself, whom the Scripture portrays as "that man who was blameless and upright, one who feared God and turned away from evil." We see him at a time in his earthly career when he is being put under fire as his faith in God is forced to face a supreme test.

Job was blessed of God with a devoted wife and ten superior sons and daughters. Also he was wealthy in material possessions. His sheep, camels, oxen, and donkeys, were numbered by the hundreds and the thousands, and his other property holdings were numerous and of much value. According to ancient tradition, the Israelite religion taught that a good man would be rewarded by the Lord, with health, a large family and material prosperity, while the sinner would be deprived of all these benefits.

When Satan saw how rich Job was, and observed his righteousness of life, he maintained that no one is good unless he is rewarded for his goodness. He was sure then that if Job's sons and daughters were taken from him, along with all his property, he would rebel against God and curse him for the punishment, the sorrow, and the suffering that had come upon him.

Yet when Job had been smitten by the baffling loss of his children and his possessions, he continued to trust God and worship Him. He refused to blame God for the disaster that had befallen him and his family, and in his unfaltering devotion to God exclaimed, "The Lord gave and the Lord hath taken away; blessed be the name of the Lord."

Satan did not give up following his failure to crush Job's faith through his first test, but in his fiendish persistence, came right back at Job with the contention that if Job's own body could be made to suffer dreadfully, then he would curse God to



Dr. Eugene C. Few will write our commentary on the Sunday School Lesson (International Lesson Series) through August, 1968, after which Dr. Raymond Smith, who has been on "leave of absence" from this assignment, will resume it. Widely known as a teaching and preaching pastor, Dr. Few has held numerous pastorates in North Carolina, including Edenton Street Church, Raleigh, and West Market Street Church, Greensboro. Having retired a year ago, the Fews are making their home in Greensboro. Dr. and Mrs. Few are both continuing an active ministry in teaching in leadership training schools and in preaching missions

His face. However, it happened that Job's body did become disease infested. A tormenting skin disorder punished him incessantly with the intolerable itching of "loathsome sores from the sole of his foot to the crown of his head." Because of this terrible affliction he was treated as a leper and was expelled from his home. Sitting in the village refuse heap, he sought some hopeful relief from his itching, by rubbing his sores with a piece of broken pottery.

Job's wife had stood faithfully beside her husband in amazing patience and heartbreaking silent suffering, through all the disasters that had come upon him until his last horrible test. Knowing Job to be a good man who in no wise deserved the series of horrors imposed upon him and haunted by the helpless plight in which her husband found himself, his wife reached the breaking point.

Feeling that a God who would wilfully act toward Job as if he were the worst of sinners, led Job's wife to the conclusion that God was nothing less than an unjust tyrant. Hence, it is not surprising that we have her saying to her husband: "Do you still hold fast your integrity? Curse God and die."

Neither Satan nor Job's wife knew the depth of the character of Job nor the depth of his commitment to God. Little did Satan realize that "already Job had been touched at his tenderest spot when he lost his sons and daughters." A father would choose any day to suffer himself, rather than witness the sufferings of his children.

"Faced with tragedy, either the best or the worst in us will come to the fore." It was the best in Job that came to the fore when he was urged by his wife to "curse God and die." Confronting a situation more trying than death itself, Job did not flinch God was everything to him and he would not deny his Lord.

Malaysian Parliament Member Speaks at Greenville Church

"Asians feel that if Asians want to kill each other, why should the Americans intervene?" Dr. Chee-Khoon Tan said recently at Saint James Church, Greenville.

Dr. Tan, a Malaya physician and member of Parliament, spoke to a capacity-filled chapel at St. James on the recent Methodist Uniting Conference in Dallas.

"Americans have confused Asian nationalism with communism," he declared, and added, "the war in Vietnam is basically Asian nationalism."

Dr. Tan, who admitted that he was a "blatant dove," said he is against any outside interference in Asian problems and "the U.S. military presence in Asia is out of date."

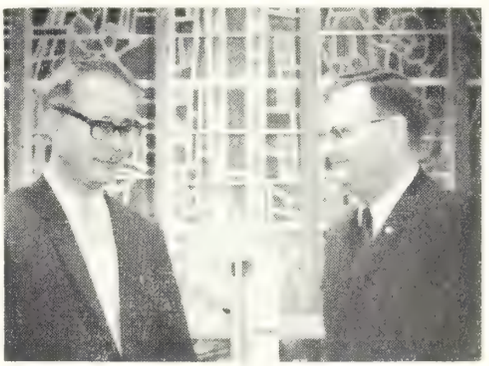
During a question and answer session which followed his talk, he quizzed the Methodists, "Who appointed America to fulfill a Messianic role in the world?"

A member of the "loyal opposition" in the Malaysian Parliament, Dr. Tan reported that "being a Christian is not a decided advantage in Asian politics." He noted that he often quoted the Old and New Testaments to "let the Muslims know that there are other religions represented in the Parliament as well as to witness to his Christian faith." He noted that one of the Cabinet members is a longtime Methodist Christian

Dr. Tan was one of seven delegates from Southeast Asia's four Methodist conferences He told the group that there were over 40,000 Methodists in the Malaya-Singapore area. "Within the church itself, there are not racial tensions," he asserted.

A Greenville guest of Dr. Hans Indorf of ECU, he was introduced by Rev. Bill Quick, the church's pastor. Also on hand was Roy L. Turnage, Ayden delegate and conference lay leader.

During the morning services May 5 at St. James Dr. Leo W. Jenkins, a delegate to the Uniting Conference, spoke on the historic session and the legislation passed.



Dr. Chee-Khoon Tan, left, one of seven delegates from Southeast Asia to the Uniting Conference in Dallas, talks with Roy Turnage, N. C. Conference lay leader, during a visit on May 5 to St. James Methodist Church in Greenville.

6½%

REGISTERED
FIRST MORTGAGE
CHURCH BONDS

For Information Call or Write Today:

Church Investors

DeKalb-Peachtree Airport
Atlanta, Ga. 30005
PHONE 451-5431

METHODIST NEWS ROUND-UP

STUDENTS TO HELP CHURCH DEVELOPMENT

For the second year, Methodism's new church development program will be given a youthful boost this summer by the addition of eight or more college and seminary students to the staff.

Working in teams of two, the "summer new church development missioners" will assist the ministers who comprise the full-time professional staff of the Department of New Church Development of the National Division, Methodist Board of Missions.

From June 22 to Aug. 30, the students will engage in a variety of services related to starting Methodist congregations in areas where new churches are needed.

Among the responsibilities they will carry under the direction of the full-time new church developers will be participation in community surveys and religious censuses, calling on prospective members, leading small groups, and leading and participating in church school classes and Sunday worship services.

★

BISHOPS ASSIGNED TO OVERSEAS WORK

Methodist overseas work in Sierra Leone (Africa) will be under the supervision of Bishop J. Gordon Howard, Pittsburgh (former EUB bishop) during the next four years. Bishop T. Otto Nall of Minneapolis, soon to retire, was placed in charge of the work in the Hong Kong-Taiwan area. Methodist work in Pakistan has been assigned to Bishop Prince A. Taylor, Jr., Princeton, N. J., who will handle this in addition to his regular duties.

★

HOLT-QUIMBY WEDDING

Mrs. Modena McPherson Holt, wife of the late Bishop Ivan Lee Holt, and the Rev. Dr. Karl K. Quimby, former executive of the Methodist Board of Missions in New York, were married April 26 in Kowloon Union Church in Hong Kong. Mrs. Quimby has been serving as a Methodist missionary under special assignment to Hong Kong since December, 1967. She and her husband will continue doing social work at the center temporarily and will return to Ridgewood, N. J., in June.

★

NEW JUDICIAL COUNCIL ORGANIZED

The Rev. Dr. Murray H. Leiffer, Evanston, Ill. will head the Judicial Council of the newly organized United Methodist Church. Other officers of the nine-member "supreme court" for the denomination, elected at the Uniting Conference at Dallas, Texas, are Leon Hickman, Pittsburgh, vice president, and Mrs. D. Dwight Grove, Philadelphia, secretary.

Dr. Leiffer is professor of sociology and social ethics at Garrett Theological Seminary. He was vice president of the council of the former Methodist Church during the past four years.

Other members of the council are Samuel W. Witwer, Chicago; the Rev. Dr. I. Lynd Esch, Indianapolis; the Rev. Dr. Charles B. Copher, Atlanta; the Rev. Dr. Ralph M. Houston, Hempstead, N.Y.; the Rev. Dr. Hoover Rupert, Ann Arbor, Mich.; and Theodore M. Berry, Washington, D.C.

Reserves who were elected are the following ministers: John A. Down, Moville, Iowa; John D. Herr, Philidelphia; Alva H. Clark, Omaha, Nebr.; Harvey C. Hahn, Dayton; Farris F. Moore, Nashville; Kenneth W. Adams, Bakersville, Calif.

Laymen elected as reserves are the following: J. Carlisle Holler, Columbia, S. C.; Judge Floyd H. Coffman, Ottawa, Kans.; Paul V. Shearer, Washington, Iowa; Richard Eschelman, Reading, Pa.; Leonard Sorg, Kansas City, Mo.; W. Davis Cotton, Rayville, La.

Two of the nine elected are Negroes, and one woman member was elected. Heretofore, the Judicial Council of the former Methodist Church has had one Negro member. For the next eight years, by terms of the union, at least two members of the Judicial Council are to be from the former EUB Church.



Mrs. D. Dwight Grove of Philadelphia, a delegate from the former EUB Eastern Conference, was elected to be the first woman to serve on the Judicial Council She is a former president of the EUB Woman's Society of World Service. Her husband is Dr. D. Dwight Grove, a physician who is professor of surgery at Hohnenann Medical College and Hospital, Philadelphia. The Groves have two children, a son who is a medical student and a daughter who is in college. Mrs. Grove served for four years as a vice president of the Pennsylvania Council of Churches.

★

YEAKEL TO HEAD EVANGELISM BOARD

The former head of the evangelism board of the EUB Church was assigned the top position in The United Methodist Church as a part of an effort to distribute top executive positions on an equitable basis between the two merged denominations. The Rev. Dr. Kermit Long will continue his leadership in the field of evangelism as associate general secretary.

The offices of the Board of Evangelism in the new set-up will be at Nashville, Tenn. For the past year and a half, the two boards have worked in close cooperation. Yeakel, 40, has served on the EUB evangelism board staff since 1963 and has been in its top position since 1965. A native of Mahanoy City, Pa., he holds degrees from Lebanon Valley College, Annville, Pa., and the United Theological Seminary, Dayton, Ohio.

In commenting on the new organization, which will come into effect June 1, Dr. Long stated, "It is only fair and just that when the staff of the Board of Evangelism of the former EUB Church was assigned to move from Dayton to Nashville that the Nashville staff would cooperate in making staff changes." Speaking of Yeakel, he added, "The general secretary will provide statesmanlike leadership. It will be a privilege to work with Joe Yeakel and others in the mission to which God calls us."

★

COLLEGES RECEIVE GRANTS

A number of Methodist-related colleges are included in a series of grants announced by the National Science Foundation, Washington, D. C., for special research and training.

Among the twelve Methodist-related colleges receiving grants for supplemental training for secondary school science and mathematics teachers were Emory University and Bennett College.

Duke University and Southern Methodist University received grants which will enable research by engineering professors. Three other Methodist-related colleges received similar grants.

★

GODBOLD TO RETIRE

The Rev. Dr. Albea Goldbold, executive secretary of the Association of Methodist Historical Societies, has announced his plans to retire at the end of the present quadrennium in June. He has served in his present capacity, which included the editorship of *Methodist History*, since 1963.

Formerly a member of the Western North Carolina Conference, Dr. Godbold earned his Ph.D. degree from Duke University after gaining his A.B. and B.D. degrees at Southern Methodist University, and going on to Yale University for an M.A. degree. A native of Mississippi, he had a major part in drafting plans for celebration of the bicentennial of American Methodism in 1966.

His pastorates in North Carolina include College Place Church, Greensboro and University Methodist Church, Chapel Hill. He and Mrs. Godbold have made their home at Lake Junaluska for several years.

★

METHODIST NEWS CAPSULES

The Rev. Dr. A. Dudley Ward, Washington, has been named chairman of the Council of Secretaries for The United Methodist Church. Dr. Ward is general secretary of the Methodist General Board of Christian Social Concerns.

Anglican and British Methodist negotiators have completed three years' work with publication of a detailed plan for union of the two denominations. The first stage is envisaged for 1970. Voting on the proposed plans will take place in coming months.

NORTH CAROLINA
christian advocate

OFFICE OF THE DEAN
DUKE DIVINITY SCHOOL
DURHAM N C 27706

VOLUME 113 GREENSBORO, N. C., MAY 23, 1968 NUMBER 21

Western North Carolina Annual Conference Meets June 5



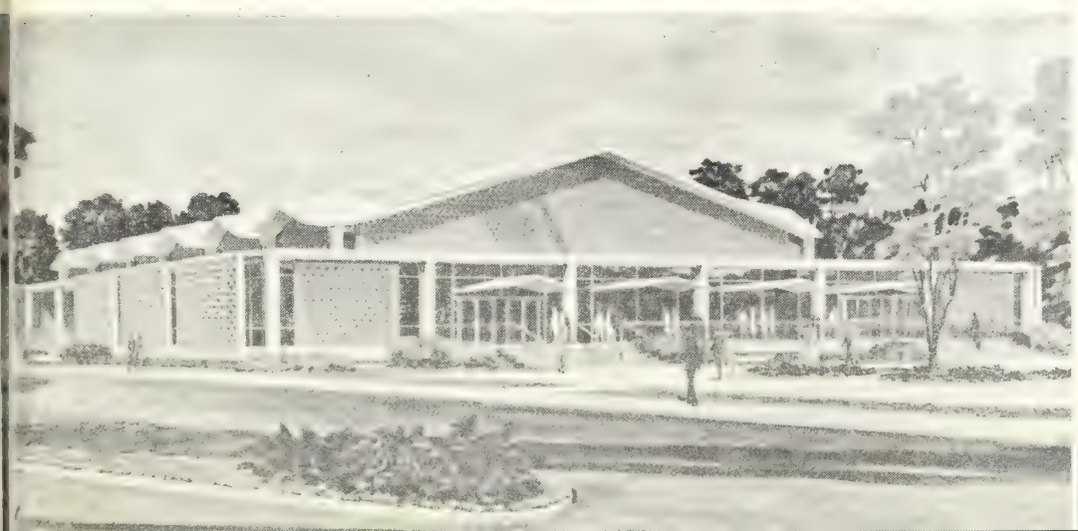
George R. Stuart Auditorium, Lake Junaluska



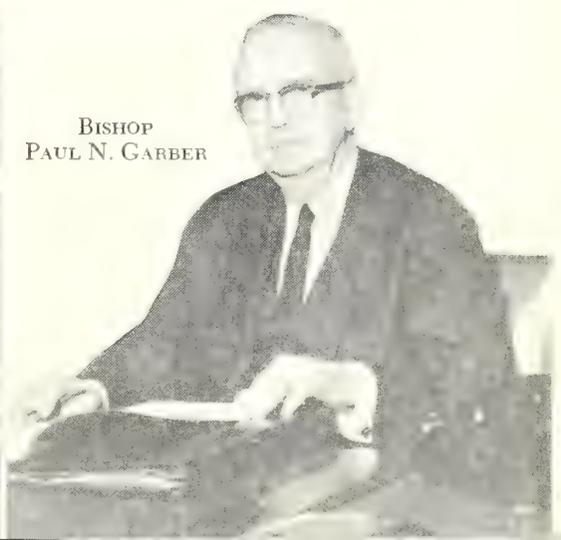
BISHOP EARL G. HUNT, JR.

North Carolina Annual Conference Scheduled June 4-7

Fine Arts Building-Auditorium, Methodist College, Fayetteville



BISHOP
PAUL N. GARBER



Carolina Briefs

¶ Hopewell Methodist Church in the Sherrills Ford Community in Catawba County will observe Homecoming services Sunday, June 2, with Rev. Jack Cooke, chaplain to Carolina Freight Carriers of Cherryville, as the guest preacher. All former pastors and members are asked to attend.

¶ The annual Homecoming of the Shady Grove Methodist Church, Trenton, will be held Sunday, May 26. The Rev. J. A. Williams, pastor at Shady Grove, will preach at the eleven o'clock service. After the worship service a picnic dinner will be served. Former members, pastors and friends are invited.

¶ Dr. Harry S. Coffey, pastor of the North Mecklenburg Charge, South Hill, Va., has announced that the Rev. A. F. McClung, pastor of the Kenbridge Methodist Church at Kenbridge, Va., will assist him as co-host of his tour to Europe, July 19-Aug. 19. The tour includes twelve days in Switzerland, plus stop-overs in London and Paris. Mr. McClung transfered to the Virginia Conference from the North Carolina Conference in June, 1967.

¶ The Women's Society of Christian Service of the Ebenezer Methodist Church, Trinity, entertained the senior citizens of the community with a tea on Sunday afternoon, April 21. Approximately forty guests attended the tea, which has become an annual social event. Mrs. David R. Davis, president of the WSCS, welcomed the guests, and Rev. R. Marsden Kitley, pastor, gave the devotional. The prize for being the oldest guest present was won by Mrs. Ila Farabee, 84, and the prize for being married the longest by Mr. and Mrs. Everett Gamble, who have been married for 57 years.

¶ Sermons on sex by three university ministers, including the chaplain to Duke University, have been chosen for a booklet on sex, entitled "Know Thyself." The 22-page work is published by Crossman Methodist Church of Falls Church, Va., whose pastor is the Rev. C. Roy Everett, Jr. Copies of the booklet are available through the minister's office. The sermon by Duke University Chaplain Howard C. Wilkinson is entitled "On Being Sexually Right for the Right Reasons." The other two sermons included in the booklet are by the Dean of the Chapel at Princeton University, Dr. Ernest Gordon, and the Rev. Dr. Theodore P. Ferris, rector of Trinity Episcopal Church, Cambridge, Mass.

The North Carolina Conference Annual Ministers' Wives' Luncheon will be held at the Downtowner Motor Inn, 134 West Rowan Street, Fayetteville, on Thursday, June 6, at 12:30 p.m. The cost of the meal will be $2.03, and you are asked to send a check in this amount, made payable to Mrs. C. D. Barclift, 203 Hillside Ave., Fayetteville 28301. Your check will be your reservation and must reach her by Thursday, May 30.

Blanton to Head Blue Ridge Methodist Service Program

The Rev. William W. Blanton has been named to be the new executive director of the Blue Ridge Methodist Service Program. He will succeed the Rev. Arthur B. Pearce, who resigned early in April, and will terminate his services as of May 31.



Rev. W. W. Blanton

Pearce has served as executive director since the incorporation of the project in January, 1966, and prior to that time, he had headed the project when it was under sponsorship of the North Wilkesboro District.

A native of Charlotte, Blanton is currently pastor of the United Methodist Church of Gibsonville. He attended Mitchell College, Statesville, Davidson College, and Duke Divinity School. Among his pastorates have been Salem, Wilkesboro, and Stony Point. He was also for six years the executive secretary of the conference Commission on Town and Country Work. Blanton has been active in the leadership of the North Carolina Council of Churches as a representative of the Western North Carolina Conference.

His selection is expected to be confirmed at the meeting of the Western North Carolina Annual Conference in June. The main office of the program will remain at Statesville, and Blanton is expected to move to his new assignment by June 20.

First operated by the North Wilkesboro District, the program was brought under the wing of the Methodist Men of the Western North Carolina Conference in January, 1966. As conference director of Methodist Men, Marcus Deal, of Greensboro, is the president of the Board of Directors of the organization. This year more than 10,000 pieces of clothing and over 3,000 pairs of new shoes and socks have been distributed throughout North Carolina. Methodist Men's Clubs and other organizations support the project by gifts of clothing, and also by contributing $1.00 per year per member.

✧ ✧ ✧

You can have a socialist millionaire, or a mill-owning Labour supporter, or a Duke who is a boot-black. But you cannot have a rich church in a hungry world.

Colin Morris

Cardwell New Virginia Methodist Advocate Editor

The Rev. Raymond E. Cardwell, pastor of First Church, Martinsville, was elected director of Methodist Information and editor of the *Virginia Methodist Advocate*, when the Conference Program Council of the Virginia Conference met at Ginter Park Church, Richmond, on Thursday, May 9. The presiding bishop will be asked to make this appointment at the forthcoming annual conference which is to be held in Richmond, June 10-13, 1968. No person was named for the new position of associate editor of the *Advocate* at this meeting, but the executive committee of the Council was authorized to make this selection.

The Rev. Mr. Cardwell's new responsibilities will be wide-ranged. He will be the chief executive in the newly formed "Methodist Information" Department in which his principal duties will have to do with getting Methodist news of the conference to daily and weekly newspapers; to the radio stations within conference bounds, and to supervise the publication of the *Advocate*.

He will succeed Dr. George S. Reamey who, for the past 30 years, has edited the *Advocate* and for the past 46½ years has been a member of the Virginia Conference. Dr. Reamey will retire next month.

Other new positions provided for are: Associate Director of the Conference Program Council in charge of Planning, to be filled by the Rev. Raymond F. Wrenn of Alexandria, executive secretary of the Northern Virginia Board of Missions. Also the Rev. David DeBerry, district superintendent of the Virginia District of the former North Carolina-Virginia Conference of the Central Jurisdiction, has been selected for an assignment in the Virginia Conference. The new position to which the Rev. Mr. DeBerry has been elected is that of Special Ministries in the Virginia Conference. All three of the above-named officials will have offices in the Methodist Building in Richmond.

Several elections were made of new

NORTH CAROLINA
CHRISTIAN ADVOCATE
Official Organ of the North Carolina and Western North Carolina Conferences of The United Methodist Church
ESTABLISHED 1855
James C. Stokes—Editor and Manager
Address all correspondence to P. O. Box 508, Greensboro, N. C. 27402

Second-class postage paid at Greensboro, N. C.
Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., 429 W. Friendly Avenue, Greensboro, N. C. 27401

Single subscriptions, $3.00 a year; every family plan: each subscription, $2.50 a year. All subscriptions payable in advance. Obituaries and resolutions, $2.00 for the first 100 words; $2.50 per hundred for next 200 words; 3 cents per word for all over 300 words.

The Methodist Board of Publication
O. Kelly Ingram, Durham, President; H. G. Allen, Statesville; N. E. Edgerton, Raleigh; William R. Henderson, High Point; T. C. Hoyle, Jr., Greensboro; Charles E. Jordan, Durham; C. P. Morris, Raleigh; L. W. Routh, Greensboro; Wilson O. Weldon, Nashville, Tenn.; Carl C. Wooten, Kinston.

personnel to old positions. Succeeding Dr. John H. Blakemore, in charge of Christian Education, will be the Rev. Elmer Thompson of the staff of the Methodist General Board of Education, Nashville. Dr. Blakemore asked to be returned to the pastorate. Miss Mildred Cooper will succeed the Rev Clifton Freeman, as director of Youth Work. Technically, she will be a staff assistant in charge of Training. This same title applies also to Miss Rebecca Yow, and Rev. John D. Coffey, who will continue in their old positions.

Also, Raymond D. Cone, Jr., was re-elected business manager and conference treasurer; Dr. E. J. Sheppe continues with the Board of Pensions as Personnel Director, and Rev. Ralph L. Haga is in charge of Stewardship but with substantially the same duties as heretofore.

IN MEMORIAM

JESSE BRYAN ROSS

We, the members of Wares Chapel United Methodist Church, Washington, North Carolina, would like to pay tribute to the memory of a beloved member, Mr. Jesse Bryan Ross.

Mr. Ross passed away on February 14, 1968, at the age of 85. He lived those eighty-five years fully and in complete service to God. He was gracious, considerate, kind, and a gentleman his entire life. His life radiated kindness and a sincere attitude at all times which impressed people around him. Mr. Ross stood out in any crowd because of his sincere and dedicated personality.

Jesse Bryan Ross was a good man. He had many friends. Mr. Ross loved his family, his church, and all people. His eighty-five wonderful years on earth were lived well.

All agree it was a privilege to have known this man and from his life each of us is inspired. He is greatly missed, but we will always cherish the happy memories we have of him.

Be it resolved, a copy of this memoriam be sent to Mrs. Ross, one to the North Carolina Christian Advocate, and one placed in the church records.

Mrs. H. Lee Cherry, Secretary
Wares Chapel United Methodist Church
Washington, North Carolina

★

DICK STOWE HOWARD

Dick Stowe Howard, 69, of Route 1, Denver, N. C., owner of Howard's Furniture and Hardware in Denver died suddenly April 16, 1968.

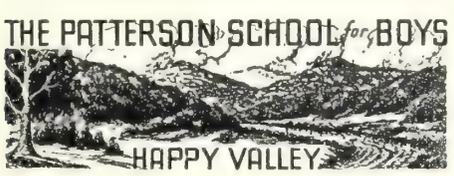
He was born in Catawba County May 10, 1898, a son of the late Lee Allen Howard and Ida Robinson Howard, and spent his entire life in the county, except the last five years he spent three months in Fort Lauderdale, Fla., during the winter.

He taught school in Catawba County for 13 years, and he taught Sunday School at Mt. Pleasant Methodist Church in Denver, for 50 years. He was a member of the Official Board, having served in various capacities for a number of years. His work with young people and children had endeared him to many, and he had the love and respect of all.

Mr. Dick was a wonderful father, husband and friend to all. His loyalty, kindness and generosity will never be forgotten in the community and church where he chose to live and serve so unselfishly. His great love for the beauty of nature and his concern for people influenced the lives of many for Christ.

Funeral services were held April 17 at 4 p.m. in Mt. Pleasant Methodist Church. The Rev. Ray S. Cody, pastor, and the Rev. Hardin Caldwell officiated, assisted by Dr. Hughes Allen of Statesville, N. C.

He is survived by his wife, Mrs. Chattie Lippard Howard of the home; two daughters, Mrs. Jerry Mundy, Jr., of Lumberton and Mrs. Bob Lutz of Denver; two sons, Richard S. Howard and Emmitt L. Howard, both of Denver; 11 grandchildren and one great grandchild; one brother, Clay Howard of Sherrill's Ford, and two sisters, Mrs. Arthur Robinson of Sherill's Ford and Mrs. Joe Gabriel of Boger City.



College preparatory Church-related School fully accredited by the Southern Association of Secondary Schools. Grades 7-12. Small classes. High scholastic standing and strong character-building program. Summer camp with tutoring for boys 6 to 15 years. Periods, 2, 4, or 6 weeks, beginning June 16. For School or Camp catalog, write:

GEORGE F. WIESE
Box Z — Lenoir, N. C. 28645

The Broad Scope

★

NEGRO SEMINARY TO CLOSE

Johnson C. Smith University Theological Seminary, Charlotte, is scheduled to close at the end of the present school term. The action came after two professional studies had been conducted, one in April, 1962, and a second one in December, 1965. Last fall the board of trustees voted to discontinue the seminary after the 1967-68 term. Shortly thereafter the Council on Theological Education of the supporting denomination, the United Presbyterian Church, voted to recommend to the next General Assembly that "it withdraw its recognition of and support for the Johnson C Smith Seminary, effective at the close of the academic year 1967-68."

The university was founded by what was then The Presbyterian Church in the U.S.A. as a part of its extensive program of work among the recently freed Negroes in the south. Total enrollment at the seminary has declined from thirty-one students in 1962-63 to twenty-three for this year.

★

GUIDED DEMOCRACY BEST

Some form of guided democracy seems the most acceptable type of government that can be expected in Southeast Asia in the forseeable future, Dr. Robert Tilman of Yale University told a Duke University gathering of southern journalists recently. He suggested that persons advocating immediate liberalization of the democratic process in Southeast Asia "may at the same time be advocating the emergence of forces that will eventually destroy the systems themselves." Tilman spoke to more than 20 writers and editors attending a seminar on Southern Asia May 6-9.

★

ABS REPORTS ON BIBLE SALES

More than 100 million Scriptures, or enough to supply one copy for every 33 people in the world today, were sold at below cost or given away during 1967 by the 35 national Bible Societies comprising the United Bible Societies around the world. The figures are from the American Bible Society's report of the Board of Managers released May 9 at the ABS annual meeting in New York.

The American Bible Society's "Good News for Modern Man," the New Testament in Today's English Version, accounted for a large part of last year's increase, with 7,614,387 copies of the surprise bestseller distributed during 1967 in the United States alone.

★

SOUTHERN BAPTISTS APPOINT NEGRO STAFF MEMBER

The first Negro ever to hold a staff position with the Southern Baptist agency has been appointed as an associate in the Home Mission Board. He is Emmanuel L. McCall, a graduate of the University of Louisville and Southern Seminary in Louisville.

McCall has been pastor of 28th Street Baptist Church in Louisville, a congregation affiliated with the Progressive National Baptist Convention. In his new job, he will be planning and promoting cooperative encounters between Southern and National Baptists, starting with joint meetings between pastors. One of his important responsibilities will be communicating with Negro youth through religious vocational conferences, scholarship programs and efforts at recruiting Negro students for summer missions.

★

BAPTIST COLLEGES IN N. C. TO GRADUATE 2,100

The seven Baptist colleges in North Carolina are expected to graduate over 2,100 young men and women this spring. The ceremonies will close at Wake Forest University on June 2-3, where 551 are expected to receive diplomas, including 145 who will receive graduate degrees.

OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

AVAILABLE — As Educational Assistant in local church. Responsible woman with extensive experience in all facets of Christian Education. Particularly interested in work with youth and adults. Contact Educational Assistant, Box 508, Greensboro, N. C. 27402.

WANTED—Combination organist-choir director for the Children's Home Methodist Church. Director would work with young people on the campus. Contact Rev. Arthur Chamblee, The Children's Home, P. O. Box 993, Winston-Salem, N. C. 27102.

NEEDED DIRECTOR of Religious Education. Would consider either sex. Church of 1400 members. Unlimited opportunity. Pleasant working conditions with all aids supplied. Write Rev. A. J. Cox c/o First Methodist Church, Asheboro, North Carolina 27203.

THE ADVOCATE can furnish stock Offering Envelopes for churches at $0.85 per hundred, $7.25 per thousand. Or we can print special orders with the church's name at reasonable rates Let us have your order now for the new conference year.

EDITORIALS

ARE WE ALL THAT BAD?

It is a shame, but it is true! Bad news travels much faster and further than good news. The story of man's inhumanity to man gets top billing, but the story of man's compassion and kindness and self-sacrifice doesn't even get mentioned.

We make the point not merely because due credit should be given where it is rightfully due, but because this imbalance gives a distorted picture of what man really is today. Quite innocently, the news media are among the villains in this piece. Newspapers, news magazines, television and radio newscasts all are under the compulsion of making ends meet. This means that they have to sell copies and subscriptions and advertising. This means, further, that they have to provide copy which the people will read and listen to. One of the frustrating perversities of human nature is the fact that more people will read about a bad little adultress than they will about a nice girl who never goes wrong. They will drool over the gory details of a horrible murder, or read avidly about a little old lady who robbed a bank. Any story of perverted humanity or deviation from the normal is pounced upon and exploited for all that it is worth. This is done not to satisfy the cravings of the communications media people so much as to offer the public the type of "product" which it demands.

However, the distorted picture of humanity is further exploited by a certain messianic-prophet type of public exhorter who seems to glory in putting humanity in its worst light. It uses the communications media to give chapter and verse on how desperately depraved man is today. It assumes, for instance, that the pilot who launches a napalm bomb is a vastly more wicked person than the man who killed with a poisoned arrow in the long ago.

The trouble with all of this is that the pilot does not feel the guilt which his accuser wants him to feel. He may actually feel less guilt than the ancient warrior who set about preparing his poisoned arrow to murder a specific person whom he hated.

So likewise with the problems of race relations. We recently heard a minister who is white, Protestant and affluent assert that never in his life had he knowingly mistreated a Negro. He grew up in a North Carolina community. Knowing him, we would be inclined to accept his declaration as sincerely honest and basically true. But the social evangelists of today would have none of that! They would pronounce him guilty for not feeling guilty! They would harrass him for not placing upon his own conscience the condemnation for what others had done.

The problem exists in the entire field of human relations and public morality. As social evangelists, there are too many of us who are trying to get people to "hit the sawdust trail" and come to the "mourners' bench" and repent for sins for which they just don't feel guilty.

Until the "unrepentant sinner" can be brought to see that his own personal relations with others is in any way wrong, he is just not going to do any repenting. Our social evangelism is failing badly at this point. Perhaps what we need to do is to concentrate once again upon bringing people to God, in a total commitment of their lives to Christ, and then let the Holy Spirit do with people what He alone can do.

TAKING COMMUNION "IN VAIN"

The picture of a group of Methodists walking out of a worship service just as the invitation to partake of holy communion was offered continues to haunt us. We do not disapprove of their desire to demonstrate that there is disunity in the United Methodist Church; that our fellowship is broken here and there. What deeply concerns us is their apparent assumption that partaking of the "broken body" and the "shed blood" is a sort of fellowship ritual among Christians. Of course, it does build up the sense of community among believers. But it is scandalous theology to make this the central meaning. When one approaches the table of the Lord, he comes as an individual divested of all trappings both material and spiritual. He comes "clothed" in a certain nakedness, to a God who is no respecter of persons. He comes acknowledging that he is a sinner, not thinking about the wrong-doing of others, but about his own sins and misdoings.

It is our conviction that all people need to come to that table. Moreover, the exploitation of the Holy Communion to ulterior purposes, under any circumstances, does not recommend itself to us.

We would say the same thing about the recent episode in which Senator Robert F. Kennedy, a Roman Catholic, is said to have received the Holy Communion at New Bethel Baptist Church in Washington, D. C. during a tour of Negro ghettos. In explaining his action he stated that he had received a cup of grape juice and a biscuit as a "gesture of fellowship" and not as a sacramental communion.

We freely acknowledge that "gestures of fellowship" are greatly needed in our fractured American society. But we take strong exception to participation—or non-participation—in the Sacrament of the Lord's Supper for motives other than the only legitimate one. It would have been great if he could have said, "I, too, as a Christian in fellowship with other Christians,truly joined in the sacrament of Holy Communion."

But we ought not to fault the affable and hard-running senator too much. It just goes to show how badly divided we Christians are—in spite of the recent ecumenical fanfare.

IS A 14th DISTRICT NEEDED?

When the Western North Carolina Conference meets on June 5, it will have before it a proposal for the creation of a fourteenth district. The recommendation for this step will come from the Cabinet, which has been studying the possibility for many months. Other agencies of the conference have also added the benefit of their research.

The reasons being advanced for the creation of a new district center around the problem of effective administration. It is pointed out that, as now constituted, the district superintendents of the Western North Carolina Conference have an average of ten more charges per district than the average for the entire church.

With the addition of 59 charges from the former North Carolina-Virginia Conference, this overly large work load will be further thrown out of balance. The additional point is made that the 59 charges in question have previously been served by two district superintendents. Thus, the addition of one new district, in the newly constituted Western North Carolina Conference, it is asserted, represents a conservative step rather than an extravagant one.

If a fourteenth district is not added, the Winston-Salem District might wind up with 76 to 80 charges and the Greensboro District with almost as many. The anticipated overall cost of a fourteenth district has been variously estimated. The most authentic figure we have been given is approximately $25,000 for the partial cost of a district parsonage. Equity in present district parsonages would be added to this estimated amount. The salary of an additional district superintendent would, of course, come out of the District Superintendent's Fund of the conference budget.

From the standpoint of administrative efficiency, the Cabinet's recommendation seems to make sense. The addition of fifty-nine charges would seem clearly to call for the addition of that fourteenth district. While there are no doubt other factors which play a part in this important matter, we are inclined to believe that the basic problem is an administrative one, and that the decision should hinge upon this factor.

The Marvin J. Cowells Honored

Mr. and Mrs. Marvin J. Cowell were honored at a dinner meeting in Raleigh on May 13. Leaders of the North Carolina Conference and other persons who had worked closely with Mr. Cowell were invited guests.

High tribute was paid to Cowell by Bishop Paul N. Garber, episcopal head of the Raleigh area, by Sidney L. Gulledge, Jr., president of the Methodist Foundation, Inc., by the Rev. Charles Mercer, chairman of the conference Commission on World Service and Finance, and by others who spoke of the conference treasurer's achievements.

Cowell had announced back in March his intention to retire at the end of this conference year. The dinner on Monday night, which took place at the Velvet Cloak Inn, was given jointly by the Commission on World Service and Finance and by the Department of Gifts and Wills of the Methodist Foundation, Inc., with both of which Cowell had been closely associated for many years. The Rev. Dr. F. Olen Hunt, director of the Department of Gifts and Wills, was master of ceremonies.

In the course of well-deserved eulogies, it was pointed out that Cowell had been conference treasurer for the past fifteen years, but that his leadership in conference financial matters carried back for much longer. He was lauded for his single-minded dedication to the setting up of a financial system which has been termed the best in Methodism. His astute handling of funds, it was pointed out, had saved the annual conference almost three quarters of a million dollars over the past decade and a half.

The popular treasurer and his charming wife were the objects of some good-natured humor. A lighter touch also was added to the program by the appearance of Charles Gaddy of Radio Station WPTF and his sister, Mrs. Thomas A. Burns of Greensboro, who sang from a repertory of assorted popular music.

Bishop Garber spoke of the close ties which exist within the North Carolina Conference and commended Cowell for the part he had played in bringing this about. "Here is a man," said Bishop Garber, "who knows church finances and who has used his interest, knowledge and experience for the benefit of his church."

As a mark of appreciation, the Cowells were presented with a large silver tray, together with other gifts. The invocation was spoken by the Rev. Paul Carruth, pastor of Hayes Barton United Methodist Church, where the Cowells are members.



The Cowells are receiving assistance from Dr. Olen Hunt (right) as they take the wrappings off of a magnificent silver tray presented to them at a dinner in their honor.



Bishop Garber is shown as he expressed appreciation for the distinctive service rendered the conference by Marvin J. Cowell as conference treasurer. Seated to the right are Mrs Garber and the Rev. Charles Mercer, chairman of the Commission on World Service and Finance.

Bishop Booth Taken By Death

Bishop Newell S. Booth, head of the Harrisburg (Penna.) area of The United Methodist Church, died on May 17 after a prolonged illness. Funeral services were held on Monday, May 20 at 2 p.m. in the Grace United Methodist Church, Harrisburg, with Bishop Lloyd C. Wicke giving the memorial address. Interment was in Belchertown, Mass. on May 21.

He had administered the Harrisburg area since 1964. Prior to that time, he served for 34 years in Africa, first as a missionary and since 1944 as a bishop.

Among surviving relatives are his wife, Mrs. Esma Rideout Booth, a son, the Rev. Dr. Newell S. Booth, Jr. who teaches at Miami University, Oxford, Ohio, and a daughter, Mrs. Esma-Marie Ferre of Carlisle, Pa. Also surviving are a sister, Mrs. Alice H. Suhm, and a brother, George Booth, both of Belchertown, Mass.

Rev. Lacy T. Edens Dies

The Rev. Lacy Thomas Edens, 80, of Rowland died on April 19. He was a retired member of the Western North Carolina Conference.

Funeral services were held on April 20 at the Watson Funeral Home, with the Rev. W. R. Heston, pastor of the Rowland Charge officiating. Burial was in Centenary Cemetery.

Surviving are two brothers: L. D. Edens of Lumberton, and Carl C. Edens of Rowland, with whom he made his home.



SUSANNA—
MOTHER
OF THE
WESLEYS

by Rebecca Lamar Harmon

An intensely human biography of Susanna Wesley, the mother of John and Charles Wesley. This thoroughly researched volume takes a vivid look at a remarkable eighteenth-century woman through the eyes of a woman of the twentieth. $4.50

". . . well done . . . appropriately documented . . . a good bibliography . . . a worthy addition to the literature on the Wesleys." Albea Godbold, Executive Secretary and Editor, *Methodist History*

At your Cokesbury Bookstore

ABINGDON PRESS

The Book Publishing Department of
The Methodist Publishing House

Four Bishops and Dr. Outler to Address WNC Conference

By John Borchert

The historic 1968 session of the Western North Carolina United Methodist Conference will convene Wednesday, June 5, in the George R. Stuart Auditorium at Lake Junaluska, with the Albemarle and Greensboro districts serving as hosts.

Dr. J. Elwood Carroll, superintendent of the Albemarle District, and Dr. J. Garland Winkler, superintendent of the Greensboro District, will be the host district superintendents. The Rev. W. T. Medlin, Jr., pastor of First Methodist Church in Albemarle, and Dr. J. Clay Madison, pastor of West Market Street Methodist Church in Greensboro, will be the host pastors.

The combined choirs of both host churches will provide music for the worship service Sunday, June 9, during which Bishop Earl G. Hunt, Jr., presiding bishop of the Charlotte Area, will be the preacher.

This will mark the fourth annual meeting of the conference over which Bishop Hunt has presided. And it will be a meeting of changes and newness.

NEW ORGANIZATION

The laws and traditions established by the new United Methodist Church, formed April 21-May 4 during the Uniting Conference in Dallas, Texas, will be before the expected 1,500 delegates who will come to Lake Junaluska.

The Western North Carolina United Methodist Conference itself will be a new organization, with the merging March 28, 1968, of a part of the North Carolina-Virginia Conference with the western Tar Heel Methodists.

And the Annual Conference agencies will be electing new personnel, and new officers for the 1968-72 quadrennium.

In addition to Bishop Hunt, three bishops of The United Methodist Church, a seminary professor and a college president will be featured preachers and speakers on the program.

Dr. Albert C. Outler of Dallas, Texas, professor of historical theology at Perkins School of Theology, Southern Methodist University, will be the Annual Conference preacher. He will deliver his first sermon at noon on June 6. He will preach twice on June 7, at noon and at 3:30 p.m.

Bishop Edgar A. Love of Baltimore, Md., retired, a former bishop for the old North Carolina Conference of the now extinct Central Jurisdiction, will deliver devotional messages the afternoon of June 5 as the Annual Conference is opened, and at 9 a.m. June 7.

Bishop Fred Pierce Corson, presiding bishop of the Philadelphia Area, will give a major address the night of June 5, and also will give a devotional message at 9 a.m. June 6.

Dr. Franklin H. Littell, president of Iowa Wesleyan College, will deliver a major address the night of June 6.

Bishop Paul Hardin, Jr., presiding bishop of the Columbia Area and a son of the Western N. C. United Methodist Conference, will give the Memorial Address at 9 a.m. June 8, and will deliver the ordination sermon the night of June 8.

The worship service, at which Bishop Hunt will preach, will begin at 10:30 a.m. June 9, following the service of Holy Communion in Memorial Chapel. Following the worship service in Stuart Auditorium, Bishop Hunt will read the appointments of clergymen to charges for the 1968-69 church year.

Most of the conference agencies are expected to elect new officers following nomination by the Cabinet and approval of their membership by the delegates.

NEW DISTRICT REQUESTED

A new, 14th district for the Annual Conference will be requested of the delegates. This district, to be located in and near the city of Winston-Salem, will join ten of the 13 other districts of the conference in having an inter-racial makeup of local charges.

With the addition of 10,000 members from the former North Carolina-Virginia Conference, the Western N. C. United Methodist Conference will convene with more than 283,000 members, the largest in its history, which stretches back into the 19th century.

Some of the changes brought about by the Uniting Conference of the new United Methodist Church which the delegates may hear discussed in more detail—as to how the western Tar Heel Methodists are affected—include:

The local church and how and when the new structure goes into effect; the changed vow on alcoholic beverages and tobacco for the ministry and alcoholic beverages for the laity; how the Program Council will fit into the Annual Conference structure which presently utilizes a Coordinating Committee; the effect of the financial askings from the national church on the local church; and how the Annual Conference will declare itself during the July 24-28 Southeastern Jurisdictional Conference.

The delegates will be told how the new clergy members of the Western North Carolina Methodist Conference will fit in the present pension plan, as well as other information pertaining to the new Annual Conference which represents the union of the former North Carolina-Virginia Conference's Western and Central districts and the 13 districts of the Western North Carolina Conference.

Several of the conference committees will begin arriving at Lake Junaluska early, although space will be tight as the Holston Annual Conference will be meeting at Lake Junaluska during May 30-June 2.

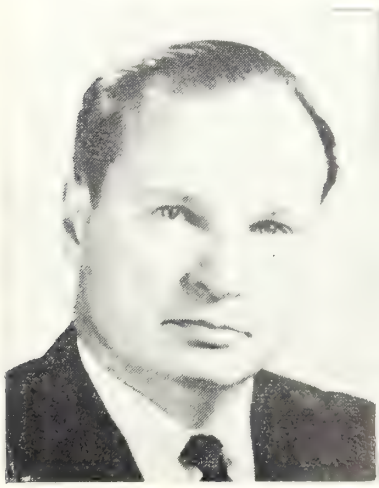
Bishop Hunt and his cabinet, conducting a series of meetings during May in relation to ministerial appointments, will meet at Lake Junaluska prior to the opening of the Annual Conference.

Delegates will officially begin registering at 10 a.m. June 5. The Annual Conference will be opened at 2:30 p.m. that day, with the devotional message by Bishop Love following.

HOST OF REPORTS

At 3 p.m. the conference will be organized with the following business to come before the delegates:

Report of the Board of Ministerial Training and Qualifications, with Dr. C. C. Herbert, Jr., of Gastonia, chairman; and the Rev. John A. Lowder, of Cherryville, registrar; report of the Committee on Con-



Dr. Franklin H. Littell



Bishop Paul Hardin, Jr.



Bishop Edgar A. Love



Bishop Fred P. Corson

ference Relations, with the Rev. H. E. Bolick of Gastonia, chairman; presentation for adoption of the Articles of Incorporation of the Methodist Foundation of the Western North Carolina Conference, Inc.

Nomination of quadrennial boards will follow, and at 5 p.m. the boards, committees and commissions will organize.

The report of the Coordinating Committee will open the evening session at 7:30 with W. Bryan Moore of Wadesboro, chairman, in charge.

The Historical Society report will follow. Dr. R. Herman Nicholson of Asheville is chairman, and the featured speaker will be Bishop Corson.

Bishop Corson's 9 a.m. devotional message June 6 will be directed to the class of clergymen coming into full connection with the Western North Carolina Conference Other morning reports will include:

Board of Health and Welfare Ministries (formerly Hospitals and Homes), Dr. Edgar H. Nease, Jr., chairman, High Point, presiding; Deaconess Board, Miss Reva McNabb, president, Asheville, presiding; Board of Evangelism, the Rev. A. Mitchell Faulkner, chairman, Lexington, presiding, and the Rev. H. Claude Young, Jr., Conference secretary of evangelism, Winston-Salem.

Board of Missions, Dr. J. Clay Madison, president, Greensboro, presiding, and Dr. Horace R. McSwain, executive secretary, Statesville; Women's Society of Christian Service, Mrs. Leslie E. Barnhardt, president, Charlotte, presiding.

OUTLER TO PREACH

Dr. Outler will deliver the first of his three sermons at the noon hour, in his role as conference preacher.

Those clergymen who are retiring from the pastorate or other appointments will be recognized as the June 6 afternoon session begins at 2:30. This will be followed by a report of the Board of Pensions, Dr. James W. Fowler, Jr., chairman, Charlotte, presiding. Other afternoon reports:

Commission on Christian Vocations, Rev. H. Glen Lanier, chairman, Charlotte, presiding; Institute for Homiletical Studies, Dr. Cecil L. Heckard, executive vice president, Hickory, presiding. The presentation of the award-winning sermon will be made at this time.

At 4:30 p.m. there will be more organization of conference agencies.

The Commission on Town and Country Work will be in charge of the evening program, beginning at 7:30, with the Rev. John H. Christy, Jr., chairman, Jefferson, presiding; along with the Rev. Garland R Stafford, executive secretary, Statesville.

Dr. Littell, the speaker for the program, is expected to talk about the Consultation on the Church in Community Life, held in the fall of 1967 at Columbus, Ohio.

The Friday, June 7, program will open with a 9 a.m. devotional message by Bishop Love, to be followed by these reports:

Board of Education, Herbert Hitch, president, Charlotte, presiding, along with the Rev. Robert H. Stamey, executive secretary, Statesville; Commission on Promotion and Cultivation, Dr. James C. Huggin, Jr., chairman, High Point, presiding; Commission on World Service and Finance, R. Powell Majors, chairman, Charlotte, presiding, to be followed by the report of the conference treasurer, Fred D. Russell of Charlotte; Commission on Minimum Salary, Gordon L. Goodson, chairman, Lincolnton, presiding.

Dr. Outler will deliver the first of two



Dr. Albert C. Outler

sermons on this day at the noon hour of preaching.

The report of the Commission on Worship will open the 2:30 afternoon session, with the Rev. James B. McLarty, chairman, of Weaverville, preaching. Other reports will include Committee on Publishing Interests, the Rev. Henry A. Justice, chairman, Oteen, presiding; and Committee on Pastoral Care, Dr. Heckard, chairman, presiding.

Dr. Outler will conclude his role as the cenference preacher with a 3:30 p.m. sermon.

There will be further organization of committees at 4:30 p.m.

YOUTH NIGHT

Friday night's program is labeled Youth Night and will feature a Board of Education-sponsored drama, "The Young Crew," showing the new direction of the youth ministry carrying out the servant role of the church.

Bishop Hardin will deliver the sermon for the Memorial Service which will open the June 8 session of the Western North Carolina Conference. The 9 a.m. program will be followed by these reports:

Board of Lay Activities, Robert M. Smith, conference lay leader, Mount Airy, in charge; Board of Christian Social Concerns, the Rev. Ray F. Swink, president, Charlotte, presiding; Conference Brotherhood, Dr. H. G. Allen, president, Statesville, presiding; Television, Radio and Film Commission, Rev. A. C. Kennedy, Jr., chariman, Belmont presiding; and the report of the statistician, the Rev. Paschal Waugh of Asheville.

If there is business to be conducted, the delegates will meet at 2:30 p.m. Saturday, otherwise this will be free time. The conference will resume at 7:30 p.m. June 8 when the Service of Commissioning and Ordination is scheduled. Bishop Hardin will deliver the ordination sermon.

The final day of the Annual Conference, June 9, will begin at 9 a.m. with the service of Holy Communion in Memorial Chapel. The worship service, with Bishop Hunt preaching, will follow at 10:30 a.m.

The appointments of 800 clergymen to pulpits of the Western North Carolina Conference will be read, and the conference will be adjourned.

The Rev. L. L. VunCannon of Monroe, and the Rev. Tom H. Swofford, Jr., of Greensboro are co-chairmen of ushers; the Rev. Giles O. Bowman, Marshville, and the Rev. Earl Gibson, Reidsville, are co-chairmen of transportation, while the Rev. J. J. Powell, Sylva, is in charge of registration.

The Hospitality Tent will be in charge of Mrs. Don Rollins, Norwood, and Mrs. Carlton G. Alspaugh, Jr., Greensboro, and will be open 10:30-11:45 a.m. and 4-4:30 p.m. June 6 and 7, as well as the morning of June 8 from 10:30-11:45.

The Commission on Methodist Information will be in charge of the press room, to be located in Harrell Center.

✧ ✧ ✧

Dr. J. Lem Stokes Resigns From Pfeiffer College Presidency

The resignation of Dr. J. Lem Stokes, II, president of Pfeiffer College since 1953, was announced at a special called meeting of the college faculty following the 1968 Pfeiffer commencement program on May 13. The chairman of the board of trustees, Paul R. Ervin of Charlotte, made the announcement and stated that the resignation was to be effective December 31, 1968.

In explaining his decision, Dr. Stokes said he felt that the future continued expansion of the college into areas of ever more effective service called for a younger person as president who would bring great energy, high ambition and a fresh outlook.

The retiring president was high in praise of the faculty for their loyalty and service to the college. He also praised the maturity of the Pfeiffer student body.

Dr. Ervin stated that Dr. Stokes had submitted his resignation at a meeting of the Board of Trusteese held Sunday afternoon, May 12, at the college. It was accepted, he said, after prolonged discussion and with the deepest of regret.

Dr. Stokes came to Pfeiffer in 1953 when the school was a junior college of some 200 students. He led in a program of academic expansion and physical enlargement which saw the college move to the ranks of a senior, accredited, four-year liberal arts college. Enrollment increased to over 900 and the faculty expanded to 80. Among additions to the physical facilities have been five men's residence halls, a one-million-dollar student center, named in honor of Stokes, and a one-million-dollar library completed in 1967.

A search for a new president is expected to get under way immediately, and a committee authorized by the board of trustees is expected to be appointed and to begin work in the near future.

✧ ✧ ✧

To love others, we have to give ourselves in person. We are known, or not known, by our own sense of mission.

Bishop Paul V. Galloway

N. C. Conference at Fayetteville – Four Bishops to Preach

By Bill Quick

Another historic "first" will take place as Fayetteville hosts the 143rd session of the North Carolina Annual Conference and the first conference session of the United Methodist Church, June 4-7.

The city hosted the 1939 session of the new united Methodist denomination following unification earlier in the year in Kansas City of the three major branches of Methodism.

Some 1,100 delegates from 56 eastern and Piedmont counties will be on hand for the four-day conference on the campus of Methodist College. The college and Hay Street Church are joint hosts for the 1968 session.

Sessions will be held in the new Auditorium at Methodist College and about half of the delegates will be housed on the campus in the air-conditioned dorms. The remainder will be guests in Methodist homes in the city.

Bishop Paul Neff Garber, who has presided since 1951, will conclude seventeen years of area episcopal supervision. Garber retires in July following the Jurisdictional Conference at Lake Junaluska. Since 1953 the Rev. W. Carleton Wilson of Raleigh has served as Conference Secretary.

Three bishops will join with Garber and a host of other speakers during the sessions, Tuesday through Friday.

COMMUNION SERVICE

Bishop Garber and the eleven district superintendents will conduct a service of Holy Communion on Tuesday moning at 10:15 at Saint Andrews Methodist Church, near the Methodist College campus. The conference opens at 1:15 p.m. and following the organization, seventeen ministers will be received into full connection. Bishop Walter C. Gum of Richmond, Va., will address the conference. Dr. John Johannaber, executive secretary of the Commission on Missionary Personnel of the Board of Missions, will speak during the Christian Vocations segment of the afternoon session. This will be followed by the reports of the district superintendents.

Following the welcome from Fayetteville Mayor Monroe E. Evans, Dr. C. D. Barclift, pastor of Hay Street Church, and Dr. Stacy Weaver, Methodist College president, the Tuesday night session will feature a sermon by Bishop Hazen G. Werner during the anniversary of the Board of Missions. Bishop Werner heads the Methodist work in the Hong Kong-Taiwan Area.

Dr. H. Conwell Snoke, executive secretary of the Methodist Investment Fund in Philadelphia, will speak during the TRAFCO emphasis to conclude the first day's program.

ORDINATION SET

Seven deacons, fourteen elders and ministers and directors of music and Christian Education will share in the 8:30 spotlight on Wednesday morning. The ordination sermon to the deacons and elders will be preached by Bishop Gum.

The Memorial service will follow at 10 a.m. with sermon by the Rev. S. J. Starnes, former editor of the North Carolina Christian Advocate.

The Wednesday afternoon session opens with the Conference Brotherhood report and the Anniversary of the Board of Welfare and Health Ministries. The children's choir of the Methodist Home for Children will sing and Dr. F. Olen Hunt, retiring head of the Gifts and Wills Department of the Methodist Foundation, Inc., will speak on the topic, "Is It Nothing to You?"

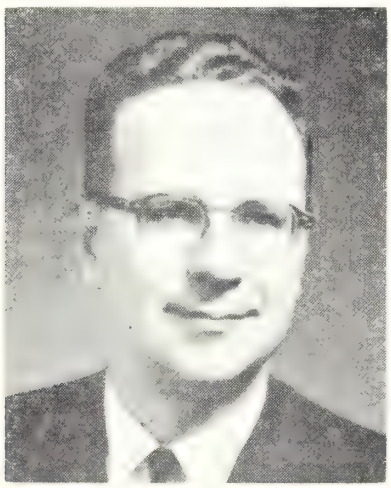
During the anniversary of the Board of Pensions at 4 p.m. Dr. Richard A. Goodling of the Duke Divinity School will speak. His topic is, "To Live! All My Life." A series of reports will be heard following Dr. Goodling.

BOARD OF THE LAITY

James Patrick, vice-chairman of the Board of the Laity, will preside at the Wednesday night anniversary of the Board of the Laity at 7:30. Roy L. Turnage of Ayden, retiring Board chairman, will speak. His topic, "Out of Gratitude," will highlight the lay activities of the conference for the past two quadrennia. A "Layman of the Year" will be cited to conclude the anniversary.

THURSDAY MORNING

The Commission on Worship, Board of Education and Deaconess work will be emphasized on the Thursday morning program. "Our Methodist Heritage in Higher Education" will be the subject of Bishop



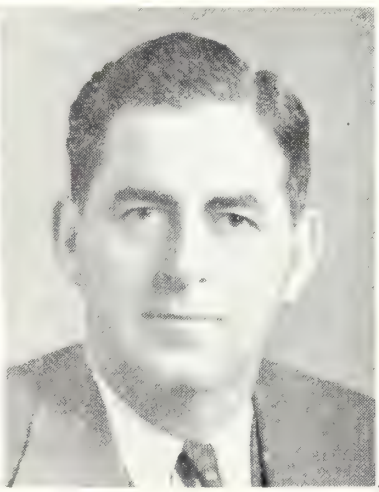
Dr. John Johannaber



Dr. Garland Knott



Dr. Wilson O. Weldon



Bishop Walter C. Gum



Bishop Hazen G. Werner



Dr. Norman L. Trott

Garber's address during the anniversary of the Board of Education. Also speaking during this segment are Dr. Arnold K. King, the University of North Carolina at Chapel Hill; the Rev. Warren Bishop of Ayden; and Dr. James G. Huggin of High Point, chairman of the Interconference Commission on Campus Ministry.

At 11:30 a.m. the delegates will hear the report of the Deaconess Board and a sermon by Dr. Garland Knott, professor at Methodist College, on the theme, "She Could Write A Book."

HISTORICAL SOCIETY AND SOCIAL CONCERNS

The past and the present are linked in the Thursday afternoon emphases. At 2:30 p.m. the Anniversary of the Conference Historical Society will feature a sermon by Bishop Willis King. The 82-year-old retired Negro bishop, now living in New Orleans, will speak on "The History of the Negro in the Methodist Church Prior to 1939—and the Challenge of the Future in the Merged Jurisdiction."

At 4 p.m. one of Methodism's "new voices," Dr. James Armstrong, pastor of Broadway Church, Indianapolis, will preach on "The Worldliness of God" during the Anniversary of the Board of Christian Social Concerns.

UPPER ROOM EDITOR SPEAKS

Dr. Wilson O. Weldon, editor of the *Upper Room,* will be the featured speaker on Thursday night at the anniversary of the Board of Evangelism. His topic is, "Confronted and Commissioned." Rev. Paul Browning of Roxboro, board chairman, presides.

The concluding day's program opens Friday morning at 8 with the traditional Love Feast. Rev. John Russell presides, assisted by S. J. Starnes, J. D. Jones and F. Odell Walker.

The Town and Country observance at 9:15 a.m. will feature the recognition of the "Rural Church of the Year" award and a sermon by Dr. Earl D. C. Brewer. Dr. Brewer is the director of Research with the N.C.C. and former pastor of the Bahama Circuit. The Rev. Reginald Ponder will preside at the anniversary.

A new emphasis will follow at 10:30 a.m. with the Commission on Ecumenical Affairs program. Dr. Samuel S. Wiley, North Carolina Council of Churches head, will report to the delegates. Dr. Norman L. Trott, president emeritus of Wesley Theological Seminary in Washington, will speak on the "Ecumenical Movement Today."

Resolutions and concluding business will precede the reading of the pastoral appointments at noon.

Bishop Garber who first presided over the conference in November, 1951 in Wilmington will thus bring to a close 17 years of episcopal supervision of what is now the Raleigh Area.

✧ ✧ ✧

We do not find God by talking about Him. He does not come to us in all His wonder and power merely at the end of an argument. He comes to us in His fullness as we are willing to offer our lives to Him and are prepared to turn to the tasks He gave us.

ALAN WALKER

She Can Stretch a Penny

By JOHN L. BORCHERT

Susan Bennett is a Greensboro teenager who knows how to take a penny and stretch it into a hundred dollars.

Her formula is a tin can, a scrap of paper, a few challenging words and a host of western North Carolina teens who are offsetting many of the bad images attributed to their generation.

Susan, daughter of Mrs. E. R. Bennett and the late Mr. Bennett, became concerned about the financial plight of the Methodist Youth Fellowship and its mission responsibility in the world. Statistics showed a steady decline in per capita giving by the 12-18 age group.

So a year ago Susan took a Coca-Cola can —she says these work best—wrapped it with a piece of paper, pasted on a picture of a poverty-stricken individual from another country, and penned the words, "I dare you to give one cent a day to the Methodist Youth Fund."

She worked through the night making dozens of such cans and took them to the summer assemblies of the youth for the Western North Carolina Conference at Lake Junaluska in 1967. Money poured out of pockets of the candy-soft drink set and after two weeks of meetings over $70 bulged in the cans.

She made more cans and took them to a meeting of conference youth leaders in August at Pfeiffer College at Misenheimer. In three days another $30 appeared in the cans.

Since that time Susan has made and used the cans in the Greensboro District, again with good results.

Susan is an active teen in her school and understands her generation. "You need something to trigger their giving, and the cans are one way I've found that works."

Susan feels there is a general "ignorance of what true dedication is" among today's youth. "If they are real Christians," she says, "they will want to give over and above what they are asked."

The 96-pound blue-eyed blonde says she would like to see her "MY Fund" cans in the homes as well as in the local churches to challenge young people.

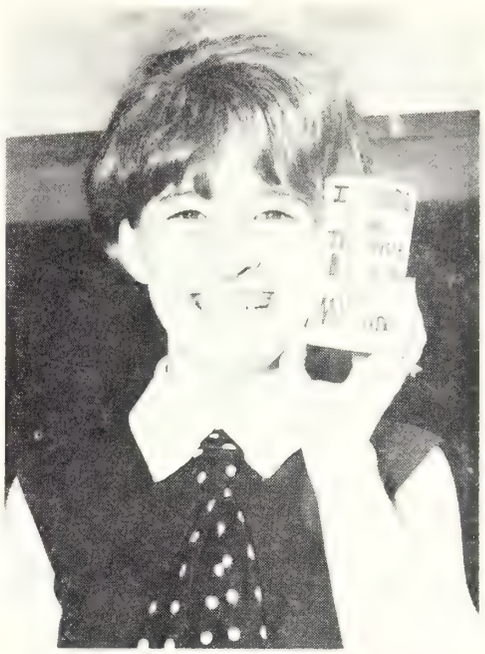
She also would like each Annual Conference to spend some of the Methodist Youth Fund money within that conference in such a way that the young people could "see and know that this money is doing some good."

Susan has been a Methodist Youth subdistrict president, a representative in her church for the North Carolina CHRISTIAN ADVOCATE and *Together,* and during this 1967-68 church year is serving as a member of the Methodist Youth Council for the Western North Carolina Conference.

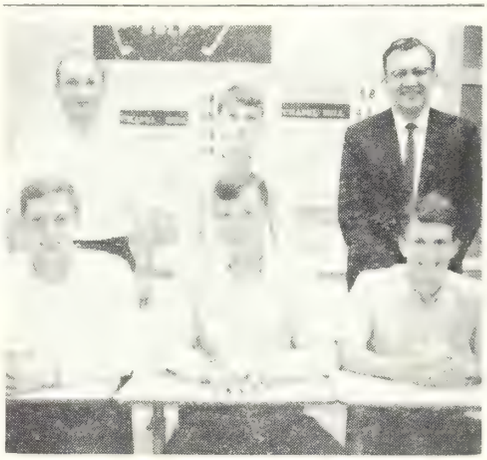
She is also a Bible school teacher and at the local church level in the MYF has served as treasurer, publicity chairman, MY Fund promoter and Outreach chairman. She also is a member of the Commission on Missions in her church, Bethel Methodist in Greensboro, and sings in the choir.

As a senior at Page High in Greensboro, she is secretary of the National Junior Honor Society Service Club, chairman of the Archives Commission, member of the Student Council, band, orchestra and University of North Carolina at Greensboro band.

In her community, Susan belongs to the LaNola Board Recital Club, Euterpe Symphonia Music Club and is in her fourth year as a member of Science Roundtables.



Susan Bennett holds one of the MYFund banks she made from a soft drink can.



CHRISTIAN ATHLETES

Shown here are officers of a "huddle group" of the Wake County Chapter of the Fellowship of Christian Athletes recently re-organized at Cary High School. From left to right, seated, Bill Briggs, president; Danny Stewart, vice president; Jace Buchanan, secretary-treasurer; standing Coach Tom Kelly, advisor; Tom Garrity, publicity chairman, and Rev. Troy J. Barrett, advisor. Mr. Barrett is pastor of First Methodist Church, Cary.

The Web of Life

By LeRoy A. Scott

Matthew 4:18-22; Acts 16:25-34

On my street there are two large buildings which display a form of a cross. One of the buildings is our church with its stainless steel cross at the very top of the steeple, an inspiring sight when its reflection of sunlight makes it glow almost like the sun itself. The other cross is the symbol of the largest organization of its kind in the world. It is a new symbol which, in a way, is like two crosses, one on top of the other but not quite centered; or one may see it as four crosses!

This new symbol is not really meant for a cross or even as a religious symbol but as a simple representation of woven fabric. It is the mark of Burlington . . . Burlington Industries.

Those of us involved with the textile industry, and who isn't, know the importance of fabric and what goes into its manufacture. The new symbol of Burlington suggests that this giant corporation knows something about fabric.

And those of us who deal with people are at least partially aware of a fabric we call "society" or just "people." Sometimes this fabric is like a net and may seem like a snare; some people are ensnared by it and become entangled in it.

But sometimes it is like the net they suspend under a trapeze performer, a real life-saver!

And sometimes it is a web that holds us up, not so much because we lie on it, but because we are a part of it and are attached to it on every side. Often we find we are sustained by it; but we also find it the most important way we have of sustaining another human being who may be in desperate need.

The web of life, this web involving all people, is far more important than we usually stop to think. Too often our emphasis on individualism has caused us to try to "take matters in our own hands," and this has proven to be our downfall instead of our salvation.

When we come into the world, a world and a time not of our own choosing, we are received by the fabric of human life and are absolutely dependent on it. The little baby is completely dependent on a home and the warmth of a mother's arms. Each little child is dependent on others for the food and shelter he could not possibly provide for himself. A little later he needs speech and other ways of communicating with people, a vital necessity if he is to become a person. Later still, society must furnish the person with an education, only a small part of which could be called formal education. This education for life includes how to relate to others and how to love and be loved. It must also include ways of becoming a mature and responsible part of this wonderful web of life.

The Rev. Mr. Scott is pastor of Maylo United Methodist Church, Gastonia.

Countless times, as life moves along, we are upheld when we would otherwise fail. In sickness we might be completely helpless if we had to depend only on ourselves. In sorrow we are kept safe, and our sanity is preserved, by those around us. And in catastrophic loss, in times when we are rendered, perhaps temporarily, unable to function at all, we would perish very quickly if it were not for family or friends and sometimes even strangers! This again is a part of the web of life.

Maybe we have not often enough stopped to think that our Christian salvation is also dependent on a Christian fabric, a network of faith. The transmission of the faith is a case in point. Not one of us would know anything about the Christian message were it not for the men of faith who have made the sacrifice necessary to bring it forward from ancient times. But even in our own day the faith must be transmitted from person to person; not one of us caught religion for himself or invented his own salvation. In times of doubt and when faith is weak, the Christian may well be sustained for a time by the faith of others.

In New Testament times salvation was usually like catching a person in a net! Did not Jesus himself say something about the disciples becoming "fishers of men?" In those days they fished with nets! Note also how often the Scriptures speak of the baptism of whole families, the individual members of the family caught up in the net of the father's faith.

As I go about my work I am appalled by the number of people who expect to be helped completely aside from involvement with other people or with the Christian congregation. Individuals want me, as an individual, to help them; they refuse involvement with the congregation. And I find that I cannot help them very much.

I do not know of any such thing as "personal salvation" if it means strictly individual salvation. Maybe we should not speak of personal salvation; it did not come that way, and it cannot stop there.

Twice in the Old Testament troubled times were described as times when "every man did that which was right in his own eyes," the importance of the "web" ignored! The great prophets of the Old Testament cried out because the web was being torn and destroyed by the perversion of justice, by greed and immorality, and by the great elaboration of worship detached from the demands of ethics and morality. You could almost say that the Bible began with the cry of Amos that the web of ancient Israel was being torn and destroyed.

I like to think of the web of life as composed of various threads which, when properly aligned and woven together can sustain us and enable us to sustain others. I like to think of the strong warp threads as law and moral rules and mutual needs and expectations among people. These give necessary strength to the fabric.

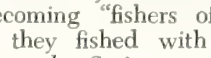
But interwoven with these, and binding the warp threads together, are the softer threads of love and mercy and forgiveness and kindness. All the threads are necessary and must be woven together to form a strong fabric.

If society is to serve its function, we cannot afford a break in a single thread. As Christians we must not ignore any of the threads nor the fabric as a whole! Serious threats to any of the elements of the cloth cannot be safely ignored. We must take seriously any real threat to morality or law and order as well as threats to love and mercy and compassion. Those who strike out against any of these are our enemies and would eventually destroy us.

Maybe the interwoven crosses of the fabric should be a symbol to remind us of mutual needs, mutual responsibilities, and mutual dependence. When you look at a piece of cloth, think of the thousands of crosses that give it strength.

Look at the cross on our steeple, and be reminded of what it stands for; but also look at the "Burlington cross" and remember that no thread in the fabric can be independent; that no person can even be a person outside the web of life; and that no thread can be broken without a serious weakening of the whole fabric!

Let us pray: Our Father, we are thankful for the privilege of being a part of a wonderful fabric which Thou hast made possible. Help us to acknowledge our responsibility for the strength and functioning of the web of life. Amen.



Bethpage Parsonage Dedicated

The parsonage of Bethpage United Methodist Church, Kannapolis, was dedicated on Sunday morning, May 19, by Dr. Charles E. Shannon, superintendent of the Salisbury District.

The congregation also observed Homecoming Day last Sunday, and the Rev. Henry F. Flowers of High Point, a former minister, preached at the morning worship service. After the sermon the service of dedication was held with E. H. Jones, treasurer, and R. D. Clawson, chairman of the Board of Trustees, participating.

The ground was broken for the new parsonage on Jan. 19, 1964. The brick veneer house, consistsing of eight rooms, a prayer room, a double garage and a full basement, was completed on May 21, 1964, at a cost of $27,000. Final payment on the parsonage debt was made in March of this year.

The Rev. Henry F. Flowers was pastor at the time of construction. The present pastor at Bethpage is the Rev. Fred A. Hill.

After the dedication service a picnic was held on the church grounds, and a musical program presented at 2 o'clock.

The chairman of the parsonage building committee was Odell Stamey, Jr. Other members were Murrill Biggerstaff, Mrs. Frank Nagy, Joe Ervin, Ernest Rumple, J. D. Phillips, Mrs. Doris Ludwig, Mrs. M. R. Hall, Broadus Hinson, L. M. Cress, and, trustees, R. D. Clawson, C. H. Hall and G. E. Rogers.

Wesleyan Service Guild to Meet at Junaluska

On June 14-16 the Wesleyan Service Guild of the Western North Carolina Conference will have its annual meeting at Lake Junaluska. The opening session will be on Friday at 7:30 p.m. and the closing session at noon on Sunday.

Highlighting the two-day meeting will be an address by Bishop Earl G. Hunt, Jr. of Charlotte, presiding bishop of the Western North Carolina Conference. Other speakers will include Miss Lillian Johnson, national Guild secretary, and Dr. Carlyle Marney of Lake Junaluska, who will preach at the 11 a.m. worship service on Sunday. Mrs. Marion Downs, nationally-known folk singer, will present musical selections at each session.

Mrs. Carl M. Worthy, Charlotte, conference Guild secretary, will be the presiding officer.

Using the theme, "Responding to God in New Patterns of Thought and Ministry," the Guilders will make an in depth study of new forms of ministry.

A pre-conference lakeside service of spiritual preparation will be held on Friday at 4:30 p.m. with Mrs. Elizabeth Wentz of Morven, Guild secretary of Spiritual Life Cultivation, in charge.

The complete program for the Guild weekend is as follows:

On Friday evening the service will open with a prayer hymn by Mrs. Marion Downs. Bishop Hunt will speak on the subject, "Responding to God Through the New Church," and Miss Lillian Johnson will discuss, "The New Guild in a New Church." A presentation *Dialogue With the Bible* will be presented by Miss Mary Floyd and Mrs. Jettie D. Morrison, president of the Woman's Society of the North Carolina-Virginia Conference of the Central Jurisdiction.

On Saturday morning a business session will be held and two delegates, Mrs. H. C. Culp of Albemarle and Mrs. Willis Campbell of Concord, will make a report of the recent meeting of the Southeastern Jurisdiction Wesleyan Service Guild in Birmingham, Ala. A colloquy, "Responding to God in New Patterns of Ministry," will be presented by three speakers, Rev. Cecil Myrick, Miss Diane Esau and the Rev. Jerry Murray.

The Saturday afternoon session will feature a message from Mrs. Leslie Barnhardt, Charlotte, conference president, who will speak on, "Our Response to God as Guilders in the Church and Community." Mrs. C. C. Herbert, Jr. of Gastonia will conduct the discussion on missions, with Miss Pat Rothrock as speaker on Africa and Mrs. Lucius Mamora of Sarawak on the Near East. The *Dialogue With the Bible* will conclude the evening session.

On Saturday evening the pledge service will be led by Mrs. E. D. Chandler, Asheville, assisted by the district Guild secretaries, after which the drama, "No Longer at Ease," will be presented by a group of Asheville players with the Rev. and Mrs. Donald Davis of Swannanoa directing.

The Sunday schedule will begin with an early morning communion service in Memorial Chapel at 7 a.m., when the Guilders will present their love offering. District retreats will follow at 9:15 a.m. and the morning worship service in the George R. Stuart Auditorium at 11 a.m. A dedication service in Memorial Chapel at noon will close the Guild conference for the current year.



Dr. Carlyle Marney, director of Interpreter's House at the Lake Junaluska Assembly, will preach at the 11 a.m. worship service on Sunday morning. Former pastor of Myers Park Baptist Church in Charlotte, he is author of numerous books and is an associate editor of the Religious Book Club. He also will speak at the WSCS Annual Meeting.



Mrs. Carl M. Worthy of Charlotte, secretary of the Wesleyan Service Guild of the Western North Carolina Conference, will preside at the Guild weekend meeting. During the past two years she has been a frequent participant in district Guild programs and she edits the GUILD-O-GRAM, monthly publications of the Conference Guild.

Art and Stained Glass Company

Complete Church Window Service
1000 Tryon Ave., High Point, N. C. 27260
Phone 883-0516

Here and There

VOLUNTEERS FIGHT FOR PEACE CORPS JOBS

Reports indicate that applicants for Peace Corps jobs are up some 15 per cent. Approximately 23,500 young Americans will compete for 8,000 openings for trainees this summer. This is at a time when the Board of Missions of the United Methodist Church is literally begging for applicants. This is at a time when Americans around the world, including Peace Corps workers, are increasingly being looked upon with suspicion and anger because of our involvement in Vietnam. This is at a time when Peace Corps workers have been ejected from Pakistan, Guinea, Mauritaniat and Gabon.

Probably all mission boards are having trouble finding recruits for service — not just our board. But wouldn't it be a good idea to dig down into the reasons why our youth will volunteer for work with the Peace Corps but pass up the church-related opportunity? Maybe we don't want to know some of the things we may suspect.

FREE WILL BAPTISTS OPEN HEADQUARTERS BUILDING

For the first time in its history the Free Will Baptists of North Carolina have a headquarters building and a full-time promotional director or general secretary. Located at Ayden, where the denomination's weekly publication, *The Free Will Baptist*, also is situated, the new center and its organizational structure represents a significant step.

The new general secretary, David C. Hansley, stated recently "In the past, we have had little or no association with other denominations in our state. We are now visiting these other denominational headquarters to introduce ourselves, that they may become acquainted with us and to inform them of our setting up of our headquarters."

We add our congratulations for their achievements, and trust that the future will bring closer relationships between The United Methodist Church and this sister denomination.

6½%

REGISTERED FIRST MORTGAGE CHURCH BONDS

For Information Call or Write Today:

Church Investors

DeKalb-Peachtree Airport
Atlanta, Ga. 30005
PHONE 451-5431

Woman's Activities

W. N. C. CONFERENCE

Mrs. John C. Wright

CALENDAR OF COMING EVENTS

June 11-13 Annual Meeting Women's Society of Christian Service, Western North Carolina Conference, Lake Junaluska.

June 14-16 Annual Wesleyan Service Guild Weekend, WNC Conference, Lake Junaluska.

WAYNESVILLE DISTRICT SOCIETY HOLDS ANNUAL MEETING

Approximately 150 members of the Women's Society of Christian Service of the United Methodist Church gathered on May 3 at Hinton Rural Life Center, Hayesville, for the annual Waynesville District meeting.

Mrs. Raymond K. Butler, president, presided and a pledge service was conducted by Miss Louise Ballard, treasurer.

A program on "Universal Human Rights —Concern of Christian Women" was presented by Mrs. S. L. Rogers of Clyde, vice president, and Mrs. Joe Hicks of Cullowhee, program leader. They were assisted by Mrs. J. B. Bailey, Hayesville; Mrs. W. W. Sloan, Franklin; Mrs. George Dalton, Hayesville, and Mrs. Butler.

Also taking part on the program was the Rev. Vaudry Williams, pastor of the Cullowhee Methodist Church, who was a delegate to the National Seminar on Human Relations held in Washington, D.C. He spoke on "Influencing Local Action."

The Rev. Harold McSwain, director of Hinton Center, who was a participant in a National Seminar on Human Rights in Kansas City last August, spoke on the topic, "Influencing Legislation and United Nations Action."

Mrs. John P. Nesbitt, Clyde, conference secretary of Spiritual Life Cultivation, installed the following officers for the coming two-year term: Mrs. Raymond K. Butler, Waynesville, president; Mrs. S. L. Rogers, Clyde, vice president; Mrs. Larry MacBryde, Canton, secretary; Miss Louise Ballard, Waynesville, treasurer; Mrs. Ralph Reed, Canton, Christian Social Relations; Mrs. J. Burgess Bailey, Hayesville, Spiritual Growth; Mrs. Charles Gidney, Waynesville, Missionary Education; Mrs. Chester Swanger, Canton, Program Materials; and four subdistrict chairmen: Mrs. Roy Robinson, Clyde, for Haywood County; Mrs. Albert Ramsey, Jr., Franklin, Macon County; Mrs. J. Ramsey Buchanan, Sylva, Jackson-Swain Counties; and Mrs. Ned Owen Hayesville, western chairman.

Luncheon was served by the women of the Western Subdistrict.

Mrs. James K. Stringfield
Dist. Chm. Public Relations

SALISBURY DISTRICT EXECUTIVE MEET

Plans for the annual meeting of the Salisbury District Women's Society were made at the meeting of the District Executive Committee held on April 21 at the China Grove Methodist Church.

Mrs. John DeMarcus, vice president, announced that the meeting has been scheduled for May 14 at First Methodist Church, Salisbury, and that the theme will be the same as that for the Jurisdiction Meeting in Birmingham, Ala. in February, "Blow, Wind of God."

The entire program is to be presented in the fellowship hall, with representatives of local churches participating.

Mrs. Tom Harrell, treasurer, stated that during the past year 52 special memberships had been given in local societies in the districts and that eight memberships had been presented in local units of the Guild. The group voted to raise the district pledge to missions to $24,500 for the coming year.

Miss Bonnie Barnhardt, missionary education secretary, outlined plans for the district delegates who will attend the School of Christian Mission at Pfeiffer College on Aug. 5-9 to be responsible for the table decorations at the missions banquet.

Mrs. Carl Barnhardt, Mrs. Harrell and Mrs. Ray Simpson, Jr. reported on the meeting of the Southeastern Jurisdiction Woman's Society in Birmingham, Ala.

The committee voted to send a telegram to Dr. Charles Shannon, delegate at General Conference in Dallas, Texas, requesting him to vote against the petition to change the rule on abstinence in The United Methodist Church.

Mrs. G. A. Hodge presented a meditation on, "Walking With God," and Mrs. Simpson had the closing devotional message.

GASTONIA DISTRICT EXECUTIVE MEETING

Miss Mary Hardin, Church and Community Worker for Lincoln County, spoke at the meeting of the Gastonia District Women's Society Executive meeting held in Gastonia on March 30. She discussed the interest in mission study classes and the results of the core planning committee with its work to complete their plans in classes in the different churches.

Mrs. Paul Porter, membership cultivation, said that the visitation project planned earlier by the executive committee had reached 59 of the 60 societies on the designated schedule. She stressed the value of direct, personal contact in building better interest.

Mrs. John Painter, Wesleyan Service Guild secretary, spoke on the Guild banquet held in Lincolnton on March 29 with 174 Guilders in attendance.

Mrs. James C. Nichols, treasurer, reported that the district had paid $15,362 on their mission pledge during the past several months. The group voted to raise their mission pledge to $21,000 for the coming year.

Mrs. Ted Hosick, president, paid tribute to the district officers for their interest and cooperation during the past year.

Mrs. Charles W. Gunter
Dist. Chm. Public Relations

★

N. C. CONFERENCE

Mrs. H. W. Doub

GOLDSBORO DISTRICT

Lydia Caviness Thompson of Warsaw, daughter of the late Rev. and Mrs. C. H. Caviness, was born in Franklin. Mrs. Thompson's father and her brother, the late W. D. Caviness, were both Methodist ministers.

Lydia attended Greensboro College and UNC at Chapel Hill where she received an A.B. degree. She taught school for two years at Indian Trail, N. C., and then



Mrs. E. C. Thompson
District President

came to Warsaw to teach and married E. C. Thompson, Jr., senior vice president of Warsaw Branch Bank and Trust Company.

Mr. and Mrs. Thompson have two children, a daughter, Mrs. W. C. Edwards (Barbara) of Winston-Salem and a son, E. C. Thompson III (Gene) who is an attorney in Warsaw. They are the proud grandparents of three granddaughters, Lydia, Allison and Ashley Edwards.

In church work, there are not many areas that Mrs. Thompson has not served. She has been a Sunday School teacher, helped organize the first circle in Warsaw Church and served as chairman for thirteen years. In the local Woman's Society, she has served as vice president, recording secretary, secretary of Program Materials and now is serving her fourth year as local president. For eleven years she has served as chairman of the Worship Committee.

In her district, she served as secretary of Membership Cultivation, and then on to the office of district president.

Lydia is also active in the Garden Club,

serving as president of her local club for two years and for the eleventh district served as State Convention chairman for eight consecutive years. She is a Master Judge of the National Council of Garden Clubs.

While Lydia is a very busy woman, she is never too busy to help in any way she can in her church, and being so capable, we in the Goldsboro District, feel very fortunate to have her as our leader and president.

In the Clinton Subdistrict the women of Beaulah Church were recently organized as a new society. Also Mrs. H. D. Ridought, from Coharie Church, of the Clinton Subdistrict, was made a district member to represent her church.

On April 11, a new society was organized at Wesley Church, in the Mt. Olive Subdistrict.

Mrs. Helen Benton
Public Relations

WILMINGTON DISTRICT WSCS

The annual meeting of the Woman's Society of Christian Service of the Wilmington District was held at Trinity Methodist Church in Elizabethtown on April 4. Registration began at 9:30 a.m. with the program beginning at ten o'clock. The theme of the meeting was "Renewed and Sent Forth." Mrs. James C. Murdock of Wilmington, district president, presided.

The meditation was given by Rev. Clyde McCarver, district superintendent. At the close of the meeting, Mr. McCarver also conducted an Installation Service for the new officers for the coming year. Bobby Phillips, Ambassador Camp, Lake Waccamaw, was the principal speaker of the morning, and the meeting closed with lunch.

Mrs. Roy Lomax of Elizabethtown was in charge of arrangements.

Mrs. Edward B. Clark
Dist. Chm. Public Relations

Education Program Aid Available

Through the extension service of Pfeiffer College, churches of the Western North Carolina Conference may receive personal and professional help in their educational program from the middle of May through July 14.

Miss Susan Carmichael, a professor in the Christian Education Department of the college, will go to individual churches or groups of churches which request her services. Requests should be channeled through the Conference Board of Education. For information, write Miss Louise Robinson, Conference Director of Children's Ministry, Methodist Board of Education, P. O. Box 749, Statesville, 28677.

Churches which ask for Miss Carmichael to visit them will need to provide only travel expenses, lodging and meals. She is prepared to help in any phase of the education program, such as with teachers' meetings, commission on education meetings, building and equipment committees, and in other ways.

• CALENDAR OF COMING EVENTS •

Note: If any of the meeting dates or places are in error, please inform the Advocate immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

June 6- 7: General Board, National Council of Churches, New York, N.Y.
June 9-14: University Christian Movement Assembly, St. Louis, Mo.
June 11-13: Symposium on Medicine and Religion, Chapel Hill
June 14-16: Fourteenth Annual Southeastern World Affairs Institute, Blue Ridge Assembly, Black Mountain
July 23 : National Association of Methodist Two-year Colleges, Nashville, Tenn.
July 24-28: Southeastern Jurisdictional Conference, Lake Junaluska

LAKE JUNALUSKA ASSEMBLY

June 17-21: Ecumenical Theological Refresher Course
June 20-23: 7th Annual Church Ushers Conference
June 28 : Organizational Meeting of the SEJ Society-Guild
June 29-July 5: All-Eastern Youth Choral Festival
June 30-July 3: Southeastern Conference on Christian Social Concerns
June 30-July 5: Fred Waring Music Workshop
June 30-July 6: Publications Workshop, Inc.
July 6-12: Southeastern Youth Conference
July 7-14: Gospel in Art Workshop
July 9-11: SEJ Historical Society
July 11-14: Junaluska Bible Conference
July 11-14: Board of Evangelism Staff Meeting and Retreat
July 15-19: Reg. Workshop in New Church Development Section, Church Extension, National Board of Missions
July 15-21: SEJ Missionary Conference
July 15-21: Youth and Missions Conference
July 19-21: Weekend Conf. for Local Church Comm. on Missions
July 28-Aug. 1: SEJ Ministers' Conference
Aug. 1- 4: SEJ Laymen's Conference
Aug. 4- 9: Southeastern Institute of Church Music
Aug. 4-16: Leadership and Laboratory School
Aug. 6- 7: Gen. Comm. on Archives and History of The United Methodist Church
Aug. 8-11: Southwide Lawyers and Doctors Conference
Aug. 10 : Lake Junaluska Assembly Board of Trustees Meeting
Aug. 11-15: Senior Citizens Conference
Aug. 12-15: Southeastern Family Ministry Leadership Workshop
Aug. 16-19: Church School Administrators Conference
Aug. 16-19: Conf. for Professional Workers in Christian Education
Aug. 18-23: Candler Camp Meeting
Aug. 18-23: Conference on Evangelism
Aug. 18-23: Conf. for Chairmen of Local Church Comm. on Membership & Evangelism
Aug. 23-25: Western North Carolina Laymen's Advance

NORTH CAROLINA CONFERENCE

May 26 : Methodist College Baccalaureate Sermon, 11 a.m.
May 27 : Methodist College Graduating Exercises, 10:30 a.m.
May 27-28: District Sec. of Commission on Town and Country Work, Spring Retreat
May 28-30: Cabinet Meeting
Jun. 1 : Alumni Day, N. C. Wesleyan College
Jun. 2 : Baccalaureate, N. C. Wesleyan College, 11 a.m., Commencement Exercises, 4 p.m.
Jun. 4- 7: Annual Conference, Hay Street Methodist Church, Fayetteville
Jun. 12-13: Woman's Society of Christian Service Spiritual Life Retreat, Louisburg Col.

WESTERN NORTH CAROLINA CONFERENCE

Jun. 5- 9: Annual Conference, Lake Junaluska
Jun. 10-14: United Nations Seminar, New York City and Washington
Jun. 11-13: Woman's Society of Christian Service Annual Meeting, Lake Junaluska
Jun. 14-16: Wesleyan Service Guild Annual Meeting, Lake Junaluska
June 14-16: Young Adult Conference, Lake Junaluska
June 16-22: Senior High Officers Workshop, Lake Junaluska
June 23-29: Senior High Christian Witness Assembly, Lake Junaluska

---

Something To Think About

It is conceivable that Christianity is heading toward an era in which its status will be akin to that of the despised minority who proclaimed faith in the one God against the idolatry of the Roman Empire. To be sure, the Christian burden in the future will be different from that of the past: less to proclaim Jesus by word than to follow him in deed and loving service. It may prove a perilous course, but the opportunity is great: the course and zeal of that first despised minority changed the history of the world.

Time Magazine



MRS. CATHRINE VICK

Dear Girls and Boys:

Suppose you were with several children when one said, "Pater Noster," and another said, "Notre Pere," then another child said, "Vater Unser," and another, "Padre Nuestro." You might not be able to understand these children but you would soon learn that all these pairs of words mean the same thing. They all mean, "Our Father." These are the first two words of the Lord's Prayer in Latin, French, German, and Spanish.

Prayer is an important part of worship. Jesus' disciples often saw and heard him pray. One day one of the disciples said to Jesus, "Lord, teach us to pray." Jesus taught them the prayer that we call the Lord's Prayer. It is one prayer that Christians all over the world pray. It is prayed in many languages but everyone is saying the same thing. For the next few weeks we shall try to understand what we are saying when we pray this prayer. If you do not know this prayer from memory, you can find it in Matthew 6:9-14. I hope you will learn it.

Let us think about what the two words, "Our Father" mean. We believe that God made us. We call him our Creator. God cares for us and loves us. Jesus always called God his Father and he taught his disciples to call God, Father, too. This great Creator, who loves us very much is our Father, too.

AUNT CAY

THE BIBLE THAT RODE ON A SLED

Earl shifted several times to let his friends pass as the pastor called their names for special awards. They received their Bibles and then went smiling back to their seats. But even when the pastor said, "Earl McCarty deserves very special mention for his loyal membership and his regular attendance in our Sunday School," Earl did not go forward for a Bible. For he was blind and, of course, he couldn't expect the Sunday School to buy a Bible that cost as much as one in special type for him.

On the way home his friends said it was too bad he couldn't have a Bible. They sat a little while on a neighbor's steps while one boy read from the Bible he had just received, "And there were in the same country shepherds abiding in the fields."

Earl liked to listen. That was next best to being able to read a story like that himself. Even though he wanted his own Bible very much he couldn't ask for such an expensive present even from his family for Christmas.

At Christmas time they all went to a party at the church. Sleigh bells jingled and church bells rang through the frosty night as the family crunched over the snow. One of the boys was pulling his sled.

Inside everything was warm and pleasant and friendly. During the program Earl was surprised when the pastor asked him to come forward, and said, "Earl, would you like to read us the story of the Wise Men?" For a moment he wondered if everyone had forgotten he was blind. But he was led to a reading desk and his fingers placed on embossed type. He was touching a Bible for the blind! His fingers found the words quickly. Gladly he read, "Now, when Jesus was born in Bethlehem of Judea . . . behold!"

Everyone listened eagerly as Earl read from the Bible for the first time. Later everyone tried to help pack the heavy volumes of the Bible on the sled. And they all laughed together over the way Earl's family had kept the secret of this wonderful Christmas present that the Sunday School had bought for him through the American Bible Society.

Earl McCarty is now a man, but he never will forget how happy he was the first time he read from the Bible, nor the excitement of helping pull his very own Bible home.

A Braille Bible weighs ninety pounds and is in twenty large volumes! Naturally these are very expensive to prepare, for the cost of the paper alone is very high. But the American Bible Society arranges for blind people to buy a volume at only twenty-five cents. If they cannot afford that much, they are given one free.

Girls and boys in many places work to raise money to buy Bibles for the blind. Four hundred of them in Bridgeport, Connecticut, got together to buy the New Testament and the Psalms for a fourteen-year-old blind girl there. They had earned a little more money than they needed, so they gave the rest to the American Bible Society to use for Bibles for other blind people.

The boys and girls in Bridgeport were just as happy as Earl McCarty and his friends were over his Braille Bible. That is the way it always is whenever people help each other to share the Bible. Maybe this is especially true when those who can see share it with those who cannot.

The American Bible Society

STARS

Scientists study the stars to help them conquer outer space. You will need to study the stars to find the answers in this word game.

Each answer begins with the word "star."

1. The right side of a ship. . . . . .
2. Your mother uses it to give the laundry stiffness. . . . . .
3. A bird. . . . . .
4. A day dreamer. . . . . .
5. Marine animal with five arms. . . . . .
6. To begin. . . . . .
7. Gaze. . . . . .
8. What a beginning actress hopes to achieve. . . . . .
9. Shock. . . . . .
10. To be very hungry. . . . . .
11. He gives the signal to start the race. . . . . .

IT TAKES ALL KINDS TO MAKE A WORLD

You may be short,
You may be tall,
You may have curls,
Or none at all.
You may be skinny,
You may be fat,
You may like dogs
Or prefer cats.
You may play ball
Or ride a bike
Or sail a boat
Or fly a kite.
You may be black
Or brown or white
But I will tell you
This is right,
It takes all kinds
To make a world,
Some are boys
And some are girls.

RIDDLES

What do chickens have that other animals don't have? Baby chickens.

If a chicken could talk, what kind of language would he use? Fowl language.

Why did father tiptoe past the medicine chest when he got in late? Because he was afraid he'd wake the sleeping pills.

Where are kings usually crowned?
On the head.

ANSWERS FOR LAST WEEK

Dove; Quail; Ostrich; Eagle; Ravens; Sparrows; Swallow.

Sunday School Lesson

FOR JUNE 2

By Dr. Eugene C. Few
(International Lesson Series)

Picture of a Righteous Man

Background Scripture: Job 31

"The Lord does not see as man sees; man looks on the outward appearance, but the Lord looks on the heart" (I Samuel 16: 7). If ever a human individual had justifiable grounds upon which to strive with all the might of his spiritual understanding, to find out just how differently from man God sees things, that person was Job. Job was a devoutly righteous man of extraordinary character. He had accumulated much wealth. In his home he experienced great happiness with his devoted wife and ten healthy and promising children. However, without any warning Job was stripped of his possessions and left mourning the untimely deaths of his sons and daughters. Furthermore, suddenly and without him suspecting any such calamity, he was ambushed brutally by a painful, torturing, and loathsome disease. Then his loving wife whose trust in God had never weakened, finally, was overpowered by the tremendous pressure thrust upon her through the sorrow and anguish she suffered on account of the tragedies that befell those dearest to her. Dazed by the blinding impact of these baffling experiences, for the moment, at least, she ceased to believe in Jehovah as the God of love and mercy.

When Satan had done his worst by Job in visiting gross injustice upon him and his loved ones, it appeared as if Job had only his righteousness left to stand upon. He was confident that the terrible sufferings that had come upon him were undeserved, for he had not sinned against the laws of righteousness. Hence, he determined to lay bare his soul before God in pleading his case as a righteous servant of the Lord.

One after another he pointed out the prevailing sins of his day and denied vehemently that he had been guilty of any of them. He had neither walked with falsehood, nor been deceitful in his daily living. He had never consciously turned away from the pathway of life marked out by the will of God. He cherished a constant concern for the poor and made it a strict practice not to "withhold anything the poor desired." He had been scrupulously careful not to take advantage of orphans who had no one to see to it that they received their lawful inheritances.

Although Job lived in an age when the Hebrews placed the central emphasis upon good works, he was so thoroughly dedicated to righteousness in every phase of his relationships with God and man, that everything he did was rooted in his inner spirit. The vivid words of Micah aptly describe that which was becoming more and more real to Job all the time: "He has showed you, O man, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?"

Having been created in the image of God, each of us is possessed of divine possibilities; that is, we are capable of growing increasingly like God. It is amazing how remarkably we may reveal to others the presence of God within us, when for years we have put ourselves unreservedly in God's hands.

Even though it may have been extremely difficult for Job to appreciate during the vicious siege by all of his troubles, that any good could possibly come of them, actually, God was making him more righteous each day.

In his description of the righteous man, Job pictures a person of sound character, and for that lofty height he must have been aspiring always. The words of Phillips Brooks are most appropriate here: "That man is a pauper who has only outward success; and that man may be a prince who dies in rags. And we ought to take the ideal in the beginning that a man's true estate of power and riches is to be in himself; not in his dwelling, not in his position, not in his external relations, but in his own character."

Bishop Frank To Preach On Protestant Hour This Sunday

Bishop Eugene M. Frank, president of the Council of Bishops of The United Methodist Church, will participate in a special series of *Protestant Hour* broadcasts by leaders of five major denominations on the general theme, "The Church Speaks to the Nation in a Time of Crisis."

Bishop Frank's radio sermon will be heard on sixty North Carolina radio stations on Sunday, May 26. Check with your local radio station for information on the time the *Protestant Hour* will be broadcast in your area.

Musical features for this radio program consist of a solo by Mrs. Marion Downes of Los Angeles, Calif., singing, "He's Got the Whole World in His Hands," and anthems by the Great Hymns Choir of Baltimore, Maryland under the direction of Dr. Daniel Ridout. One of the numbers, "There is a Balm in Gilead" is Dr. Ridout's own arrangement of this number as published in the New Methodist Hymnal.

The Protestant Hour is America's most widely presented public service radio worship service, now in its 23rd year of continuous programming. This program is heard each Sunday over approximately 550 radio stations, and is a public service feature of the radio stations and a cooperative activity of the Presbyterian Church, U.S., the Protestant Episcopal Radio Parish, The United Presbyterian Church, U.S.A., the Lutheran Church, and the United Methodist Church. The Methodist program is produced by Nelson Price of TRAFCO, and James W. Sells of the Methodist Joint Radio Committee at the Protestant Radio and TV Center in Atlanta, Georgia.

✧ ✧ ✧

Stewardship is Christian faith with its sleeves rolled up.

Wesley Mem. *Mandate*

Hinton Rural Life Center Has Religion and Arts Festival

Public school teachers, students, and administrators from five counties in two states collaborated with churchmen to create the third annual Religion and Arts Festival held during Holy Week in Hayesville, N.C., at the Hinton Rural Life Center, a Methodist-sponsored agency for church renewal in Southern Appalachia. The festival attracted some two thousand persons to its major exhibits and special events.

This year the exhibits included a collection of children's art from grades one through seven in Western North Carolina, courtesy of Mrs. Silas Anderson of Cullowhee; representative selections from the work of public school students from the five counties in several media, including paper mache, oil, water color, assemblage, crayon, charcoal, wood, natural objects, "pop" art materials, collage, and soft construction. A special collection of original collages and paintings by Mrs. Virginia Stukey, an artist and art instructor in New York City, also was shown. The John C. Campbell Folk School of Brasstown was represented by an exhibit of wood carvings, as well as conducting a special evening of Folk Art.

Staff members of Hinton Rural Life Center worked with a local planning committee to coordinate the festival, a community-sponsored project that has found increasing interest, appreciation, and abilities reflected in participants. The Religion and Arts Festival, coming during a high season of the Christian year, seeks to provide opportunities for increased appreciation of the arts as expressions of religious heritage and of the creativity of all those who find a releasing experience in artistic expression. Miss Gladys Campbell, staff member at Hinton Rural Life Center responsible for coordination, commented that local leaders who have worked with the festival in the last two years observed significant difference in attitude on the parts of children and youth this year. "Appreciation for these forms of cultural expression has shown marked advancement. Our children are learning what to look for and how to appreciate freedom of expression and creativity of spirit."

The Religion and Arts Festival will be repeated next year. It is also hoped that the "pilot" aspects of the Hinton Festival will serve as a model of what is possible in any situation where the church is alive to opportunities for witness through significant cultural forms.

SOUTHEASTERN EQUIPMENT CO.



Chairs and tables in complete range of sizes for every Church need. Steel and wood folding chairs, folding banquet tables, speakers' stands. Also office desks and chairs. Write for information.

SILER CITY, N. C.

METHODIST NEWS ROUND-UP

BISHOPS ORGANIZE

Bishop Eugene M. Frank, St. Louis, was named the first president of the Council of Bishops of The United Methodist Church. The designation is for one year. Elected as president-designate to take over after the first year is Bishop Reuben H. Mueller, Indianapolis. Bishop Roy H. Short, Louisville, was elected secretary.

Others to serve on the executive committee of the council are the following bishops: Gerald Kennedy, Los Angeles; Ralph Taylor Alton, Madison, Wis.; Paul V. Galloway, Little Rock, Ark.; James W. Henley, Lakeland, Fla.; W. Ralph Ward, Syracuse, N.Y.; Noah W. Moore, Jr., Houston, Texas; and Sante U. Barbieri, Buenos Aires, Argentina.

Bishop Frank has headed the Missouri Area since his election to the episcopacy of The Methodist Church in 1956. His ministry theretofore has all been in pastorates throughout the state of Kansas. He holds many denominational and ecumenical responsibilities including membership on the executive committee of the World Methodist Council.

★

JURISDICTIONAL APPROVAL NEEDED FOR MERGERS

Mergers of United Methodist annual conferences, whether racial or geographic, must have the approval of the appropriate jurisdictional conference, the Judicial Council of the new church ruled at Dallas, Texas, April 27. However, approval for specific mergers can be granted prior to the completion of merger negotiations, the council decided.

The greatest effect is expected in regard to inter-racial mergers, although it applies to both Negro and white units of the church and to former Methodist and EUB conferences as they overlap each other in several sections of the country.

★

EMORY WORKSHOP PLANNED

"The Church Amid Cultural Upheaval" is the theme for the 24th annual Church and Community Workshop at Emory University July 8-19.

Major areas of investigation will be cultural upheaval, secularization, economic revolution, struggle for social justice, politics and government, and ecumenical approaches to mission.

The sessions are open to interested ministers and religious workers of all races and denominations.

Information concerning registration and scholarships can be obtained from Dr. G. Ross Freeman, Candler School of Theology, Emory University, Atlanta, Ga. 30322.

★

AGENCY OFFICERS NAMED

Several national agencies of The United Methodist Church held organizational meetings while the Uniting Conference was still in session at Dallas. New officers elected include the following: president, Council on World Service and Finance: Bishop Paul Hardin, Jr., Columbia, S. C.; president, quadrennial program: Bishop James K. Mathews, Boston; chairman, Commission on Entertainment and Program of the General Conference: A. G. Jefferson, Lynchburg, Virginia; chairman, Commission on Structure of Methodism Overseas, Bishop Prince A. Taylor, Jr., Princeton, N.J.; president, Chaplaincies and Related Ministries: Bishop Dwight E. Loder, Detroit.

★

COMMISSION TO STUDY STRUCTURE

The Uniting Conference created a commission to study board and agency organizational structure in the new United Methodist Church. It is expected to report to the General Conference of 1972.

★

WOMAN'S DIVISION MEETS IN NEW YORK

The Woman's Division of the Board of Missions met in New York, May 11-13, and honored its soon to retire president, Mrs Glenn E. Laskey, Ruston, La. with a $50,000 scholarship fund in her name. The fund will be used for graduate study by women in theology. Mrs. Laskey is to retire August 31 after four years as president of the Woman's Division. Also honored were two veteran staff members who will likewise retire on August 31. They are Miss Dorothy McConnell and Miss Thelma Stevens, who have both served on the Division staff since 1940. Gifts of $10,000 will be applied to some cause yet to be named by the ones in whose names they are being made.

The Division urged support of the Poor People's Campaign and indicated that it had assumed "liaison responsibilities" for the campaign.

In another area, the top policy-making body for the women of the United Methodist Church, authorized $11,500 for continuation of a churchwide Vietnam Study Emphasis sponsored by the Boards of Missions and Christian Social Concerns. To date, it was indicated, a total of $92,500 has been spent on the Emphasis.

The Woman's Emergency Coalition, an organization growing out of the former Jeanette Rankin Brigade, is to receive the support of the Divisison. This group seeks an end to the Vietnam war and implementation of the Kerner Commission report on urban disorders.

As a part of the observance of the International Year for Human Rights in 1968, the Woman's Division voted to participate in two human rights meetings being planned by the North American Area of the World Federation of Methodist Women. The first one is to be at the Church Center for the United Nations, July 3-7. Funds were also voted for a human rights seminar and a United Nations human rights workshop, both to meet in Africa in the fall.

★

BOARD CHANGES NAME

The Board of Hospitals and Homes has received the designation in the United Methodist Church of "Board of Health and Welfare Ministries." The change was approved by the Uniting Conference after spirited debate. In objection, it was stated that "this new name clearly indicates an intent" to become a new program board of the church at a time "when we are trying to coordinate our efforts." Other speakers noted that there are similar institutions related to the Board of Missions and said the new name could cause problems at this point.

However, the Rev. George A. Harper, Helena, Mont. declared "We are in the business of health and welfare ministries, and it is time we pick up the cutural lag and call (the board) what it is."

Woodhall, Cleland Are Named Duke Commencement Speakers

Two of Duke University's most prominent faculty members—a distinguished neurosurgeon and a noted clergyman—will be principal speakers for Duke's 1968 Commencement Weekend program.

They are Dr. Barnes Woodhall and Dr. James T. Cleland.

Dr. Woodhall, who was promoted last summer to the newly created post of Associate Provost of the University, will deliver the Commencement address on Monday morning, June 3, in Duke Indoor Stadium.

Dr. Cleland, who is James B. Duke Professor of Preaching and Dean of the Chapel, will give the baccalaureate sermon Sunday morning, June 2, in Duke Chapel.

Dr. Woodhall has been a member of the Duke faculty for 31 years. In addition to serving as Professor of Neurosurgery, he organized and headed the neurological services for the Medical Center before being named the second Dean of the Duke School of Medicine in 1960. At that time, he also was named a Vice Provost of the University, and four years later relinquished the deanship to devote his full time to the broader tasks of Vice Provost of Medical Affairs. His further promotion to the position of Associate Provost of the University came last July.

Dr. Cleland, one of the nation's most popular preachers, annually fills many pulpits as a guest preacher in this country and abroad. A Scotsman and a Presbyterian, he joined the Duke Divinity School faculty in 1945 and was named one of Duke's first James B. Duke Professors shortly after those distinguished chairs were established in 1953. The following year, he was described by *Time Magazine* as one of the "few top-notch preachers around to keep the Protestant tradition alive."

He is equally popular with lay audiences, and holds the distinction of being the only man who has been invited three times to address the N. C. Press Association's Mid winter Institute dinner. The Army, Navy and Air Force also have invited him frequently. In 1962 he spoke at each of the three service academies. He also has visited military bases at such widely separated outposts as Greenland, Japan, Alaska and the Philippines.

Selection of the two Duke faculty members as the key figures in the Commencement program is in keeping with the policy announced by Duke President Douglas M. Knight several years ago to involve at least one prominent member of the Duke faculty annually in such a major role.

NORTH CAROLINA
christian advocate

DUKE UNIV LIBRARY
DUKE STA
DURHAM N C 27706
DEC

VOLUME 113 GREEN... MAY 30, 1968 NUMBER 22

Special Issue Featuring the Garber Era in the N.C. Conference



CAROLINA BRIEFS

Memorial-Homecoming Day at Tyro Methodist Church, Lexington, is scheduled for Sunday, June 2. The Rev. Fred Barber, pastor of Oak Grove Methodist Church, Charlotte, will preach.

¶ Rebecca Miller, daughter of Rev. and Mrs. John K. Miller, and Kenneth A. Bostic, Jr., were married on May 18 at Mount Tabor Methodist Church, Winston-Salem. Mr. Miller is pastor of Mount Tabor.

¶ Mrs. Mary Elizabeth Morris, 68, of Atlantic died May 22 at Wayne Memorial Hospital, Goldsboro. Funeral services were held Saturday, May 25, at 2 p.m. at Atlantic Methodist Church, with the Rev. C. K. Wright, pastor, officiating.

¶ The new church office and pastor's study at Home Memorial Methodist Church, Clayton, was dedicated on May 26 at 4 p.m. New hand rails on the front of the church also were dedicated at this service. The Rev. Leon Russell, Goldsboro District superintendent, officiated.

¶ On June 2, Goshen Methodist Church, Newton Grove, will have a dedication service for the carpet that was recently installed throughout the sanctuary. The carpet was donated by W. P. Sutton in memory of Ivey J. Sutton, who grew up in the Goshen community and later moved to Wilmington, there serving as a dedicated layman of Trinity Church until his death in 1966. The dedication service will be led by the minister, Rev. C. R. Hollowell, with the carpet being presented for dedication by W. P. Sutton and being accepted by N. L. Daughtry, chairman of the Official Board. All friends of the church are invited to attend this dedication service at eleven o'clock and to remain for dinner at the church.

The North Carolina Conference Louisburg College Alumni Association will hold its annual meeting at the Methodist College Cafeteria, Dining Room No. 1, at 12:00 noon Tuesday, June 4, 1968. All alumni and friends of the college are invited. The luncheon and brief meeting will be concluded by 1:00 p.m.

NORTH CAROLINA
CHRISTIAN ADVOCATE
Official Organ of the North Carolina and Western North Carolina Conferences of The United Methodist Church
ESTABLISHED 1855
James C. Stokes—Editor and Manager
Address all correspondence to P. O. Box 508, Greensboro, N. C. 27402

Second-class postage paid at Greensboro, N. C.
Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., 429 W. Friendly Avenue, Greensboro, N. C. 27401

Single subscriptions, $3.00 a year; every family plan: each subscription, $2.50 a year. All subscriptions payable in advance. Obituaries and resolutions, $2.00 for the first 100 words; $2.50 per hundred for next 200 words; 3 cents per word for all over 300 words.

¶ Dedication and Laying of the Cornerstone Services were held for the Hanna Chapel Methodist Church in Anson County on Sunday, May 19, at eleven o'clock. Dr. J. Elwood Carroll, Albemarle District superintendent, preached and dedicated the building. He also presided at the cornerstone laying service. The congregation and friends in attendance enjoyed lunch in fellowship house.

¶ Dr. Thomas A. Collins, president of North Carolina Wesleyan College, has been invited to deliver the baccalaureate sermon at Saratoga High School on Sunday, June 2; he has been invited to deliver the commencement address for Jacksonville High School on Friday, May 31, Enfield High School on Tuesday, June 4, and at Chocowinity High School on Wednesday, June 5. He also preached the baccalaureate sermon at Ayden High School on May 26.

¶ Friends, former members and pastors of historic Whitakers' Chapel near Enfield are invited to attend the annual Homecoming service which will be held on Sunday, June 16, beginning at 11:00 a.m. Rev. J. Clyde Auman, of Winston-Salem, a retired member of the Western N. C. Conference, will be the guest speaker at the morning service. Rev. Mr. Auman was pastor of the chapel from 1927-1930, just after his return to this country from his work as a missionary in Japan. Dr. Thomas A. Collins, president of N. C. Wesleyan College, will also be present for the service. Regular third Sunday afternoon services have been held at Whitakers' Chapel since its restoration in 1965. During the past year Rev. J. Edward Morrison, pastor of the West Halifax Charge, has acted as host pastor for the services.

CONCERNING THIS SPECIAL ISSUE

This issue of the North Carolina Christian Advocate highlights the progress and growth of the North Carolina Conference of The United Methodist Church during the seventeen years of Bishop Paul Neff Garber's episcopal supervision. We are indebted to the Rev. William K. Quick, director of Methodist Information and pastor of St. James, Greenville, for his assistance in compiling and writing this material.

The North Carolina Conference Annual Ministers' Wives' Luncheon will be held at the Downtowner Motor Inn, 134 West Rowan Street, Fayetteville, on Thursday, June 6, at 12:30 p.m. The cost of the meal will be $2.03, and you are asked to send a check in this amount, made payable to Mrs. C. D. Barclift, 203 Hillside Ave., Fayetteville 28301. Your check will be your reservation and must reach her by Thursday, May 30.

The annual meeting of the North Carolina Conference Emory Club will be held on Tuesday, June 4, at 5:30 p.m., in Dining Room Number One of the Methodist College Cafeteria, Fayetteville. Dr. Mack B. Stokes, Associate Dean of the Candler School of Theology and Parker Professor of Systematic Theology, will be the guest speaker. Wives and other guests are, as always, urged to attend this annual Emory meeting.

Dr. James T. Cleland Retiring From Teaching at Duke

Dr. James T. Cleland, one of Duke University's most colorful and most distinguished faculty members, was honored at a retirement dinner May 16 in Durham.

Dr. Cleland will retire from the Duke teaching faculty on Aug. 31. He will continue to serve as dean of the Chapel, however, and also will hold the title of James B. Duke Professor Emeritus of Preaching. He has been at Duke since 1945.

Some 65 of Cleland's colleagues and close friends attended the dinner. Dean Robert E. Cushman of the Divinity School presided, and Dr. R. Taylor Cole, acting chief executive of the University, extended greetings on behalf of the faculty and staff.

Dr. Thor Hall of the Duke preaching faculty gave Dr. Cleland a portfolio of sermons delivered from their pulpits by representatives of each of the classes in preaching taught by Dr. Cleland over the years at Duke. On behalf of faculty wives of the Divinity School, Mrs. Cushman presented Mrs. Cleland with a special gift.

Art and Stained Glass Company
Complete Church Window Service
1000 Tryon Ave., High Point, N. C. 27260
Phone 883-0516

OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

AVAILABLE — As Educational Assistant in local church. Responsible woman with extensive experience in all facets of Christian Education. Particularly interested in work with youth and adults. Contact Educational Assistant, Box 508, Greensboro, N. C. 27402.

WANTED—Combination organist-choir director for the Children's Home Methodist Church. Director would work with young people on the campus. Contact Rev. Arthur Chamblee, The Children's Home, P. O. Box 993, Winston-Salem, N. C. 27102.

NEEDED DIRECTOR of Religious Education. Would consider either sex. Church of 1400 members. Unlimited opportunity. Pleasant working conditions with all aids supplied. Write Rev. A. J. Cox c/o First Methodist Church, Asheboro, North Carolina 27203.

FOR RENT—Summer cottage, Lake Junaluska, near Stuart Auditorium. Two bedrooms, sleeps 8 comfortably, 2 full baths, central oil heat, everything furnished except linens. $65.00 per week. Rev. E. W. Rogers, Box 204, Clinton, South Carolina 29325.

Brevard College President Dies

The Rev. Dr. Emmett K. McLarty, Jr. died unexpectedly at his home on Thursday morning, May 23. He had been president of Brevard College, Brevard, for the last 11 years, having gone to that position from the pastorate of the First Methodist Church of Salisbury. He was 59 years of age.

Memorial services were held at the Brevard Methodist Church at 4 p.m. on Saturday, May 25, with Bishop Earl G. Hunt, Jr. and the Rev. Brunson Wallace, pastor of the church, officiating. Interment was in the family plot of the McLarty homestead at Monroe. The Rev. Dr. James W. Fowler, Jr., executive director of the College Coordinating Council of the Western North Carolina Conference, and the Rev. Dr. Robert G. Tuttle, pastor of Myers Park Methodist Church, Charlotte, conducted the graveside services.

Among surviving relatives are his wife, the former Miss Margaret Harrell of Asheville; three daughters, Mrs. Ken Byrd and Miss Sallie McLarty, both of Raleigh, and Miss Jean Ellen McLarty of the home; a brother, the Rev. James B. McLarty, pastor of the Weaverville Methodist Church; a sister, Mrs. Carlton Willis of Elizabethtown.

Born Aug. 5, 1908 in Asheville, he was the son of the Rev. Dr. E. K. McLarty, Sr. and Mary Brown McLarty. After obtaining his bachelor's and divinity degrees at Duke University, McLarty was assigned as associate pastor at West Market Street Methodist Church in Greensboro. Subsequent pastorates were Big Springs Church, Charlotte; Love's Church, Walkertown; Grace Church, Greensboro; First Church, Morganton; and First Church, Salisbury.



DR. EMMETT K. MCLARTY

The honorary Doctor of Divinity degree was conferred upon McLarty by Pfeiffer College in 1958. He served as a member of the conference board of education for ten years and was a member of the Board of the Ministry at the time of his passing. In 1956 he was elected a delegate to the Southeastern Jurisdictional Conference, and this year he served as a delegate to the Uniting Conference in Dallas.

In 1962-63, McLarty was president of the North Carolina Council of Church-related Colleges, and has been vice president of the North Carolina Foundation for Church-related Colleges since 1962. He was also a member of the Board of Directors of the Children's Home Society of North Carolina, Inc.

Owen Lewis, Greensboro, Wins Communications Award

Owen Lewis, staff reporter for the *Greensboro Daily News*, has won the first annual Holt McPherson Communications Award for excellence in reporting of religion. Honorable mention went to the *Greensboro Record* for its entry, according to announcement by the Rev. Thurston St. Clair, Charlotte, chairman of the award committee.

The competition was open to both individual writers and to newspapers within the 44 county area of the Western North Carolina Conference. In commenting on Lewis' work, the panel of three judges said, "This is good, solid writing, with an appeal to men as well as women. The news stories capture reader interest and carry him along. They deal with the contemporary problems of religion in contemporary language. The writer seems to have done considerable research on his stories, which gives them dimension." Mrs. William P. Creighton, Belmont, former religion editor for the *Charlotte News*, was chairman of the judges.

Mr. Lewis will receive a $100 check and an award plaque during a presentation ceremony at Lake Junaluska, June 5. Bishop Earl G. Hunt, Jr. will make the presentation, and during the annual conference, Lewis will be the guest of the sponsoring Commission on Methodist Information.

The award is named in honor of Dr. Holt McPherson, editor of the *High Point Enterprise* and chairman of the conference Commission on Methodist Information. It is expected to be given annually "to honor, in a tangible way, individual writers and (or) newspapers who, through news stories, show religion to have a place in the contemporary world."

Lewis has been with the Greensboro Daily News since 1962, and has been writing in the field of religion since 1965. Last year, he was on leave for five months of study at the University of North Carolina as a Mark Ethridge Fellow. His entries included stories about Quakers, Baptists, Episcopalians, Moravians and Evangelical Methodists. He is a member and a Sunday school teacher at First Moravian Church in Greensboro.

The Broad Scope

S. VIETNAM LEADER REPORTS

The head of South Vietnam's Free Democratic Party who is in the United States at the invitation of AFL-CIO president George Meany has stated that the Tet offensive was not all bad. Dr. Phan Quang Dan stated that while the invasion of the cities by the Viet Cong had inflicted heavy human and material loss that it also brought out "many basic strengths" of the government and the people.

In an interview with Kenneth Crawford of *Newsweek* and Gordon Cole, editor of the *Machinist* newspaper, Dr. Dan said that despite "all of its weaknesses," South Vietnam "emerged from the Tet offensive as a very viable state." He declared that the new-established constitutional government proved "quite stable," its army and police "fought bravely and well," and Communist forces failed to win the popular support they expected.

Dan added that the Thieu administration "still has a long way to go" to win the wide support of the people that it needs. Government reorganization and vigorous prosecution of social reforms, "especially land reform," should get top priority, he asserted. He pointed out that the government's provincial and district leaders are military men, badly needed by the army. And, he noted, good military leaders aren't always good administrators.

So far, Dr. Dan stated, land reform has had little more than "lip service." Land the French sold to the Administration for distribution to the peasants "now belongs to the landlords—to administration people —to government people," and much of it lies unused, he said.

The leader of the Free Democratic Party rejected the argument that peace and security must come before land reform. The equitable distribution of land in areas not now controlled by the elected government, he said, "would make it much easier for us to control those villages and make it easier for the peasants to join our camp."

The interview was carried as a part of the Labor News Conference, sponsored by the AFL-CIO, on the Mutual Radio Network.

GREENSBORO COLLEGE
Should Be in Your Future

Dedicated to Excellence
Coeducational

A.B., B.S., B.M., B. Mus. Ed
20 Majors

Contact: Director of Admissions, Box A, Greensboro College
Greensboro, N. C. 27402

EDITORIALS

★

THE WASHINGTON MARCH: AN OPINION

Many conscientious Christians are torn by inner conflict over the so-called poor people's march on Washington. They are genuinely concerned about the plight of the nation's poor. They consider it a shame that so much poverty and deprivation exists in a nation which is as affluent as is America. They feel that positive steps should be taken to alleviate the situation.

But about the march on Washington, they have serious reservations. We must frankly place ourselves in this category, and for the following reasons.

First, we believe that this movement represents a threat to the democratic process of government. We recognize the right of citizens to protest all manner of unjust conditions, and to petition Congress and other governmental agencies about matters affecting their welfare. But the purpose of such should be to present facts, describe conditions, and to indicate the concern of the people. Protest, petition and demonstrations should, in a democracy, not develop into an overwhelming show of force, nor should they be coupled with threats of violence, veiled or otherwise. They should not bear insinuations of dire consequences, including disruption of orderly processes, disobedience of laws, and interference with the freedom and rights of others. We disapprove of the march on Washington because these elements seem to be written into its plans and strategy.

In the second place, we object because we have an obligation to be consistent, fair and unprejudiced. We would not want the American Legion, the John Birchers, The Methodist Men, the Democratic Party, or the AFL-CIO to launch such a gigantic pressure movement. Therefore, to be absolutely fair about it, we cannot approve of it being done by anybody else. We would ask those who support this march, sponsored by the Southern Christian Leadership Conference, what their reaction would be if the same thing were to be staged by the Wallace-for-President group or by the DAR? If we give our approval to this march, can we consistently deny any legal and lawful organization the same right, including the privilege of building a large encampment on government property in our national capital? If it is right for the SCLC to use a massive show of force to pressure Congress into doing what it wishes, then is it not equally right for dozens of other organizations to do likewise?

We do not want government directed and controlled by an interminable parade of pressure groups marching on Washington; so to be consistent, we cannot approve of this one.

Furthermore, we see the high possibility that this rather strong-armed tactic will hurt rather than help the very condition it seeks to alleviate. People being as they are, we may well have a strong national reaction which will militate against the welfare of the poor. In the main, the segment of our people who are caught in the toils of poverty and its concurrent evils need sympathy as well as dollars. They need person to person help as well as appropriations. What will it profit a people if they even gain a few dollars more in welfare money, but lose the kind of personal concern and direct supportive relationship which is essential to their building better lives for themselves? We think the money should be appropriated within the reasonable means of the government to pay it. But we think that much, much more is needed if the deprived and depressed people are to be raised to a status of dignity. Not least among the needs is the good will and active undergirding of millions of people in thousands of communities. Actions which will lessen this kind of support are, in our opinion, ill-advised.

Then, we cannot but feel that the use of millions of dollars to bring thousands of "lobbyists" to Washington is inconsistent with the very purposes of the movement to alleviate poverty. Of course, lobbying by various organizations is a much-practiced procedure around Washington. But usually various interests are represented by one person or at most by a staff of persons.

There is already a vast amount of concern for the poor in this nation. We cannot but feel that other propaganda means, at much less cost, would have actually done more to move recalcitrant members of Congress to be sympathetic to this cause.

Finally, we exercise our right to dissent, because of the risk of violence which is involved in this whole operation. We will grant that at times a witness must be made even when there is a chance of strife and disorder breaking out. But reasonable, right-minded people should not be reckless.

Those who have planned and are carrying out this operation, we think, are taking a great chance. We are midway between an ugly series of riots, and a summer which could be hot and violent. Only last month Washington suffered some nights of terror which left scores of buildings in ashes, hundreds of stores looted, people killed, and the populace thrown into great confusion. Only the clamping down of speedy military rule restored order.

We cannot but sense, therefore, the ineptitude of this plan to set up a large encampment in Washington and to bring a million or more people into the national capital in a massive show of physical presence.

How it will all come out we cannot know at the time of this writing. As of now all things seem to be within the limits of law and order. We sincerely trust that they will stay so, and that the whole effort will produce good and constructive results.

AN INDELIBLE IMPRINT

It would take more than one issue of the ADVOCATE to list the myriad achievements of the so-called *Garber Era.* Much could be said about various other aspects of the denomination's advance during the past four quadrennia.

We could focus on the Bishop's Confirmation Classes for young churchmen; the work of the fledgling In-Service Training Committee; the Youth Caravan which involved dozens of youth in a Mission to Europe for most summers during the *Garber Era;* the growth in service and facilities at the Methodist Home for Children in Raleigh; the additional leadership of the staff in the Board of Education; the Town and Country involvement in the total conference program; the setting up of an Emergency Sick Leave fund for ministers; the increase in conference claimants and retirement benefits; the strengthening of aid for those on minimum salary; the phenomenal increases in pastors' salaries; the breakdown of the large circuits; the establishing of Methodist Information; the institution of a hospitalization and insurance program for pastors; the planning and coordination efforts of the Interboard Council; the upgrading of parsonage standards; the leadership of the Bishops Committee on Church Architecture; the workshop for pastors new to the annual conference; the renewed activities of the Conference Historical Society. One could go on and on!

Bishop Paul Garber needs no special edition of the ADVOCATE to show forth the growth of eastern North Carolina Methodism. But we, who are associated with the churches of the 56 counties within the conference, need to be reminded of the progress made during these seventeen years.

We dare not mark up every venture as a success! The church is a very human institution and those of us who are entrusted with its leadership err. Bishop Garber would make no such claim! So let the record speak for itself!

The greatest growth in eastern North Carolina Methodism since the pre-Civil

(Continued on page 16)

And The Lord Added... During The Garber Era

Annual Conference Church Membership reported at the 1951 conference, at the time Bishop Garber began his tenure, was 169,181.

Membership reported to the 1967 conference was 206,610. This was a 22 per cent increase in 16 years, or a 1.5 per cent annual increase. (Membership figures for 1967-68 are not available.)

Thus, Methodist membership in Eastern North Carolina gained about the same percentage as the population of this state and the country as a whole. We consider this a major achievement considering that many denominations, including much of Methodism, have not kept pace with the growth in population.

This increase has been possible despite elimination of inactive membership reports, many churches pruning inactive members from their rolls, and removal of thousands of names by Quarterly Conference action.

Bishop Garber has led in a program and a spirit conducive to Evangelism. The number of pastoral charges increased from 299 to 517 for 1967-68. The number of districts increased from seven to 11, made possible by organizing 83 new churches and dividing the charges. A full time Executive Director of Evangelism was appointed. Bishop Garber personally led in special Evangelism thrusts through several of the years. The largest gains were experienced during the special years of concentrated Evangelistic efforts.

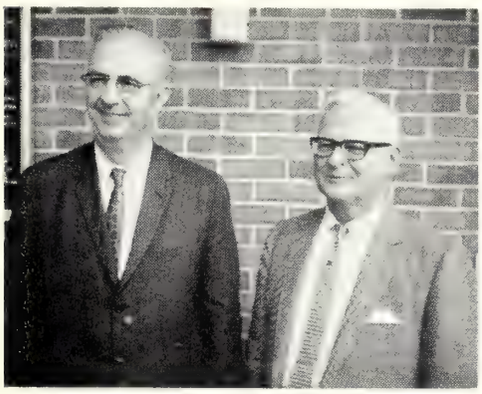
An indication of Bishop Garber's Evangelistic spirit is seen in his statement to the Cabinet at the beginning of this conference year, when he laid his heart on the line and said, "I'm setting a goal of 3% net increase this year."

One of the highlights of the era was a great Evangelism rally held at N. C. State University Coliseum on October 5, 1960, with an estimated 9,000 Methodists attending.

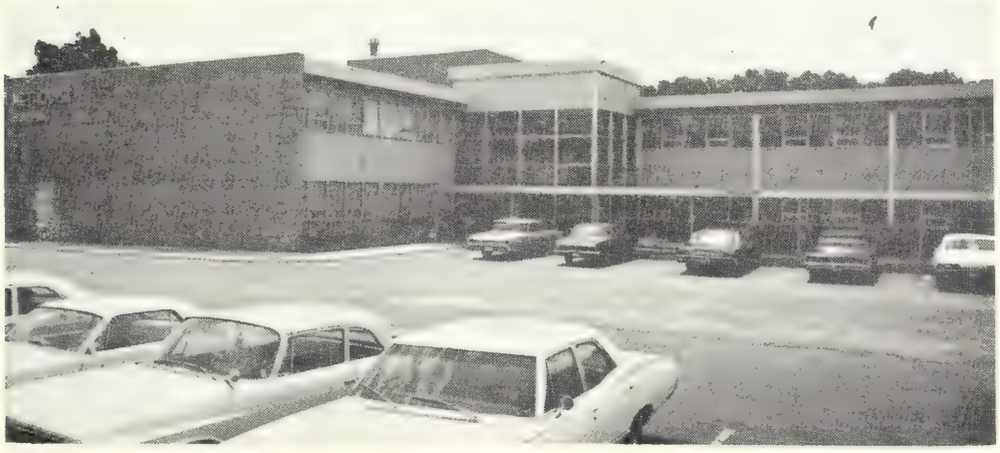
A major factor in the Evangelistic emphases was the decision to employ full time Executive Directors for the Board of Evangelism. Those who have served include Dr. Hiram K. King, 1956-60; Rev. C. Freeman Heath, 1960-65; and Rev. Howard M. McLamb, 1965-.



Bishop and Mrs. Paul Neff Garber at the recent Uniting Conference in Dallas.



Rev. Howard McLamb, left, executive director of the Board of Evangelism, and Rev. W. Carleton Wilson, conference secretary.



The Methodist Building in Raleigh, where the bishop, the conference treasurer and other conference officers have offices.



Secretaries at the Methodist Building.

"Our Magnificent Obsession" —Christian Higher Education

"Lord, unite the two so long disjoined, sound knowledge and vital piety." Thus wrote Charles Wesley two centuries ago.

Paul Neff Garber has written Christian higher education indelibly in the hearts of Methodists in both eastern North Carolina and Virginia. In modern times, The Methodist Church has started only four new undergraduate institutions of higher education.* Three of those were under the leadership of Bishop Garber. Methodist College at Fayetteville, North Carolina Wesleyan College at Rocky Mount, and Virginia Wesleyan at Norfolk stand in a way as a monument to his vision and 20th century Methodist loyalty to our distinctive Wesleyan heritage. Wesleyan and Methodist were chartered in 1956, opened in 1960, and graduated their first classes in 1964. Both are now, along with Louisburg College, fully accredited by the Southern Association of Colleges and Schools. Of great significance, too, is the growth of the College Sustaining Fund for operating budgets.

In 1951, we Methodists could point to one institution — Louisburg — with 202 students. In 1968, Louisburg enrolled 701 students. The enrollment at Methodist College has reached 1,068 and the 1967-68 Wesleyan student body numbered 670.

During the Garber era the student population explosion saw eastern Tar Heel Methodists increase their student responsibility by 1,200 per cent. During this era the churches in the North Carolina Conference have raised $10,222,879 for Christian higher education. In 1951 we raised $69,051.

This phenomenal amount for higher education, probably unequalled in The Methodist Church or few Protestant denominations, includes both capital funds and college sustaining monies.

Let us view in capsule form the result of the Capital Funds Crusades in the past 11 years.

LOUISBURG COLLEGE

The Louisburg faculty has grown from 20 to 47. Its operating budget is now $1.2 million. The value of its property has increased from $594,020 to $4,229,115. Five modern buildings have been constructed, additional property acquired, including a high school campus with three buildings, doubling the size of the college campus In addition, old buildings have been renovated, an athletic field developed, new furnishings and equipment installed. Louisburg now has a 50-acre campus on which are located 17 buildings The market value of its endowment is $669,967.

METHODIST COLLEGE AT FAYETTEVILLE

Methodist has a full time faculty of 62, an operating budget of $1,683,089. The total value of the Methodist campus is $9,800,000. Its 18 buildings are located on a 577-acre campus overlooking the Cape Fear Valley. The market value of its endowment is $406,754.

NORTH CAROLINA WESLEYAN AT ROCKY MOUNT

Wesleyan has a full time faculty of 46 with 670 students enrolled in the year just ending. The 13 buildings of Carolina Colonial architecture are located on a 200-acre campus. The total value of the Wesleyan property is $6,250,000. Its operating budget is $1,531,750, and the market value of its endowment is $425,000.

CAPITAL AND SUSTAINING FUNDS

The 845 churches in the North Carolina Annual Conference have raised $5,103,154 in this 17-year period in capital funds.



A scene showing the distinctive modern architecture of Methodist College, Fayetteville.



An attractive scene from the campus of North Carolina Wesleyan College, Rocky Mount.



The stately new Cecil W. Robbins Library at Louisburg College, Louisburg.

It should be noted that $1,000,000 of this amount was in the United College Appeal. During the same period $4,480,266 had been given in sustaining fund support by the same churches.

The annual support of the Campus Ministries (Wesley Foundations) has risen from $16,460 in 1951 to $52,300 in 1968. The total amount contributed for the Campus Ministries during this period is $639,459.

AREA FOUNDATIONS

A number of Eastern North Carolina communities competed fiercely for location sites of the new institutions. In addition, the citizenry of Louisburg and Franklin County promised increased support to Louisburg College. It is of real significance that the Louisburg, Rocky Mount, and Fayetteville areas have given approximately $5,000,000 for capital and sustaining support during the past 10 years through their foundations. This includes contributions from Methodist churches from these areas.

The North Carolina Conference has continued to support High Point and Greensboro Colleges located in the Western North Carolina Conference but owned jointly by the two conferences. In addition, the conference supports the 1 per cent plan for theological education for the Duke Divinity School.

It has been noted that Christian Higher Education has been "the magnificent obsession" of Methodism for almost 200 years.



Left to right, Bishop Paul Garber and three college presidents—Dr. L. Stacy Weaver of Methodist College, Dr. Cecil W. Robbins of Louisburg College, and Dr. Thomas A. Collins of North Carolina Wesleyan College.

No Protestant denomination in America has more church-related institutions of higher learning than the United Methodist Church. History must truly record the "Garber Era" as the distinctive 20th century thrust in American Methodism's emphasis on the church-related college.

—Bill Quick

*Alaska Methodist University in Anchorage was the fourth college begun during this era.

Superintendents Change–So Do Districts

District boundaries have undergone a number of changes in the past 17 years. In 1951 the old New Bern District stretched from Greenville to Atlantic to Ocracoke, a distance of almost 150 miles by car and ferry. The Fayetteville District stretched from east Cumberland County to the Pee Dee River near Troy.

Four new districts—Goldsboro and Burlington in 1954 and Greenville and Sanford in 1964—were created. Pastors appointed to charges increased in number from 299 to 531.

With the aid of the district directors of Methodist Information, a brief resume within each district is interesting indeed.

ELIZABETH CITY

The Garber era began with 96 churches and thirty-three pastors (an average of three churches each). In 1967 there were 74 churches and thirty-seven pastors (two churches for each minister). Predominantly rural and coastal in makeup, new churches in Elizabeth City-Riverside, Grace and Trinity—have been organized and older churches have become stations: Roper, Manteo, Wanchese. Some $2,057,000 has been raised for building improvements and a number of new buildings and parsonages. Giving has increased from $20 per member in 1951 to $50 in 1968. The Elizabeth City District has raised $10,462,950 for all causes since Paul Garber became our Bishop. A total of 11,404 new members have been received—in the most sparsely settled area of North Carolina. Here, where historic Methodism began, we have had a continually growing church.

T. H. House

NEW BERN

There were 38 pastoral charges, 118 churches and 23,526 members in the New Bern District in 1951. Fifteen charges were involved in the formation of the Goldsboro District and 14 charges when the Greenville District came into being. Today, however, the district has 43 pastoral charges, 73 churches and 15,842 members. This despite the fact that the three population centers of the old district—Greenville, Kinston and Goldsboro—came out of the New Bern District.



Bishop Garber discusses appointments with Durham District Superintendent, Dr. O. L. Hathaway.

Seven new congregations were organized: Trinity and Garber, New Bern; Northwoods and Blue Creek, Jacksonville; Cherry Point; Beulahville; and Stacy. The population makeup of the district is urban-suburban, military, seacoast and rural. New buildings have been built at Riverdale, Newport, Bayboro, St. Peters and First Church in Morehead City; Hubert, Atlantic, Maysville, Centenary, Garber and Trinity in New Bern; Harlowe, Salter Path, Ann Street in Beaufort plus a number of others. Many new parsonages have been erected as well as the district parsonage in 1965.

W. W. Sherman

BURLINGTON DISTRICT

Since 1954 four new churches have been organized: Grace, Christ Church, St. Luke and Trinity, and presently have a membership of 801. Several charges have been divided and a number made stations. Faith and St. Pauls in Burlington have relocated. The value of churches in the district was placed at $3,765,845 in 1955 and the present value is $6,129,205. Parsonage values have increased from $535,050 to $917,700.

The district began in 1954 with 44

(Continued on page 11)

N. C. Conference Has A Consecrated Laity

Laymen of the North Carolina Conference have received strong episcopal support since 1951. This is evidenced in many ways but particularly seen in the fact that Bishop Paul Neff Garber has attended practically all of the 120 Lay Rallies since February, 1953 when they first began. During these fifteen intervening years (eleven of which found Bishop Garber assigned to the Richmond Area), Bishop Garber has lent personal support and encouragement to the entire program of the Board of the Laity (former Board of Lay Activities).

The Lay Retreat, the District Rallies and other cooperative efforts have given the laymen of the conference increased responsibilities and avenues for Christian growth and service. The rallies have been used to emphasize some particular phase of the conference program and that of the General Church.

Two men—J. Nelson Gibson and Roy L. Turnage—have worked full time in the job of Conference Lay Leader. The N. C. Conference was the first conference in Methodism to make this step. Their influence and leadership have brought remarkable results.

In recent years the conference-related college choirs have provided the special music for these rallies. The special offerings received at the rallies in recent years have been earmarked for Christian Vocations. A number of young men and women entering the ministry, mission field, or Christian education have received aid in the amount of almost $19,000.

Almost 7,000 laymen attended the 1968 rallies. The district attendance included: Elizabeth City, 366; Burlington, 603; Durham, 1,145; Fayetteville, 1,025; Goldsboro, 574; Raleigh, 619; Wilmington, 524; Rocky Mount, 476; Sanford, 607; New Bern, 354 and Greenville, 564.



From left to right, Roy L. Turnage, conference lay leader, Mrs. Robert Garrison, librarian for TRAFCO, and Dr. C. P. Morris, executive secretary of the Board of Education.



Three outstanding laymen of the North Carolina Conference are shown at the Uniting Conference in Dallas with two bishops of The United Methodist Church. Left to right are Paul Hardin of Durham, Bishop Lloyd Wicke, Dr. Leo Jenkins, president of ECU at Greenville, Bishop Reuben Mueller, and Walter Anderson of Raleigh.

An Audio-Visual Library Is Born

The origin and growth of the Walton Memorial Audio-visual Library dates from April, 1954 with the determination of the late Rev. W. C. Walton, Jr., to establish this service for the members of the North Carolina Methodist Conference. The library began with very limited funds and few audio-visuals, and was housed in the parsonage while Mr. Walton was pastor of Longview Methodist Church in Raleigh, with Mrs. Walton serving as librarian.

When Mr. Walton left the conference to work with General TRAFCO in Nashville, the library was moved to the home of Mrs. Pat Lawson who became librarian at that time. Upon the death of Mr. Walton in 1959, the library became a memorial to him, and was named the Walton Memorial Audio-visual Library. Because of his vision and his determination, the audio-visual library has become a vital part of the total church program in helping spread the Christian gospel.

In 1962, the library was moved to The Methodist Building with Mrs. Lawson serving as librarian throughout the remainder of that year. Others who have worked in the library are Mrs. Martha Mason, Mrs. Helen Lewis, Mrs. C. Freeman Heath, Mrs. May Preddy, and Mrs. Katherine Middleton. Mrs. Robert Garrison became librarian in November, 1965, when the library began operating on a full-time basis.

Conference TRAFCO chairmen have been Rev. Tom Collins, the late Rev. W. C. Walton, the Rev. Wallace Kirby, the Rev. R. S. Brodie, and the Rev. J. K. Bostick. Due to the leadership of these men, the audio-visual library has rapidly progressed during the past 14 years. At the present time the library contains approximately 1500 audio-visuals, 730 separate titles. During the conference year 1967-68, these films, filmstrips, tapes, record albums, and slides will be used at least 3,500 times. This represents a rapid growth in the usage of audio-visuals since the founding of the library in 1954. The additions to the library have been primarily filmstrip because of the expense involved in the purchase of 16mm films. There are in the library at this time, however, 47 films and TRAFCO's aim is to concentrate on the addition of movies during the 1968-69 conference year.

In January 1968, a new catalog was printed and distributed to the pastors of our conference, the directors of Christian Education, and to any person who requested a copy of the catalog. The new catalog, loose leaf type, will make it possible to add supplements each year to be contained in the same binder.

The librarian works with all of the Boards and Agencies of the conference helping promote and enhance the total program. Lists of seasonal materials, audio-visuals to supplement the Vacation Church School curriculum, available films, and filmstrips to be used during the mission studies each year, and suitable materials to be used with the Women's Society of Christian Service programs are mailed to each pastor, institute director, program chairman, and youth counselor to encourage the use of the facilities of the library.

TRAFCO hopes that the members of the North Carolina Conference will become more interested in the library, thus continuing to grow and effectively serve the people of this conference.

'Miracle Conference' of American Methodism

A conference speaker a few years ago said the Raleigh Area is "the miracle conference of American Methodism." What advances we have seen since 1951.

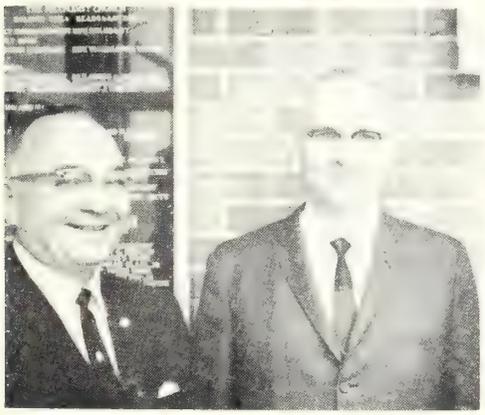
Certainly it is the pacesetter in Church Extension! This was the label pinned to the North Carolina Annual Conference throughout the General Church during the Garber Era. Indeed during a six-year period of that era, the number of new congregations increased at a rate of one per month. Since Paul Garber assumed the reins of leadership in late 1951, a total of 83 new congregations were begun. From the first congregation established under Bishop Garber—Saint James in Greenville—to the last one — Blue Creek in Jacksonville — Methodism has, like June, "been busting out all over."

Urban, suburban and rural areas have all benefited from this thrust in church extension. In two or three instances the decision to locate a church in a particular area was not a wise one and these have subsequently been closed or consolidated.

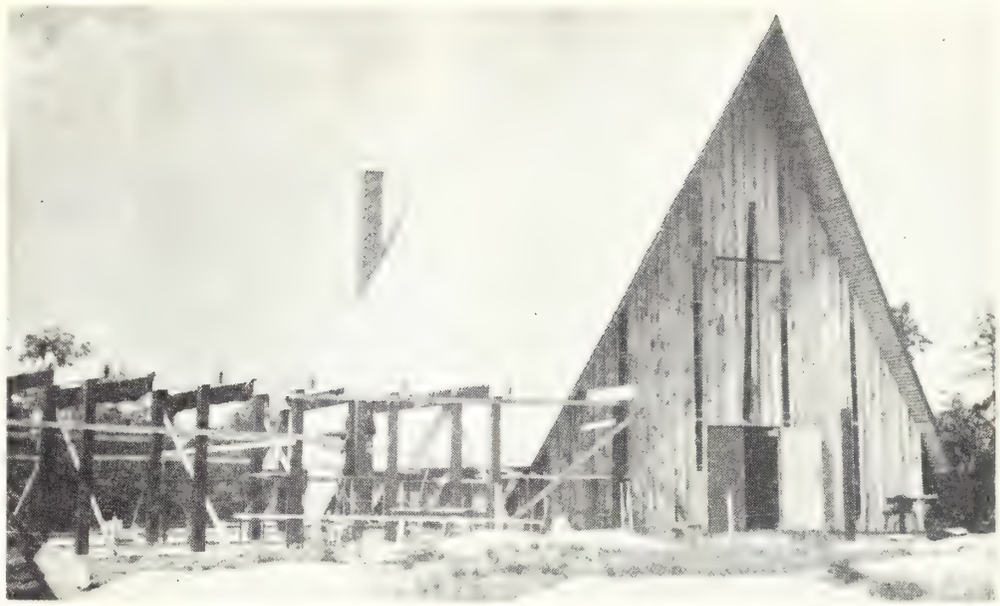
These "younger churches" have a present membership of 18,520 members (latest available figures, most of which are from the 1967 *Journal*),

Church extension was helped tremendously by the addition to the conference board of a full time executive secretary. Revs. T. A. Collins, O. L. Hathaway, A. Jarvis Hobbs and L. C. Vereen have served effectively in these years. The establishing of the $10 Club (one of the first such ventures in church extension in Methodism) and increased financial support by the conference enabled the church extension movement to expand its mission. There are presently 2,675 members of the $10 Club. During the past fourteen years almost 60 churches have been aided in the building of their first unit.

The mission of these new congregations cannot be measured in figures alone. But the statistics show within the new $10 Club congregations 20,442 members; 13,836 in church school; a total of $7,996,374 has been raised. These congregations received $1,045,539.51 from $10 Club funds.



Rev. L. C. Vereen, left, executive secretary of the Board of Missions, and the Rev. James A. Auman, executive director of the Association of Methodist Colleges, stand in front of the Methodist Building.



A 1962 shot of Cokesbury Methodist Church in Raleigh, as it was being constructed.

New Congregations, Since 1951, With Membership

(latest available records)*

St. James, Greenville	1070	Asbury, Fayetteville	140
St. Mark, Raleigh	929	Oleander, Wilmington	139
Highland, Raleigh	892	Garber, New Bern	137
Northwoods, Jacksonville	683	St. Andrews, Garner	134
Westminster, Kinston	630	St. Luke, Burlington	122
Christ, Fayetteville	567	Amity, Chapel Hill	120
Englewood, Rocky Mount	561	Trinity, Sanford	116
Longview, Raleigh	547	Bethesda	115
Trinity, New Bern	472	Hart, Tarboro	112
Epworth, Durham	467	Coats, Fayetteville	110
Southern Pines, Fayetteville	446	Wynnewood Park, Raleigh	110
Glendale Heights, Durham	427	Philadelphus, Fayetteville	104
St. James, Raleigh	421	Grace, Elizabeth City	94
St. Matthews, Fayetteville	420	Sarecta, Goldsboro	94
Grace, Burlington	341	Riegelwood, Wilmington	90
Jefferson, Goldsboro	326	Salemburg, Goldsboro	88
Aldersgate, Chapel Hill	312	Holy Trinity, Greenville	86
Parkwood, Durham	312	St. John, Durham	84
Grace, Clinton	285	St. John, Fayetteville	82
Lyons Memorial, Fayetteville	283	Westwood, Goldsboro	80
Fellowship, Hamlet	278	St. Luke, Laurinburg	74
St. Paul, Burlington	278	Collins Chapel, Fayetteville	70
Carolina Beach	277	Pineview, Lumberton	68
Cherry Point, Havelock	276	Christ Church, Graham	65
Trinity, Burlington	273	Asbury, Smithfield	62
West Nash, Wilson	260	Westview, Wilmington	62
White Plains, Cary	253	Brietz Memorial, Selma	58
Riverside, Elizabeth City	252	Branch St., Lumberton	53
Layden, Raleigh	240	Blue Creek, Jacksonville	45
New Hope, Goldsboro	230	Beaulaville, New Bern	44
Spring Lake, Fayetteville	226	Trinity, Fayetteville	31
Cokesbury, Raleigh	221	Aaran Lake, Fayetteville	29
Aldersgate, Durham	220	Coharie, Goldsboro	28
Ocean View, Wilmington	206	Castalia, Rocky Mount	21
St. Mark, Kinston	205	Stacy, New Bern	15
Brogden, Goldsboro	195		
Fine Level, Goldsboro	192	TOTAL	18,520
Wellons Village, Durham	185		
Wrightsboro, Wilmington	173		
Benson Memorial, Raleigh	169		
Devon Park, Wilmington	169		
Airboro, Goldsboro	166		
Pine Valley, Wilmington	158		
St. John, Kinston	141		

* 1967 *Journal* in most instances.
This does not include the following:
Grace, Rockingham
Community, Rockingham
Old Hundred
Brite Meadows

The Central Treasury

When Marvin J. Cowell cast his vote for the young, energetic Dean of the Duke Divinity School at the 1944 Jurisdictional Conference, he could not foresee the close working relationship of a decade hence with newly elected Bishop Paul Neff Garber.

Cowell was the leading figure during the Garber Era in setting up the Central Treasury of the N. C. Conference. In a recent tribute to Cowell, the Rev. Charles Mercer of Laurinburg, said, "In truth, the (Central Treasury) is his baby. I know he had help, but in reality it was he who conceived it . . . who nurtured it in its infancy and brought it safely into adulthood where now it stands as an essential and significant arm of our conference."

The establishing of the Central Treasury created a credit basis for the North Carolina Conference which manifested itself in several financial transactions, including the financing of the Methodist Building on Glenwood Avenue in Raleigh. Offices of the conference treasurer, the Association of Methodist Colleges, the Raleigh District Superintendent, the Conference Secretary, the executive secretaries of the Boards of Evangelism, Education, Missions; the conference lay leader, the TRAFCO librarian, the head of the Department of Gifts and Wills of The Methodist Foundation, Inc. and the episcopal office are all located at the Methodist Building.

During the fifteen-year period since the Central Treasury was established, the pooled funds of the conference have earned almost three quarters of a million dollars. Funds in the conference benevolent program are



Marvin J. Cowell, center, is treasurer for the conference. With him are two staff members of the Central Treasury, Mrs. Eda Rogers, left, and Mrs. Mary Cotten

raised in one year to be disbursed the following year. They are disbursed according to conference action or on specific requisition from the agency or committee involved.

The national Council on World Service and Finance has cited the Raleigh Area Office as being probably the most modern and up-to-date of all Methodist Conference offices in the connection. For the fourth consecutive year a monthly financial report by electronic computer (charge-by-charge) has been printed and mailed to each pastor within the eleven districts.

The retiring Cowell has been actively associated with the N. C. Conference since 1922.

The Emergence of Conference Camps

Camping in the North Carolina Conference has come a long way since the opening of Camp Don-Lee seventeen years ago. Camp Chestnut Ridge was opened in 1959, Camp Kerr Lake in 1960, and the first unit of Camp Rockfish became a reality in 1965. During 1966 a total of 7,463 persons participated in the camp activities, including retreats, workshops and day camps. From 1950 to 1967 the value of these camp properties increased from $20,000 to $650,000.

While the conference takes pride in these achievements, its eyes are focused upon the future, where dazzling possibilities for an ever larger ministry through camping looms ahead.

The North Carolina Annual Conference has launched a three-year Crusade to raise $300,000 for the development of its four Conference Camps. Promotional meetings were held in each district during the fall of 1967 to solicit three-year pledges from individuals, Methodist Men's Clubs, Church School Classes, and other groups.

The Crusade is being conducted to meet some of the most critical needs of these camps and to provide additional facilities for the rapidly growing camping ministry. Studies of need have been made, specifications prepared and projects will be undertaken on a priority basis as funds become available. However, all four camps will benefit from the current crusade.

Dr. C. P. Morris and the Board of Education have given the leadership and impetus to this significant advance throughout the Garber Era.

Garber Years	Preparatory Members	Total Full Membership	Total Church School (Adults)	Estimated Value of Buildings and Land	Estimated Value of Parsonage and Furniture	Estimated Value of Other Property	World Service and Conference Benevolence	Salary of Pastors	Grand Total All Funds
1952	4,419	169,615	120,491	$23,876,150	$3,167,268	$ 914,578	$ 184,345	$ 954,121	$ 4,435,574
1953	4,311	171,268	124,870	26,227,037	3,416,836	1,216,367	202,043	1,063,758	5,380,323
1954	4,429	171,268	128,614	29,519,639	3,757,397	1,322,319	1,022,954	1,156,284	6,016,416
1955	6,227	174,470	132,294	30,742,278	4,342,157	1,686,845	151,725	847,022	4,719,452
1956	7,196	178,548	137,591	32,909,837	4,345,441	1,493,244	1,266,854	1,370,820	7,411,219
1957	8,467	181,722	141,861	37,563,214	4,779,408	1,790,154	1,415,301	1,462,078	8,486,444
1958	10,606	186,368	144,165	43,031,156	5,574,365	1,552,421	1,516,531	1,536,384	8,883,887
1959	11,778	189,608	147,193	45,950,176	6,107,690	1,310,678	1,550,812	1,619,188	9,140,270
1960	11,859	192,562	148,122	48,154,061	6,427,776	1,486,264	1,669,756	1,698,285	9,254,175
1961	13,386	194,891	144,752	50,335,781	6,988,132	1,447,062	1,747,312	1,767,740	9,705,976
1962	13,964	198,526	146,998	53,218,994	6,687,948	1,363,780	1,852,215	1,831,064	9,843,946
1963	14,340	199,858	144,065	56,716,721	8,148,334	1,774,891	1,930,303	1,881,036	10,168,959
1964	14,845	201,533	145,572	60,131,898	8,746,541	1,932,666	1,963,871	1,925,020	10,721,531
1965	16,057	203,715	147,039	62,107,733	9,677,888	2,166,340	1,432,735	1,935,861	10,782,889
1966	16,578	204,611	144,701	67,740,914	9,140,484	2,557,485	1,472,213	1,978,194	11,248,743
1967	16,955	206,610	142,641	72,769,358	9,800,447	2,200,272	1,551,252	2,019,870	11,609,930

Superintendents Change

(Continued from page 7)

pastoral charges and has a present total of 50.

The Burlington District is one of the top districts in the conference from the standpoint of money raised, church members, etc. The total raised in the 54-55 conference year was $475,202. The total raised in 66-67 had increased to $1,244,870. Camp Chestnut Ridge is located in the district.

S. J. STARNES

GOLDSBORO DISTRICT

The Goldsboro District was created out of the old Raleigh, New Bern and Rocky Mount districts. Howard McLamb was the first superintendent and under his leadership church extension and growth was phenomenal. The district began with 40 pastoral charges and 98 churches. The first conference report showed an increase to 46 pastoral charges, 99 churches, church membership of 17,944 and a church school membership of 15,294 and monies raised of $418,274. The high peak of membership was 21,183 before the Greenville and Sanford districts were created. The district now has 49 pastoral charges and 17,849 members.

During its 14-year history the district has raised a total of $11,711,622. The churches organized have included: Grace, Clinton; Sarecta; South Smithfield (now Asbury); Airboro, Pine Level, West Smithfield (now Whitley Memorial); North Goldsboro, Salemburg, New Hope, Jefferson, Breitz Memorial in Selma, Brodgen, Walker Memorial and Coharie.

P. D. MIDGETTE, III

SANFORD DISTRICT

Created in 1964, the Sanford District has 48 pastoral charges. A new congregation was started in Laurinburg and organized as Saint Lukes (formerly Collegiate). A new district parsonage has been constructed in the city of Sanford. New church buildings at First Church, Troy; Highfalls, Glendon Charge; Jonesboro Heights, Sanford; Central Church, Laurinburg; Laurel Hill, Fellowship, Hamlet and Smyrna have been built or dedicated.

In addition new parsonages have been built at First Church, Rockingham; Poplar Springs, Ellerbe and Laurel Hill. The Trinity Church in Troy was renovated in 1966. A membership of 19,304 was reported in June, 1967.

L. R. AILS

WILMINGTON DISTRICT

A brief resume of the Wilmington District shows 50 pastoral appointments and 21,499 members at the beginning of Bishop Garber's Era and 45 appointments and 14,816 members in 1968. Total money raised has increased from $742,378 to $796,026 in 1967.

New churches have been organized at Devon Park, Oleander Drive, Riegelwood, Wrightsboro, Yaupon Village and Pine Valley. In 1959 new churches were organized at Philadelphus and Collins Chapel both of which are now in the Fayetteville District.

Church buildings have been built at Elizabethtown, Sunset Park, Whiteville, Epworth, Shallotte, Evergreen, Wesley Memorial, Grace, Pembroke, Fairmont, Riegelwood, Carolina Beach, Wrightsboro, Prospect, Bethesda, Lake Waccamaw, Sharon, Hallsboro, Burgaw, Wrightsville Beach and Shiloh. Plans are being made to relocate and build a new district parsonage.

T. J. WHITEHEAD

DURHAM DISTRICT

The pastoral appointments in 1952 numbered 55 and numbers 56 today. Nine new congregations have been established: six in Durham, two in Chapel Hill and one in the Research Triangle. They include St. Johns, Epworth, Aldersgate, Bethesda, Wellons Village, Glendale Heights in Durham; Amity and Aldersgate in Chapel Hill and Parkwood. A total of 32 parsonages, seven sanctuaries and 33 educational buildings have been built during the Garber Era. Present membership is 22,458 the second largest among the eleven districts. Superintendents Hillman, Clegg, Barclift and Hathaway have given leadership.

ROCKY MOUNT

In 1951 Rocky Mount had 38 charges and 108 churches with a total membership of almost 20,000. In 1967 a total of 48 charges with a membership of 20,817 was reported to the Annual Conference. A new congregation was begun in Castalia in the 52-53 conference year. Among the other new congregations are West Nash and Englewood with fine facilities.

In 1964 when the Greenville District was created 18 congregations were taken from the Rocky Mount District with 2,723 members.

Extensive building projects: sanctuaries, educational buildings, fellowship halls and parsonages have been constructed all over the Rocky Mount District. In addition, the area has contributed generously in the support of North Carolina Wesleyan College. The College has contributed much to strengthen the Methodist witness throughout the counties of the Rocky Mount District.

R. W. MORGAN

EASTERN DISTRICT

As of the end of March, the Eastern District of the former N. C.-Virginia Annual Conference has become a part of the North Carolina Conference. It brings with it an addition of 3,500 members and 27 churches served by 20 pastors. The present district superintendent is the Rev. James H. McCallum.

RALEIGH DISTRICT

With 53 charges and 26,793 members, the Raleigh District is the largest in the conference. New churches have included St. Marks, Highland, Longview, St. James, White Plains, Layden, Cokesbury, Benson Memorial and Wynnewood Park. There has been considerable expansion of facilities at

(Continued on page 16)

Pioneer Venture: Department of Gifts and Wills

Some 10 years ago Dr. F. Olen Hunt was invited by Bishop Garber and a small group of men to come and give guidance to the organizing of a Wills Program by The Methodist Foundation.

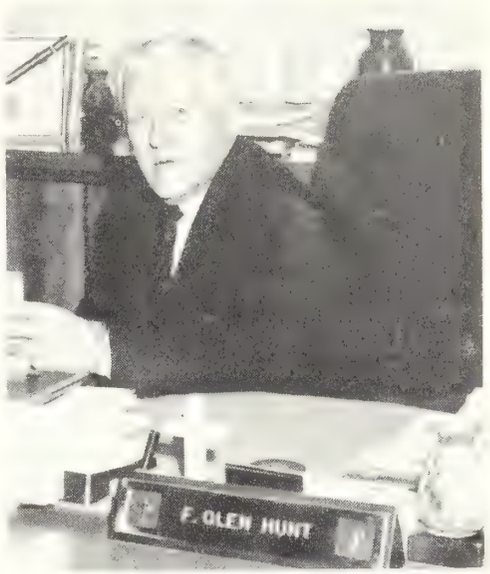
On March 1, 1959, Dr. Hunt arrived on the scene to become the first director of the Department of Gifts and Wills of the Methodist Foundation, Inc.

Once again, in the Garber Era, the North Carolina Conference pioneered in a new venture for Methodism. In the past nine years more than 25 conferences have asked for copies of that charter and by-laws, and have set up similar programs throughout the nation.

The special gifts money of the conference has been, and rightly so, directed to our colleges. This special educational program did not obscure other major causes and the Department of Wills has included all these causes in its promotional program.

The growth in the Garber Era has been greater than any corresponding period in the North Carolina Conference. The Methodist Foundation, with its Department of Gifts and Wills, has had a role in this growth.

Gurney P. Hood, John M. Dozier, and Sidney L Gulledge, Jr., have served as presidents of the Methodist Foundation. They received able assistance from M. J. Cowell, Dr. John C. Brauer, Charles Hubbard, O. L. Hathaway, Dr. Charles Jordan, J. E. Garlington, Alonzo C. Edwards, and others who saw a vision and had a dream.



Dr. F. Olen Hunt in his office at The Methodist Building.

When Dr. Brauer moved to California, his position was ably filled by Lee Parker. Mr. Parker is giving freely of his time to the gifts and wills program according to Dr. Olen Hunt.

A number of Wills Dinners and meetings have proved profitable across the districts. It is Dr. Hunt's hope that in the not-too-distant future an honor roll can be started of those who have made wills favoring the cause of Christ that may be made public.

Woman's Activities

N. C. CONFERENCE

Mrs. H. W. Doub

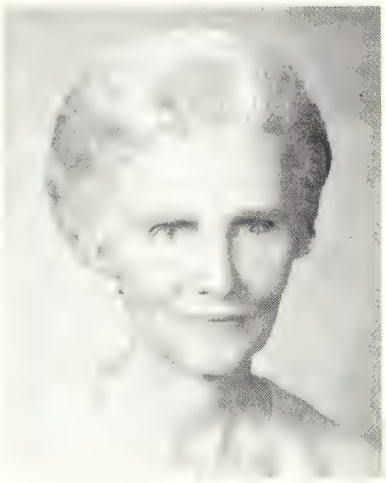
The Women's Society of Christian Service of the North Carolina Conference will have its annual Spiritual Life Retreat on June 12 and 13 at Louisburg College, Louisburg. Theme of the retreat will be "Come—Learn of Me," and the leader will be Miss Ethelene Sampley of Fort Pierce, Fla.

Miss Sampley is well-known to members of the WSCS as she has taught for many years in Schools of Christian Mission on regional, jurisdictional and conference levels. She is the daughter of a Methodist minister, and also granddaughter, sister, aunt and sister-in-law of Methodist ministers. Her professional experience includes teaching in the field of Youth Work, Training Division General Board of Education, Nashville, Tenn. She was the director of Religious Life and a member of the Dean's Administrative Staff, Woman's College, Duke Universisty, Durham, for a number of years. Miss Sampley has prepared two guides for Bible Study for the Woman's Division and contributed materials to the booklet on Worship, as well as writing other materials in the field of worship and guidance for several church periodicals.

Registration for the retreat will begin at 10 a.m. on Wednesday, June 12, with the first session of the retreat scheduled for 2:30.

The Rev. Bob Gibbons, who is very active in the Young American Crusades, will be soloist during the retreat and also will be showing slides of his work. Mrs. Cecil Robbins will be the organist.

The second session of the retreat will be held from 7:30 to 9:30 on Wednesday night, and the third and final session from 9 to 12 on Thursday morning. Adjournment will come after lunch on Thursday.



Miss Ethelene Sampley

Registrar for the retreat is Mrs. Clarence Cade, 5325 Maryland Drive, Fayetteville 28301. Commuters and residents should send their registration cards and $2.00 to Mrs. Cade before the registration deadline on June 8.

Assisting in the registration at the college will be Mrs. H. R. Odom, Mrs. Joe Gilbert, and Misses Ethelynde and Bernice Ballance. Business manager is Mrs. Earl Peterson.

Mrs. Robert L. Bame of Hertford is conference chairman of Spiritual Growth and will head the staff at the retreat.

W. N. C. CONFERENCE

Mrs. John C. Wright

NORTH WILKESBORO DISTRICT MEETING

Mrs. Van Dillon, Jr., Elkin, was elected president of the Women's Society of Christian Service of the North Wilkesboro District at the Annual Meeting held in the Wilkesboro Methodist Church on April 23.

Mrs. Dillon succeeded Mrs. John White of Moravian Falls, who had served for the past four years.

Other officers chosen for two-year terms include: Mrs. Charles Neaves, Elkin, vice-president; Mrs. A. B. Johnston, North Wilkesboro, secretary; Mrs. J. C. Pierce, Grassy Creek, treasurer; Mrs. Jesse Reeves, West Jefferson, Christian Social Relations; Mrs. Earl Hightower, Jefferson, Program materials; Miss Fannie Pruitt, Taylorsville, Missionary Education; Mrs. Bryan Kirby, Lansing, Spiritual Growth; Mrs. Lee Reynolds, Boone, Mrs. Ward Ray, West Jefferson, and Mrs. Rosalee Hughes, Elk Park, members of the Committee on Nominations; Mrs. Bennie Meyers, Stony Point, Local Church Responsibilities; Mrs. Carl Meeks, Boone, Membership.

Seven subdistrict chairmen were named: Mrs. Lucy Rowe, Sparta, for Alleghany County; Mrs. G. M. Kirkpatrick, Taylorsville, Alexander County; Mrs. Robert Brinkley, Elk Park, Avery County; Mrs. Joe Scott, Todd, Ashe County; Mrs. Ford Henson, Vilas, Watauga County; Mrs. Gray Reavis, Yadkinville, Surry-Yadkin counties; and Mrs. Julius Rousseau, Jr., North Wilkesboro, Wilkes County.

Mrs. J. Z. Watkins, Charlotte, conference secretary Christian Social Relations, spoke on Human Rights. Mrs. A. B. Johnston reported on the Southeastern Jurisdiction meeting in Birmingham, Ala. and Mrs. W. F. Gaddy presented the opening meditation.

Mrs. John W. White presided.

Mrs. A. B. Johnston
Dist. Chm. Public Relations

GREENSBORO DISTRICT MEETING

Mrs. Fletcher Nelson, Morganton, conference vice president, was guest speaker at the Annual Meeting of the Women's Society of the Greensboro District held at Rehobeth Methodist Church in Guilford County on April 25.

The feature of the program was a play, "A Picnic on the Courthouse Lawn," with a parade and observance of Human Rights Day. Mrs. A. O. Funderburk, Spray, was mistress of ceremonies.

The past presidents of the district were honored and six special memberships were presented to the district officers who were retiring after having served four years. Mrs. Harold Moag, district treasurer, made the presentations.

The officers chosen for the next biennium are: Mrs. S. S. Clark, Jr., Whitsett, president; Mrs. C. A. Hines, Greensboro, vice president; Mrs. John Bryson, Greensboro, secretary; Mrs. Harold Moag, Greensboro, treasurer; Mrs. David Rubin, Greensboro, Christian Social Relations; Mrs. Emma L. McAdoo, Greensboro, Missionary Education; Mrs. John Bumgarner, Greensboro, Spiritual Growth; Mrs. Seymour Phillips, Jr., Greensboro, Program Materials and Public Relations; Miss Lorene Weaver, Greensboro, Wesleyan Service Guild; and Mrs. Loftin Kornegay, Greensboro, chairman Committee on Nominations.

The Rev. Robert M. Hardee, host pastor, presented the morning meditation, Mrs. Arthur Williams, conference recording secretary, spoke on, "Winds of Change," and Mrs. John Bumgarner conducted the memorial service.

Mrs. S. S. Clark, Jr., Whitsett, district president, was the presiding officer.

ANNUAL MEETING SALISBURY DISTRICT SOCIETY

A panel discussion on Human Rights was presented at the Annual Meeting of the Salisbury District Women's Society on May 14 at First Methodist Church, Salisbury. Mrs. John DeMarcus, China Grove, gave the biblical background of human rights, then outlined objectives for the observance of 1968 as the 20th anniversary of the Declaration of Human Rights.

Other panel members were Mrs. Ray Simpson, Jr., Kannapolis, president; Mrs. W. J. Clayton, Kannapolis, subdistrict chairman; Mrs. Tom Harrell, Salisbury, treasurer; and Mrs. Carl Barnhardt, Concord, Wesleyan Service Guild secretary.

Dr. Charles E. Shannon, Salisbury District superintendent, spoke on the highlights of General Conference in Dallas, Tex.

The district officers elected include Mrs Ray Simpson, Jr., president; Mrs. John DeMarcus, vice president; Mrs. Leon Whitaker, Kannapolis, secretary; Mrs. Ray Burleyson, Salisbury, treasurer; Mrs. Craig Hagler, Jr., Concord, Christian Social Relations; Mrs. John Christy, Kannapolis, Missionary Education; Mrs. Carolyn Honeycutt, Salis-

bury, Spiritual Growth; Mrs. Donald Byerly, Salisbury, Program Materials; Mrs. Eddie Gouldman, Kannapolis, Historian and Public Relations; and Mrs. E. L. Murph, Kannapolis, chairman Committee on Nominations.

Special memberships were presented to Mrs. S. E. Berkshire, Salisbury; Mrs. George Lambert, Concord; Miss Bonnie Barnhardt, Concord; Mrs. Herman Hill, Salisbury, and Mrs. Tom Harrell, Salisbury.

Emblem pins were presented to Mrs. Fred Jordan, Mrs. Richard Smith, and Mrs. G. A. Hodge of Salisbury, Mrs. W. H. Kiser, Landis, Mrs. Dorothy Blackwelder, Concord, and Mrs. W. J. Clayton, Kannapolis

Mrs. Ray Simpson, Jr., district president, was in charge of the day's session.

MRS. EDDIE GOULDMAN
Dist. Chm. Public Relations

HIGH POINT DISTRICT SOCIETY HOLDS MEETING

Mrs. Leslie Barnhardt, Charlotte, president of the conference Women's Society. spoke on the major changes facing the United Methodist Church at the meeting of the High Point District Women's Society Annual Meeting held in Wesley Memorial Methodist Church, High Point, on May 14.

Mrs. W. Frank Redding, Jr., Asheboro, district president, was in charge of the meeting and 156 women from 41 churches were in attendance.

Mrs. Lucius Mamora of Sarawak, Malaysia, a guest at the meeting, spoke on the Methodist church in her native land.

A seminar on Human Rights was presented with Mrs. J. W. Johnson, vice president, as leader. A panel, "Listen to the Voices," moderated by Mrs. W. S. McCloud, presented views of rehabilitation, housing, law enforcement and the local citizen's responsibility.

Dr. Philip L. Shore, district superintendent, installed the newly elected officers. They were: Mrs. W. F. Redding, Jr., Asheboro, president; Mrs. Douglas Howard, vice president; Mrs. Roy Carr, secretary; Mrs. Jeff Miller, Asheboro, treasurer; Miss Helen Eshelman, Christian Social Relations; Mrs. Guy Lane, Missionary Education; Mrs. Roy Gladden, High Point, Spiritual Growth; Mrs. J. J. Patterson, Program Materials, Mrs. Kelly Bullard, Public Relations; Mrs Harry Bell, Chairman Committee on Nominations; Mrs. Cozet Belo and Mrs. J. W Pickard, members-at-large; and Miss Rose Badgett, Wesleyan Service Guild.

The Rev. R. Delbert Byrum, host pastor, gave the morning meditation and Mrs. Henry Marshall, hostess president, presented the welcome. Mrs. Carter Holbrook, High Point, reported on the SE Jurisdiction meeting.

MRS. R. W. WOOD
Dist. Chm. Public Relations

Carlisle
Military School

"Develops Manly Men"—cultivates physical, mental, spiritual qualities. Grades 8-12. Band, swimming pool, golf, school dairy. Rate $1290.00 plus uniforms. Colonel James F. Risher, President. For catalog and complete information, write: Col. William J. Risher, Headmaster, Bamberg, S. C. 29003

• CALENDAR OF COMING EVENTS •

NOTE: If any of the meeting dates or places are in error, please inform the ADVOCATE immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

June 6- 7: General Board, National Council of Churches, New York, N.Y.
June 9-14: University Christian Movement Assembly, St. Louis, Mo.
June 11-13: Symposium on Medicine and Religion, Chapel Hill
June 14-16: Fourteenth Annual Southeastern World Affairs Institute, Blue Ridge Assembly, Black Mountain
July 23 : National Association of Methodist Two-year Colleges, Nashville, Tenn.
July 24-28: Southeastern Jurisdictional Conference, Lake Junaluska

LAKE JUNALUSKA ASSEMBLY

June 17-21: Ecumenical Theological Refresher Course
June 20-23: 7th Annual Church Ushers Conference
June 28 : Organizational Meeting of the SEJ Society-Guild
June 29-July 5: All-Eastern Youth Choral Festival
June 30-July 3: Southeastern Conference on Christian Social Concerns
June 30-July 5: Fred Waring Music Workshop
June 30-July 6: Publications Workshop, Inc.
July 6-12: Southeastern Youth Conference
July 7-14: Gospel in Art Workshop
July 9-11: SEJ Historical Society
July 11-14: Junaluska Bible Conference
July 11-14: Board of Evangelism Staff Meeting and Retreat
July 15-19: Reg. Workshop in New Church Development Section, Church Extension, National Board of Missions
July 15-21: SEJ Missionary Conference
July 15-21: Youth and Missions Conference
July 19-21: Weekend Conf. for Local Church Comm. on Missions
July 28-Aug. 1: SEJ Ministers' Conference
Aug. 1- 4: SEJ Laymen's Conference
Aug. 4- 9: Southeastern Institute of Church Music
Aug. 4-16: Leadership and Laboratory School
Aug. 6- 7: Gen. Comm. on Archives and History of The United Methodist Church
Aug. 8-11: Southwide Lawyers and Doctors Conference
Aug. 10 : Lake Junaluska Assembly Board of Trustees Meeting
Aug. 11-15: Senior Citizens Conference
Aug. 12-15: Southeastern Family Ministry Leadership Workshop
Aug. 16-19: Church School Administrators Conference
Aug. 16-19: Conf. for Professional Workers in Christian Education
Aug. 18-23: Candler Camp Meeting
Aug. 18-23: Conference on Evangelism
Aug. 18-23: Conf. for Chairmen of Local Church Comm. on Membership & Evangelism
Aug. 23-25: Western North Carolina Laymen's Advance

NORTH CAROLINA CONFERENCE

Jun. 1 : Alumni Day, N. C. Wesleyan College
Jun. 2 : Baccalaureate, N. C. Wesleyan College, 11 a.m., Commencement Exercises, 4 p.m.
Jun. 4- 7: Annual Conference, Hay Street Methodist Church, Fayetteville
Jun. 12-13: Woman's Society of Christian Service Spiritual Life Retreat, Louisburg Col.

WESTERN NORTH CAROLINA CONFERENCE

Jun. 5- 9: Annual Conference, Lake Junaluska
Jun. 10-14: United Nations Seminar, New York City and Washington
Jun. 11-13: Woman's Society of Christian Service Annual Meeting, Lake Junaluska
Jun. 14-16: Wesleyan Service Guild Annual Meeting, Lake Junaluska
June 14-16: Young Adult Conference, Lake Junaluska
June 16-22: Senior High Officers Workshop, Lake Junaluska
June 23-29: Senior High Christian Witness Assembly, Lake Junaluska

Visitors Welcome at Cherokee

The Cherokee Methodist Mission at Cherokee, will be open for visitors during the Annual Conference at Lake Junaluska the week of June 3, and again during the Annual Meeting of the Women's Society of Christian Service the week of June 9.

Miss Virginia Miller, deaconess at the Center, has extended an invitation to all of the people who are in the vicinity at any time during the summer months to come to the Center for a visit. Two of the Indian teenagers have arranged to show color slides of the work at the Center and others have planned a conducted tour of the grounds.

Many of the Methodist women who are planning such a visit have collected good used clothing in their local churches, so that they can take boxes of supplies to the Center when they go.



MRS. CATHRINE VICK

Dear Girls and Boys:

Do you ever stop to think what it is that makes you unhappy? I think you will discover that most of the time it is because you cannot have your own way. You cannot do the things you want to do when you want to do them; you cannot have the things you want when you want them; you cannot play when you wish. Most of us are selfish people and so we are unhappy people. When we can think first about others and then about ourselves, we learn how to be happy. Jesus tried to help us know how we should live. When we follow his way, we find real *joy*. Someone has said that the three letters of this word stand for Jesus, Others, Yourself. Try to put the acts and thoughts of your life in this order.

AUNT CAY

WHEN BUNNY GAVE HER TURN

Each year the Bobbits took turns spending a week at Aunt Ella's lovely home in the mountains. It took a whole day on the bus to get there, and Aunt Ella always met the bus with her big car. There was a ride up the mountain road in the twilight, then they reached the big rambling house, set in among the trees, beside a sparkling blue lake. A week sped by very fast, there were so many lovely things to do, all day long.

This time it was Bunny's turn. Bunny had never gone alone before. She had been too little five years ago, when it had been her turn before—then Mother had taken her. Now she was eight years old, and Mother had said she might go, if they asked the bus driver to look after her especially.

Last year it was Elaine's turn. Elaine was ten years old. She had come back with glowing accounts of all the picnics and boating parties and fun at Aunt Ella's.

The year before that Betty had gone. Betty wanted to go again. Bunny knew it, for she had heard her say to her mother, "Oh, if only it were my turn to go to Aunt Ella's this year; then I might know whether there is a chance for my voice." For Betty could sing, and Bunny was very proud of her. They all hoped that someday Betty would be a real singer. And the best part of it was that Betty was so sweet about it. She did not get stuck up—the way Myra Jones did because she was always being asked to recite.

Bunny knew why Betty was especially anxious to go to Aunt Ella's this year. It was because Madame Claire was also visiting Aunt Ella. And Madame Claire was a well-known singer. She could hear Betty sing and then tell them whether or not there was a chance for Betty's voice.

"Oh dear," thought Bunny; "Betty really should go this time; but I've waited, too, for so long. I've waited and waited for my turn to come, and Aunt Ella wrote me a very special letter, too." Then Bunny thought some more. Presently she got up from the steps where she had been sitting, and hurried up to Betty's room.

"Betty," she called as she ran into the room, "will you go to Aunt Ella's this year, 'stead of me?"

"Me, Bunny? Why of course not, you goose! Haven't you been waiting for ever so long?"

"But I might get homesick," said Bunny.

All at once Betty gathered her little sister into her arms. "You're a darling, Bunny. But I know you are giving up your turn because you heard what I said about Madame Claire. No, of course I won't take your turn."

But Bunny insisted. She talked to Mother about it, and at last it was decided that Bunny should go next year instead. So she watched a very happy sister drive off on the bus in her place.

It was a long week for Bunny. A letter came to her from Betty, telling of the happy times and thanking her again for giving up her turn. But at last it was ended and it was time for Betty to be home. Bunny was waiting on the porch when Betty came from the bus station, and she ran to meet her.

With one hand she carried the black suitcase that always went to Aunt Ella's. With the other she hugged her little sister to her.

"Oh Bunny," she cried. "Madame Claire says I can sing, and she is going to give me lessons this winter, for she is to be right here in the city!"

Bunny was as excited and as pleased as Betty when she heard the news. Her very own sister could take lessons from the great Madame Claire! How proud they all would be of Betty some day, and how glad she was that she had given up her turn!

MARY ODELL

THE LORD'S PRAYER

This week we shall try to understand and learn three more lines of the prayer Jesus taught his disciples. *Who art in heaven.* The Bible and often people we know speak of God as being in heaven. No one knows exactly what heaven is. We do know that we cannot make a picture of it. We cannot take trips there. But even though we don't know much about "heaven," we know that God is always with us everywhere. We might think of God's kingdom where his will is always done. We can call this place "heaven."

Hallowed be thy name. We say God's name only when we wish to pray to him, or when we tell someone else something about him. God's name is holy.

Thy kingdom come. Some countries are ruled by kings. A good king keeps his country safe from enemies. He makes rules or laws to help his people be fair to one another. His country is called a kingdom. Jesus preaches that God wishes to rule over us like a good king. When all people love one another, when they are always fair to one another, this will be God's kingdom. We always pray that God's kingdom will come soon.

ANIMALS IN THE BIBLE

There are several animals mentioned in the Bible. From these clues can you name some of them?

1. What animal did Samson kill with his bare hands? . . . .
2. What kind of animal did the Good Samaritan ride? . . . . . .
3. What kind of animals did Moses take care of? . . . . .
4. What kind of an animal did Rebekah ride on when she traveled to the land of Canaan? . . . . .
5. What kind of animal did Jesus ride on when he rode into Jerusalem? . . . .
6. What kind of animal did Abraham sacrifice instead of his son? . . .
7. What kind of annimals did the Prodigal Son feed? . . . . .

RIDDLES

What is worse than a giraffe with a sore throat? A centipede with sore feet.

What goes farther the slower it goes? Money.

When is a shaggy dog most likely to enter the house? When the door is open.

ANSWERS FOR LAST WEEK

Starboard; Starch; Starling; Stargazer; Starfish; Start; Stare; Stardom; Startle; Starve; Starter.

Sunday School Lesson

FOR JUNE 9

By Dr. Eugene C. Few
(International Lesson Series)

The Greatness of God

Background Scripture: Job 38 through 41
Lesson Scripture: Job 38:1-7, 31-33; 40:2

Job was a righteous man, but like every man he had his human limitations. In his lack of understanding of the supreme authority of God, he ventured to presume that he could meet God as an equal. Hence, when he was unable to come up with a plausible answer as to why he had been permitted to suffer, he demanded of God a satisfying explanation of the reason for his manifold afflictions.

The Lord accepted Job's challenge by answering his troublesome question not in the way that was expected, but in a manner that far surpassed anything Job had anticipated. In his spiritual haziness, Job undertook to put Jehovah on the defensive. Little did he realize that the true God is never on the defensive. At no time is he on trial. We, human creatures, prone as we are to be guilty of conscious errors, and careless omissions, are on trial repeatedly. Even when we are at our best, still we are unfit to recommend ourselves to the righteous Lord who judges righteously. It becomes us on all occasions to approach God in penitence and with the plea that his will, and not ours be done.

It was a fault-finding Job who confronted God seeking an enlightening solution to his complaint. Without doubt he had a problem of mountainous proportions and he showed plainly his inability to cope with it to any degree of success, or he never would have become so frustrated as to try to argue with the Lord.

Fortunately indeed for Job, the patience of God is illimitable. Hence God did not interfere with Job's accusing cries, but let him talk it out, until he had rid himself of anger and anguish. Evidenly Job realized that he had reached the end of self, and yet had availed nothing. Then it was that he became strangely quiet and was ready to listen to God.

It was George MacDonald who said: "God hides nothing. His very work from beginning is revelation—a casting aside of veil after veil, a showing unto men of truth after truth. On and on from fact divine he advances, until at length in his Son Jesus he unveils his very face."

So as Job listened attentively and expectantly for the sound of God's voice he was amazed at all he heard. In words clear and soul-stirring, there was pictured before him a portrait of the Lord, that thrilled him through and through. Instead of a God to shield and soothe him and answer his questions, Job saw the Lord as the Holy God, the Divine Creator, whose might and wisdom rule the universe from the smallest particle to the distant expanses of the heavens.

Down through the centuries God has been speaking to men, and even now, in loving persistence, his voice is striving to get through to everyone of us. Because many persons fail to hear him is no proof at all that he is not speaking with an eternal longing to reach and redeem everyone.

Yes, God is speaking to us today, and in simple faith, we may tune in, and make it possible for him to convey to us just what is his purpose for our lives. Joan of Arc, the heroine of France in the fifteenth century, rose from the lowly estate of a peasant girl to a remarkable career as a leader of men in the conflict between her native land, France, and England. She insisted that she was able to accomplish what she did, because she was obedient unto God who spoke to her through "voices." When King Charles demanded why it was that he did not hear voices since he was the one in authority, Joan of Arc replied, "They (the voices) do come to you, but you do not hear them. If you prayed from your heart and listened, you would hear the voices as well as I do."

Job learned to listen to God and to hear him, although he had to learn the hard way. He came to know God as almighty power, infinite mercy and incomparable love. And this was his glad testimony, "I know that thou canst do all things, and that no purpose of thine can be thwarted."

THE RETIREMENT HOME— A MAJOR ACHIEVEMENT



A birdseye view of the Methodist Home.

A major achievement of the Garber Era was the opening in 1955 of the Methodist Retirement Home in Durham. The Home is located on a beautiful 39-acre tract of tree-studded, gently rolling hills, just inside the western limits of the City of Durham. It is adjacent to the beautiful Duke University campus, which makes all of its facilities and concert programs available to the residents of the Home.

With an original capacity of 40 persons, the Home has undergone continuing expansion programs until today it cares for a family of 180 persons. The enlarged facilities include 30 apartments, the Gibbons Building, and the Fowler Building. Additional apartments are planned.

During the Garber Era, North Carolina Methodists have recognized the need of the church to make provisions for the care of the chronically ill and nursing cases in a Christian environment. It is hoped that a Health Center will soon become a reality on the Home's grounds in Durham.

The Home came into being without a capital funds campaign. The churches of the conference have shared and the conference appropriations and special Mother's Day offerings enable this retirement facility to carry on its program. The Home has been the recipient of a number of gifts by wills enabling it to continue its work and needed expansion. Persons may be admitted to the Home on either a monthly basis or on a life contract. Those who are financially able pay the cost of their keep. Others pay according to their ability and the church, through its benevolent program and Mother's Day offering, provides the difference. More than one-third of those living in the Durham facility do not have sufficient assets to pay their care. Members range in age from 65 to 98 for an average of 81 years.

Camden
Military Academy

A fully accredited college preparatory school, grades 8-12. Ideally located in Carolina's winter resort section. Stresses academic achievement, character, leadership. Jr. ROTC. Swimming pool. Rate $1375.00 plus uniforms. Write: Col. L. P. Risher, Headmaster, Box X, Camden, S. C. 29020

6½%
REGISTERED FIRST MORTGAGE CHURCH BONDS
For Information Call or Write Today:
Church Investors
DeKalb-Peachtree Airport
Atlanta, Ga. 30005
PHONE 451-5431

An Indelible Imprint

(Continued from page 4)

War days has been recorded since 1951. The influence of Paul Neff Garber has profoundly affected the structure and religious life of the state. Not since the pioneering of Bishop Francis Asbury has there been a Bishop who has left such an indelible imprint upon a specific area of our connectional system. The lengthened shadow of Paul Garber falls across Virginia and eastern North Carolina as one of the church's most effective episcopal leaders.

We have shared in moments of triumph as well as moments of disappointment and discouragement. But has it not always been thus? Only in those times when people are afforded the undaunted leadership of one who "listens to the drumbeats of another drummer" can the church dare to be the church! The bold thrust of the Garber Era launched the people called Methodist out into the deep when many preferred the safety at the water's edge.

One need cast his eyes no farther than Fayetteville or Rocky Mount or Louisburg to be reminded of his daring vision and durable perseverance. Recall the 1956 session of the Annual Conference in Goldsboro when the Bishop proposed the creation of two new colleges and the strengthening of a Junior College that some said wasn't worth saving! Amidst all the moaning and wailing, the skepticism and indifference expressed privately and publicly among both clergy and laity, the optimistic and positive leadership of Bishop Garber prevailed. Twelve years later who among us is not proud, and justifiably so, of the action of the "fool-hardy Methodists" as some labeled us? True—it wasn't easy and the job isn't done. But the Bishop never promised it would be easy. Instead he promised that it would be both a rewarding and quickening experience for all Methodist Christians who shared in the venture. These schools now enroll 2,500 students.

The entire Methodist Church has recognized his zeal and leadership. He has served as president of the Council of Bishops and presided over the opening session of the 1964 General Conference in Pittsburgh. His leadership nationally in Christian Higher Education and as a church historian brought additional responsibilities and honors as head of the Board of Education and the 1966 Bi-Centennial celebration in Baltimore. It was Paul Garber who coined the Bi-Centennial theme: "Forever Beginning." And Paul Neff Garber, an adopted Tar Heel and 20th century apostle of the Gospel, would be the first to say that the renaissance of eastern North Carolina Methodism has just begun!

—Bill Quick



Methodist Information was established in 1964. Bishop Garber, right, is shown in a 1966 TV appearance over WNCT with W. E. Debnam, left, and Rev. Bill Quick of Greenville, Methodist Information director.

✧ ✧ ✧

Superintendents Change

(Continued from page 11)

the Methodist Home for Children and the Methodist Building where conference headquarters are located in the Capital City.

FAYETTEVILLE DISTRICT

It is difficult to mark progress accurately when district boundaries change so drastically. Yet the Fayetteville District with 56 pastoral appointments and 19,292 members is one of our most progressive districts. Since 1951 new congregations have been established as follows: Fayetteville: Arran Lakes, Asbury, Christ, Lyon Memorial, St. John, St. Matthews, Trinity; Hamlet: Fellowship and Southern Pines (now in Sanford District); Mount Carmel, Grace and Old Hundred (all since discontinued); Spring Lake and Lumberton: Branch Street.

A new district parsonage, 43 local parsonages, 16 sanctuaries and 32 educational buildings have been constructed.

Two significant centers of progress in the Fayetteville District since 1951 have been the building of Methodist College and Camp Rockfish. Methodists and non-Methodists have supported both projects generously.

Charles K. McAdams

GREENVILLE

Begun in 1964 with 38 pastoral appointments, 69 churches and 15,134 members, the Greenville District has grown to 16,226 members and ranks eighth among the districts in size. It is the largest of the four "coastal" districts with population centers, in Greenville, Kinston and Washington.

The present district spans six counties in which are located 71 churches served by 38 pastors, two associates and two ministers of education. The Wesley Foundation at East Carolina University is also within the district.

In November, 1966 the Holy Trinity Methodist Church was organized being sponsored by Saint James. The Saint James Church was sponsored by Jarvis in 1952 and has grown to become the largest of the new congregations begun in the conference during the Garber Era.

A lovely new parsonage has been built for the district. Also parsonages at Aurora, Holy Trinity and Saint James for the pastor and the associate pastor. Educational buildings have been constructed at Pink Hill, Westminster, Kinston, St. Marks, Wares Chapel and Saint James. New sanctuaries at Pink Hill, Saint James and Wares Chapel have been built. Sanctuaries have been renovated at LaGrange, Robersonville, Williams Chapel and Edwards Chapel. A new chapel was also built at St. James. A new pipe organ at Queen Street in Kinston was also installed. Jarvis Memorial is currently beginning an extensive renovation program in its educational building.

The Wesley Foundation at ECU is located adjacent to the campus where it serves a goodly number of the 2,700 Methodist students at the University.

Ashley Futrell



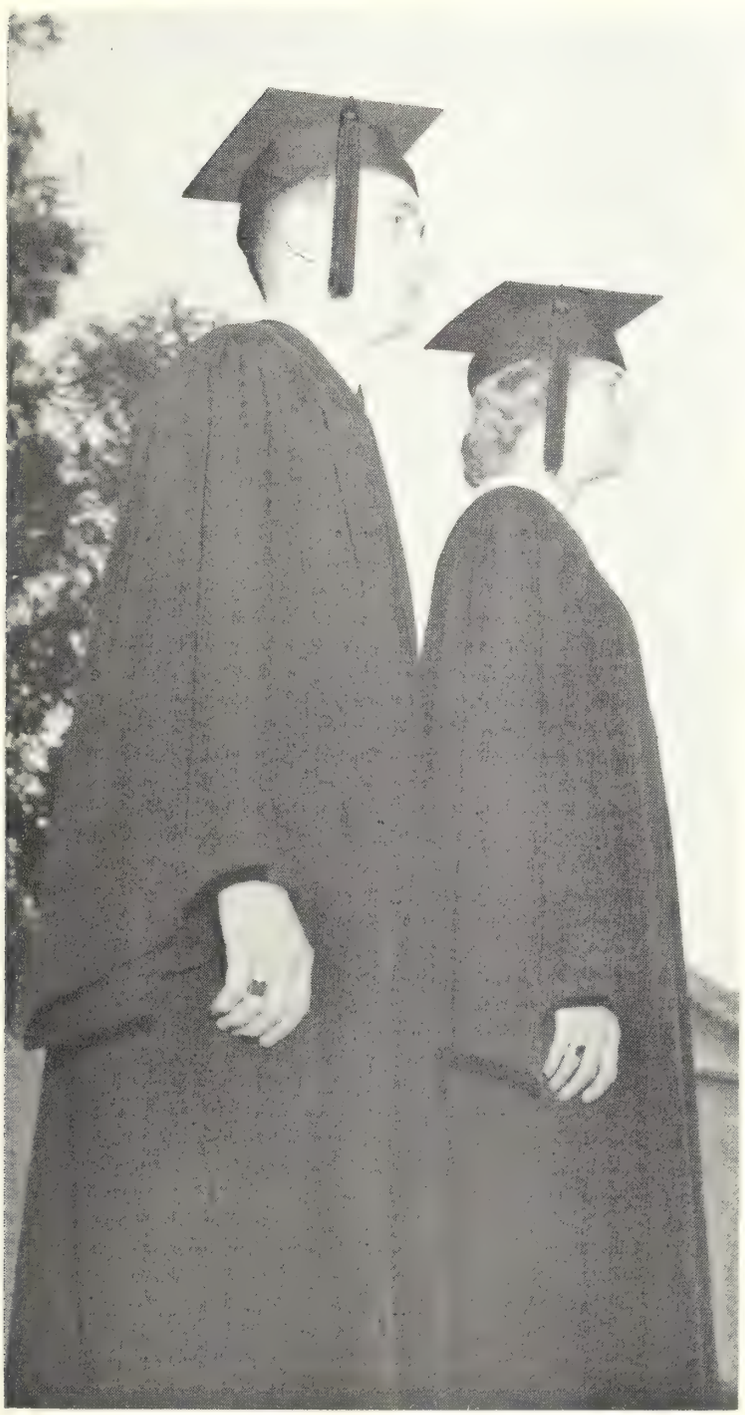
Smith Cottage at the Methodist Home for Children, Raleigh.

NORTH CAROLINA
christian advocate

OFFICE OF THE DEAN
DUKE DIVINITY SCHOOL
DURHAM N C 27706

VOLUME 113 GREENSBORO, N. C., JUNE 6, 1968 NUMBER 23

United Methodist Student Day — June 9



AN INVENTORY FOR TOMORROW

United Methodist Student Day is a very important day. It can change lives. It can be a time for inventory. It is the time to give tangible support to the church's loan and scholarship program and to take inventory of the church's moral support to students in college and to those planning to go to college.

High school students and their parents need information regarding United Methodist-related colleges and universities and especially the one that will best serve a student's intended specialties. They need to know about the Wesley Foundations and other ministries on non-Methodist campuses and the service the church offers for Christian guidance and fellowship.

In college, students begin to learn more of life's conflicting philosophies. They balance new values. They change personality traits. Their behavior is often altered. Freedom from their parents and from the church confronts them with new, unprecedented responsibilities and choices.

The church, therefore, and the commission on education specifically must be alert to counsel young men and women in their decision-making and to be understanding when false values threaten. The church must maintain constant communication with its every student member, whether that student attends college in his hometown or in a distant city. Now is the time to take inventory and to plan a forceful program for the future.

UNITED METHODIST STUDENT DAY OFFERINGS

Through United Methodist Student Day offerings, the church has provided an important means of involving every member in its service in higher education.

In 1966-67, the student day offerings totaled $256,717.48. This money was directed first to the United Methodist Student Loan Fund and the United Methodist Scholarship Fund and then to deserving students in need of financial help.

A total of 2,477 loans went to 2,377 borrowers in the amount of $980,660. Scholarships totaled $302,650, and 47 graduate awards and 536 undergraduate awards were presented. This means that thousands of students were enabled to continue their studies because Methodists helped them.

The student day offerings, however, have not shown a substantial increase in recent years. But the need for financial help to students grows. It is a need that every church member should take conscientiously to heart. College costs are rising fast. The number of students is increasing rapidly in a time when the incomes of many church families are inadequate to provide the money for books, tuition, and other rising college expenses.

(Continued on page 5)

Carolina Briefs

¶ The Rev. J. J. Powell, pastor of Sylva Methodist Church, preached the baccalaureate sermon at Sylva-Webster High School on Sunday evening, May 26.

¶ The Rev. L. Donald Ellis, pastor of Spruce Pine Methodist Church, spoke in the Upper Room Chapel in Nashville, Tenn., on Wednesday, May 29. His topic was "The Lost Art of Listening."

¶ Worthville Methodist Church, Randleman, will have a lay revival beginning Sunday evening, June 9, at 7:30 p.m. and continuing through Thursday, June 13. Walter Anderson of Raleigh, a prominent Methodist layman, will speak at the services.

¶ Dr. Harmon L. Smith, assistant professor of Christian ethics at Duke University Divinity School, will spend the 1968-69 academic year at the University of Edinburgh, Scotland, on sabbatical leave. He will be pursuing studies in the field of medical ethics. Dr. Smith was recently a speaker on medical ethics at the National Council of Churches' Conference on Church and Society in Detroit.

✧ ✧ ✧

Cullowhee Pastor Taken By Death

The Rev. E. Vaudry Williams, who was just completing his second year as pastor of the Cullowhee United Methodist Church, died in a hospital at Asheville on last Friday, May 31. A native of Charlotte, he attended Pfeiffer College and then the Duke Divinity School where he obtained the bachelor of divinity degree in 1961. The nine years of his ministry were spent as pastor of the following charges: Steelberry, Charlotte; Randleman Circuit; Otoen in Asheville, where he organized the church. He was thirty-one years of age at the time of his death.

Memorial services were held at the Cullowhee church on Sunday afternoon, June 2 at 4 p.m., and at the Steelberry Methodist Church in Charlotte at 11 a.m., June 3.

Surviving his departure, in addition to his wife, are the following children: Melanie Marie, Stephanie Suzanne, Valerie Victoria, and Kimberlie Kristina. Also surviving are his mother, Mrs. Ethel P. Williams of Charlotte, and brothers Donald T. Williams of Charlotte and Pfc. Wayne R. Williams of Ft. Eustis, Va.

A scholarship fund is being set up for the children, to which contributions may be directed.

NORTH CAROLINA
CHRISTIAN ADVOCATE
Official Organ of the North Carolina and Western North Carolina Conferences of The United Methodist Church
ESTABLISHED 1855
James C. Stokes—Editor and Manager
Address all correspondence to P. O. Box 508, Greensboro, N. C. 27402

Second-class postage paid at Greensboro, N. C. Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., 429 W. Friendly Avenue, Greensboro, N. C. 27401

Single subscriptions, $3.00 a year; every family plan: each subscription, $2.50 a year. All subscriptions payable in advance. Obituaries and resolutions, $2.00 for the first 100 words; $2.50 per hundred for next 200 words; 3 cents per word for all over 300 words.

Governor Moore Asks Traffic Safety Emphasis by North Carolina Churches

Governor Dan K. Moore held a luncheon meeting on May 30 at the Executive Mansion in Raleigh with members of his special Churchmen's Committee for Religious Concern for Traffic Safety.

Headed by Dr. Billy Graham, Montreat evangelist, the committee, composed of leaders of most of the major denominations and faiths in North Carolina, will urge fellow clergymen to observe a special two-day period in June to direct religious attention to the matter of traffic safety.

In a prepared statement, the Governor called attention of the citizens of North Carolina to "the moral laws covering the conduct of Mankind, not the least of which is the Commandment 'Thou shalt not kill'." The Governor said this mandate covers "a reckless, careless or irresponsible use of a motor vehicle as much as it does the indiscriminate pointing of a loaded fire arm," and added that the churchmen had assured him that they will cooperate in bringing this philosophy to the immediate attention of the congregations throughout the State.

"Knowing full well that no avenue must be left unexplored in our intensive efforts to reduce injuries and deaths on our streets and highways, I am most appreciative of this attitude on the part of these leaders, and am extremely gratified that Dr. Billy Graham has agreed to accept the chairmanship of this special effort," the Governor said.

The Governor then designated Saturday and Sunday, June 29 and 30, as "Religious Concern for Traffic Safety Days in North Carolina."

In addition to Chairman Graham, the following members of the committee were in attendance: Dr. James C. Stokes of Greensboro, editor of the North Carolina CHRISTIAN ADVOCATE and vice-chairman of the committee; Dr. Harold Dudley of Raleigh, General Secretary, Stated Clerk and Treasurer, Presbyterian Synod of North Carolina and secretary to the committee; Dr. W. Perry Crouch, General Secretary-Treasurer, Baptist State Convention of North Carolina; Dr. O. L. Sherrill of Raleigh, Executive Secretary, General Baptist State Convention of North Carolina.

Also, The Rt. Rev. Matthew George Henry of Black Mountain, Bishop of the Episcopal Diocese of Western North Carolina; Rabbi Abe W. Schoen of Raleigh's Beth Meyer Synagogue, representing Rabbi David Rose of Greensboro, President of the North Carolina Association of Rabbis; the Most Rev. Vincent S. Waters, Bishop of the Roman Catholic Diocese of Raleigh; Dr. George R. Whittecar of Salisbury, President of the North Carolina Synod of the Lutheran Church in America.

And, Dr. S. E. Duncan of Salisbury, President of the North Carolina Council of Churches; Dr. James H. Lightbourne, Jr., of Burlington, Conference Minister of the Southern Conference, United Church of Christ; Dr. W. Burkette Raper, President, Mount Olive College; and the Rt. Rev. Thomas H. Wright of Wilmington, Bishop of the Episcopal Diocese of East Carolina.

Other members of the committee, which was appointed by the Governor on March 4, 1968, are Bishop Earl G. Hunt, Jr., of the Charlotte Area of The United Methodist Church, Bishop Paul Neff Garber, of the Raleigh Area of The United Methodist Church, and the Rt. Rev. Thomas A. Fraser of Raleigh, Bishop of the Episcopal Diocese of North Carolina.

Following the luncheon, the Governor and members of the committee met with representatives of the news media in the Governor's Conference Room of the State Administration Building to discuss plans for the special observance.

N.C. Wesleyan Schedules Youth Sports Clinics This Summer

N.C. Wesleyan College, Rocky Mount, will serve as host this summer for three youth training sessions: a basketball clinic and school for boys, a majorette school and a cheerleaders' training academy. The first two are sponsored by Youth Camps, Inc., and the last by the American Cheerleaders Association.

Gale Catlett, assistant coach at the University of Kansas, will direct the basketball camp from July 7-12. Top-notch instructors will include such head coaches as Howard Shannon of V.P.I., Paul Webb of Randolph-Macon and John Black of Roanoke College, and N.C. State University players Van Williford and Nelson Isley.

The camp is open to boys between the ages of 10 and 18 and will include instruction in all phases of basketball in the form of two two-hour drill sessions per day plus practice games and evening lectures.

Judy Barton Cox, former Miss Majorette of America, will head a select group of majorette instructors, who will give both individual and corps instruction in all phases of twirling, tosses, spectacular and novelty tricks and dance routines. The school will be held July 17-20.

The cheerleaders' academy is under the sponsorship of Bill Horan, the famous director-founder of the American Cheerleaders Association of Rt. 1, Spring Lake Drive, Leesburg, Fla. It will run from July 21 to 26.

All participants will be housed in college residence halls and will be provided with meal service in the college cafeteria. For further information write: Business Office, N.C. Wesleyan College, Rocky Mount, N. C. 27801.

OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

AVAILABLE — As Educational Assistant in local church. Responsible woman with extensive experience in all facets of Christian Education. Particularly interested in work with youth and adults. Contact Educational Assistant, Box 508, Greensboro, N. C. 27402.

Among Our Colleges

LOUISBURG CLASS HAS HIGH AVERAGE

During commencement exercises at Louisburg College May 19, President Cecil W. Robbins congratulated the 1968 class as one with the highest academic average in recent years.

He also announced the retirement of Dr. Ann Blumenfeld, professor of Foreign Languages, who has served the college since 1946. A tuitition scholarship has been named in her honor by the Board of Trustees.

•

BREWER NAMED HP ALUMNUS OF YEAR

James F. Brewer of Thomasville was named "Alumnus of the Year" by the Alumni Association of High Point College during the annual Alumni-Senior Dinner on May 2.

Brewer, an active member of Memorial Methodist Church, is vice president of Erwin-Lambeth, Inc., custom furniture manufacturers of Thomasville. He is the 1967-68 chairman of the HPC Loyalty Fund Drive.

•

WESLEYAN INSTRUCTOR RECEIVES GRANT

Sara Gearhardt, instructor of German at N.C. Wesleyan College, has received a grant from the Republic of Germany to attend the Summer Seminar of the Goethe Institute in Munich.

Forty grants, issued jointly by the Federal Republic of Germany and the U.S. Office of Education, have been awarded throughout the U.S. based on recommendations by the American Association of Teachers of German.

•

CAMPBELL HONORED AT PFEIFFER

Dr. J. Griffin Campbell, chairman of the Pfeiffer College Division of Language and Literature, won two distinct honors at the college's Awards and Honors Day Program held April 30.

Dr. Campbell was the first faculty member to receive an "Excellence-in-Teaching Award" which carried with it a specially designed academic hat, an engraved plague and a cash prize of $250. He also was the recipient of the dedication of the 1968 *Chimes*, college yearbook.

•

DUKE GIVES PAPERS TO UNIVERSITY

Angier Biddle Duke, who returned recently from his post as Ambassador to Spain to resume a former position as Chief of Protocol for the U.S. State Department, has given Duke University a second large collection of his personal papers.

Nearly 12,000 items, including a number of leather-bound volumes, photographs, press clippings, and tape recordings are in the latest acquisition.

As source material for scholars and historians working in fields of mid-20th century American foreign relations and world diplomacy, the Angier B. Duke collection is "outstanding," according to University Librarian Benjamin E. Powell.

HONORARY DEGREES AT DUKE

Mrs. Elisabeth Luce Moore, chairman of the Board of Trustees of the State University of New York; Dr. Helen Brooke Taussig of Johns Hopkins University, regarded by many as the leading woman in American medicine today; Jonathan Daniels, editor of the Raleigh *News and Observer*, and Wallace Carroll, editor and publisher of the Winston-Salem *Journal and Sentinel*, were presented honorary degrees at the Duke University commencement on June 3.

•

SCARRITT GIVEN RARE BIBLES

A rare English Bible collection, including an original King James Version, a Breeches Bible, a John Wycliffe translation, an illuminated copy of a Gutenberg, was presented to Scarritt College May 24 by Third National Bank in honor of Dr. John O. Gross, former general secretary of the Board of Education, The Methodist Church.

The collection includes 30 editions of Bibles from England covering a period from 1380 to 1962. They will be housed in the new Virginia M. Laskey Library on the Scarritt campus in Nashville, Tenn.

•

SCARRITT COMMENCEMENT HELD

Bishop W. McFerrin Stowe, bishop of the Kansas Area, spoke at the 76th Commencement of Scarritt College, Nashville, Tenn., on May 31.

Among the 65 graduates were four North Carolinians. James Robert Reeves received a Bachelor of Arts degree; Eleanor Starr Barnhardt, William Grady Benfield, and Barbara Louise Johnson received the Master of Arts degree.

•

POPE TO WORK IN CARIBBEAN

Dr. Louis B. Pope, associate professor of psychology at High Point College, will be one of seven college officials in North Carolina, South Carolina and Georgia working this summer in the Caribbean Islands to improve and strengthen cultural relations between the U.S. and the Islanders.

The program, called the Curriculum Development Project on Caribbean Education, is being sponsored by the American Association of Colleges for Teacher Education and the U.S. Office of Education.

The group of educators will leave the U.S. for Jamaica on July 14 and return around Sept 5.

•

BREWER GIVEN MERIT AWARD

Westminster Choir College, Princeton, N.J., and the Westminster Alumni Association have conferred the 1968 Westminster Alumni Merit Award upon Dr. Richard H. Brewer, chairman of the Division of Fine Arts at Pfeiffer College.

The presentation was made by Dr. Lee H. Bristol, Jr., president, last week at Princeton during the Westminster Alumni Week.

A member of the Pfeiffer College faculty since 1962, Dr. Brewer holds the rank of Professor of Music and serves as chairman of the Department of Music and director of Choral Music. Under his leadership a widely recognized music major and program in voice, organ, and choral work has been established at the college.

•

FACULTY GROUP CHOSEN AS PRESIDENTIAL COUNCIL

The board of trustees of Brevard College has elected a presidential council to fill the administrative vacancy left by the sudden death of President Emmett K. McLarty, Jr., on May 23.

Composed of three faculty members and two members of the administration, the council is headed by E. W. Hardin, Jr., chairman. Other members are C. Edward Roy, W. Louis Miles, L. W. Martin and Grady H. Whicker.

✧ ✧ ✧

Youth Curriculum Sessions Held

A National Orientation on New Curriculum Resources for Youth was held in Nashville, Tenn., May 13-16. Attending from the Western North Carolina Conference were Rev. Ralph H. Eanes, Jr., of Winston-Salem, Rev. G. Roland Mullinix of Hickory, Rev. Thomas S. Lee, Jr., and Rev. Paul H. Duckwall, both of Statesville

This leadership team, together with Rev. W. Marshall Jones of Hayesville, conducted a six-hour Conference Orientation on New Curriculum Resources for Youth in Statesville on Tuesday, May 21. This was the first opportunity that adults who are deeply involved in youth ministry in the WNC Conference had to view the materials which are in the Advance Youth Leadership Kit.

Forty-one leaders in youth ministry were present from twelve of the thirteen districts upon this occasion. These leaders will plan a District or Subdistrict Orientation in their respective districts during the next three months.



GOD AND COUNTRY AWARD

Gregory Wilson Hauser received his God and Country Award on May 26 during morning worship service at Shoals Methodist Church, Pinnacle. Rev. C. C. Manning, right, presented the award. Son of Mr. and Mrs. Oliver W. Hauser, Gregory is a member of the Order of the Arrow-Wahissa Lodge, a Star Scout, senior Patrol leader and has earned nine merit badges.

EDITORIALS

THE DEATH THAT RIDES UNCHECKED

While speaking informally to a group of church leaders last Thursday in Raleigh, Governor Dan K. Moore emphasized his conviction that safe driving is partly a matter of attitude. "We must try to get a change in the attitude of our people," he declared. "This change," he added, "must take place in the homes and in the churches. If the churches cannot change the attitude of our people, then where do you go?"

Governor Moore had previously quoted statistics revealing that this year to date over 77,000 arrests had been made, compared with 61,000 last year. Moreover, arrests for drunken driving have gone up by 51%.

We might also ponder these additional figures which he gave. Last year 1,749 persons died on North Carolina highways while 347 North Carolina boys died in Vietnam. To date this year, we have lost 682 by death on our highways; we have lost 288 killed in Vietnam.

On the national level, 53,100 persons were killed in traffic accidents last year —better than 1,000 a week, and much greater than our losses in Vietnam.

We would not in the least degree minimize the seriousness of every single loss of life in Vietnam, including civilian deaths. But is a death in Vietnam *more* tragic than a death in North Carolina? Are we to tolerate needless slaughter at a rate of over 1,000 a week here at home, while declaring that the slaughter in Vietnam has got to stop?

Should we not be at least as determined to stop the one as the other? Political campaigns are being waged on the platform "stop the war in Vietnam." Almost every church denomination is engaged in a significant effort to help bring this about. But who is saying anything or doing anything about the death which rides the highways of our state and nation?

It is not only the outright killings, but the thousands who are injured, which should arouse our concern. Of the 54,438 who were injured in auto accidents in North Carolina last year, some were maimed for life; others will come back from the grave only after painful and expensive months of treatment.

Where is the social concern of the church leader and member? Where is the conscience of the Christian? We have seen little or nothing about this in the voluminous statements of "concern" which have come from church bodies. Do we find it more palatable to deal with problems far removed than with those close at home? We are just asking. Perhaps our readers will think about it and give us some answers.

In the meantime, Governor Moore has set up a Churchmen's Committee for Religious Concern for Traffic Safety. Dr. Billy Graham has agreed to head this committee, and indications are that all religious bodies in the state, including Protestants, Catholics and Jews, are giving full cooperation.

Governor Moore has asked that Saturday and Sunday, June 29-30 be designated as RELIGIOUS CONCERN FOR TRAFFIC SAFETY DAYS IN NORTH CAROLINA. Also pastors, priests and rabbis are asked to emphasize the moral aspects of traffic safety to their people in the weeks leading up to that date, and especially on Saturday, June 22 and Sunday, June 23.

There are some issues on which Methodists are sharply divided. But here is an issue upon which all Methodists should be in agreement, and in response to which they should act aggressively.

GOD CALLS US TO VICTORY

There is something incongruous about the term "a pessimistic Christian." In fact, this adjective—pessimistic—when used with this noun —Christian — is a contradiction in terms.

A Christian is one who has placed his whole life under the sovereignty and suffrage of God. His hope is in Him. He is sustained by the assurance that God is able to keep him under all circumstances and that this He will surely do.

Within the framework of this faith and hope, which is renewed with each rising sun and confirmed with each passing day, the Christian knows a strange and wonderful tranquility. The worst that can happen to him, death itself, holds no terrors which can stand in the face of his trust in God. Moreover, he has a capacity to shrug off all setbacks and to rise above every defeat.

The Christian, therefore, cannot finally give way to pessimism. He will perhaps be sorely pressed, but the very nature of his faith and hope precludes surrender.

There is much pessimism abroad and some of it has crept into the Church. There are some who shiver and quake before the demonic forces let loose in the world. They talk as though God were dead or had deserted this world. They exchange dire predictions about the future, and sow the seeds of defeatism.

Brethren, these things ought not to be. We believe in the God who created all things, setting up a marvelous system of law and order; in a God who manifested Himself supremely in Jesus Christ and who revealed his power by raising up Christ from the dead. We believe his kingdom is invincible and that it will have no end.

It only remains for us to be faithful and obedient; to follow as Christs leads; to listen as He commands. The fearsome sounds and the terrifying sights upon the scene of this world may not cease. But if we are fully in the thrall of Christ, these sounds and sights will no longer have the power to petrify nor the capacity to demoralize us.

As we launch into this new conference year, let us add the weight of our witness to the side of hope and confidence. If God is greater than any man and all men, greater than all contrary powers and principalities, then why do we cringe like cornered rats? Let us stand up and strike out boldly, going about the kingdom-business in a mood which befits God's men and women.

THESE FULIGINOUS STATEMENTS

We are in danger of losing the gospel in an avalanche of generalities. So often the words we use are not the precise ones which bear an unmistakeable meaning but the fuzzy ones which slide around and can take on many different colorings. Words are the brick and mortar by which ideas take on reality. But if the reality which they create is but dimly outlined, we are not sure whether we are looking at flesh and blood, so to speak, or at shimmering ghosts.

What precisely do we mean? For one thing, we are talking about some of the official pronouncements from church bodies. So often these official statements are phrased in vague language which does not shed light, but generates confusion instead.

The following quotation, unfortunately, is no worse than many more which emanate from various ecclesiastical sources: "The Regional Processes are designed to utilize the available resources that are often wasted in the regions where the churches already exist. The role of the general boards is complex, but in general it is the role of providing stimulus, enough funds to get the process started and to support it in motion, and also to set up information lines or linkages with the rest of the church."

We wonder how many of our laymen understand that grand exposition of strategy in mission? How many ministers, as far as that goes?

However, the thought occurs to us that the above quotation may actually be the clearest part of this editorial. If so, it is just further proof of the point we are making. Only now add editors to your list of fuliginous—excuse me, we meant confusing—writers.

Student Day

(Continued from page 1)

SERVING THOSE WHO WILL SERVE

How much should an individual give to the United Methodist Student Day offering?

It is hoped that every person will give sacrificially, for future leaders come from our institutions of higher education.

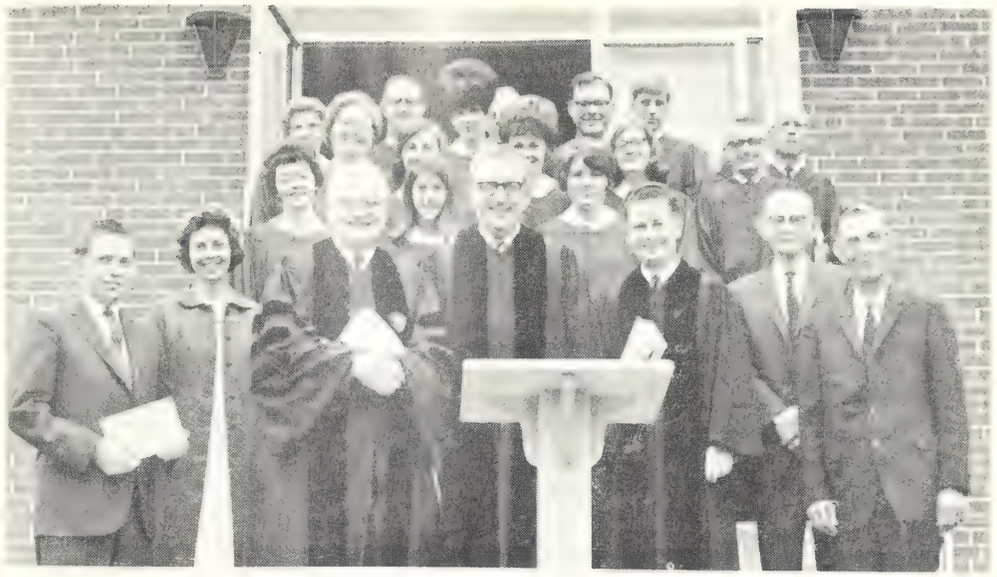
Substantial sums are needed to promote the programs planned for 1968-69. The scholarship program calls for the awarding of 460 scholarships of $500 each to eligible United Methodist undergraduates enrolled in the universities and senior and junior colleges related to The United Methodist Church. There are 64 awards for graduate students preparing for teaching, leadership in campus ministries, leadership in religious education at the conference and local church level, and the parish ministry. Twenty-eight of these graduate awards are reserved for seminary students preparing for the parish ministry.

Students who attend church-related institutions of higher education are usually service oriented. A study showed that of 2,490 who received scholarships during the early years of the program, the majority entered the service professions of homemaking, education, and the ministry. The survey revealed that 722 students were still completing their studies; 466 were homemakers, 433 teachers, 332 ministers and chaplains, 78 ministers' wives, 68 secretaries, 27 school administrators, 24 in managerial positions, 23 in research, 21 in the armed forces, 19 accountants, 19 missionaries, 16 chemists, 14 librarians, 9 dentists, and 219 in various other vocations. Loans and scholarships to such persons are repaid a thousandfold in service to others.



METHODIST MEN CHARTERED

A charter has just been granted to the Methodist Men, recently organized at Brown Summit United Methodist Church, Greensboro District. The new club has at present 12 members, with Joe Bishop elected president. Pictured above, left to right, are: front row, Ted Williams, Bobby Joe Roberts, Tony Shreve, Horace Powell; second row, Grady Bishop; back row, Joe Bishop, Parish Bates, Calvin Jones and the pastor, Rev. Joseph C. McMurry. Not present when the picture was made were: Henry Troxler, Frankie Bishop and Tom Shreve.



Participating in the dedication service at Green Street Church, Winston-Salem, are (wearing clerical robes) Bishop Earl G. Hunt, Jr., Rev. Julian Lindsey, district superintendent, and the Rev. Kenneth M. Johnson, pastor. The Rev. Dr. John R. Church, extreme right, also took part in the service.

Green Street Church Dedicates Education Building May 26

Green Street United Methodist Church, Winston-Salem dedicated its $126,000 educational unit on Sunday, May 26, and awarded certificates of appreciation to six members.

The dedicatory sermon was delivered by Bishop Earl G. Hunt, Jr., of Charlotte, presiding bishop of the Western North Carolina Conference.

He also presented the certificates of honorary stewards to O. L. Chambers, R. S. Johnston, Sr., W. W. Rike, Sr., Bert E. Shuping, T. F. Voncannon and Roby E. Zimmerman. The certificates commended the men for their long service to the church.

Rike was chairman of the board of trustees and of the building committee when the new educational building was constructed. It was opened in May, 1959, and the mortgage was paid off this past March. The building was planned and constructed under the pastorate of the Rev. Horace E. Bolick, who is now pastor of Bradley Memorial in Gastonia.

Assisting the bishop at the dedication were the Rev. Kenneth M. Johnson, pastor, the Rev. Julian A. Lindsey, superintendent of the Winston-Salem District, and the Rev. Dr. John R. Church, retired conference evangelist and member of the Green Street congregation.

IN MEMORIAM

JACOB GRUBB

Mr. Jacob Grubb died January 29, 1968, after a long useful life to his community and church. No matter whether the weather was rainy or snowy or how he felt, Mr. Jake, as he was commonly called, was found in his pew. He loved his church and was faithful to it. Cicero once said "The life given us by nature is short; but the memory of a well-spent life is eternal." Mr. Grubb was a great lover of flowers and created much beauty but the memory of his life will remain longer with us than the life of a flower.

Mrs. Reid Ellerbe, Chairman
Commission on Education
Bethesda United Methodist Church

St. Matthew's Plans Building

The Saint Matthew's United Methodist Church, Fayetteville, held groundbeaking services Sunday, June 2, for a $100,000 Educational Building.

On hand for the groundbreaking ceremonies were Bishop Paul N. Garber of the Raleigh Area, Rev. LaFon C. Vereen, executive secretary of the N. C. Conference Board of Missions, and Rev. Graham S. Eubank, superintendent of the Fayetteville District.

Also among those participating in the groundbreaking ritual were these local officials: Rev. Sam D. McMillan, Jr., pastor; Robert M. Bennett, church lay leader and chairman of the Building Committee; W. Perry Smith, chairman of the Board of Trustees; James S. Parker, chairman of the Official Board; James W. Benson, church school superintendent; Ronald W. Sanders, member of the Building Committee; Miltie O. Musser, Jr., president of the Methodist Men's Club and member of the Building Committee; Mrs. Esther Sheppard, president of the WSCS, and Miss Sue Reed, president of the Senior High MYF.

Bids were opened on May 28 for the educational facility which will provide over 9,000 square feet of additional space for the church's program of Christian education, and the congregation anticipates being in this unit by Christmas.

In the educational unit will be 11 classrooms, a fellowship hall, a kitchen, two bathrooms, a mechanical room, a storage room, church office, and the pastor's study. The building will be centrally air-conditioned and heated and provides for a growth from 470 to 650.

A master plan has been designed which will house 900 members in an enlarged sanctuary and educational building. Present membership is 458.

The Unfinished Business of an Unfinished Church

(Excerpts from the sermon for the service of unification of The Methodist Church and The Evangelical United Brethren Church to form The United Methodist Church. It was delivered on April 23, at Dallas Memorial Auditorium by Dr. Albert C. Outler, a professor at Perkins School of Theology, Southern Methodist University, Dallas.)

The aura of every new-born thing is an aura of hope. And so it is with us today. We stand here on a threshold. A new horizon looms ahead.

In some ears, it may sound fantastic to relate *this* day to the first Pentecost recorded in Acts 2—what with no rushing mighty wind, no tongues of fire, no glossolalia, etc. But actually, the lasting meaning of *that* Pentecost was its opening the way for others to follow after.

Pentecost *was the day when the real work of the church began,* when the Christian people accepted the agenda of their unfinished business in the world and began to get on with it!

That Pentecost was ever thereafter memorable as the Church's *birthday.*

I know as well as anyone that this analogy between that first birthday and this one of ours does not apply foursquare. Our new church does not represent a radical break with our several past histories nor is there a comparable intention toward a radically new future. Even so, the analogy between that first Pentecost and this one could be edifying to us, too. This is the day when *the real work of The United Methodist Church begins.* It is a day when doors are opened that heretofore were closed, when new possibilities of reformation and renewal are literally "at hand."

The essence of the event is self-evident: it is the accomplished fact of The United Methodist Church. Where once, scarcely a generation ago, there were five churches, now there is one. Where once our differences kept us apart—with different languages and folkways—now they are overcome or else at least contained within a larger circle of committed fellowship. We have been Christian brethren, after a fashion, for the better part of two centuries—but *separated* brethren. Now our memberships and ministries have been mingled without compromise or indignity; our separate traditions have been sublated and made one.

Obviously, no part of our venture in unity is really *finished* as yet. Our joy in *this* union ought to be tempered by our remembrance, in love, of those others of our Christian brethren, whom we acknowledge as such, and yet from whom we are still separated.

Let us ask ourselves what this fact of a new church makes possible. What will it take to turn this beginning into the reality of its promise and our hopes?

One thing is for sure: what has served till now as our *status quo ante* will simply not suffice for the upcoming future. For all its great merits—for all its saints and heroes — the standing order is now too nearly preoccupied with self-maintenance and survival. The world is in furious and agonizing turmoil, incomprehensible and unmanageable. The church is in radical crisis, and in the throes of a profound demoralization, at every level: of faith and order, life and work. In such times, business as usual simply will not get our business done. Our own past golden age (the 19th century)—the heyday of pietism in a pre-urbanized society—has faded. Frontiersmen for tomorrow must be as dynamically adaptive to the *new* "new World" as our forefathers were in theirs.

For freedom we have been set free, from the outdated past—but it begins to look as if we have been condemned *to* freedom as well: condemned to come up with something better than protests and complaints and self-righteous criticism of others; we are condemned to *responsible* prophecy, reform and renewal—or else to the fatal consequences of destructive discontent. If, in this new church of ours, we are to avoid "the dinosaur-syndrome" (with its zeal for furnishing later ages an abundance of fossils) or its opposite, "the Elijah complex" (with its self-pitying self-righteousness about our minority status), we *must* find our way forward in conscious concern for the continuum of the Christian tradition and history in which we stand with our forefathers: always aware of God's habit of linking the past and the future by means of the hopeful acts of men in decisive *present* moments—like *this one!* We *must* learn to discipline our imaginations and inventions, not by our own constrictive biases but by God's open hearted mandates for his people, by patterns that will serve our *common* life in the Body of Christ.

One version of the style of the new church that is to be has already been encapsulated in a phrase now familiar from the discussions of the Consultation on Church Union. It is a sort of motto that could qualify as a charter for authentic unity and effective mission: "We seek to be a church truly *catholic,* truly *evangelical,* truly *reformed.*" These words themselves are obviously not new; COCU has no copyright on this motto. Its significance lies in its summation of three essential dimensions and concerns of *any* company of persons calling and professing themselves Christian.

One of the virtues of the motto is that it suggests a rich range of meanings, without specifying any single one of them as obligatory upon all. Certainly the interpretation I now propose makes no claim to finality.

The basic meaning of the word "catholic" is "whole," "universal," "open." It reminds us that true unity not only allows for diversity, it *requires* it. "Catholic" has never rightly meant "uniform," "lock-step," "produced by template." It means *"inclusive"*—a community in which all the members *"belong"* equally and by right of membership, in which all ministers share equally the basic office of representing the whole church, by right of ordination. It means "open"—a community whose boundaries are set by the Christian *essentials* (the *bare* essentials at that) in which it is bad faith for anyone to deny full membership to any other save by the canons of faith in Christ and the Christian discipline that derives from that confession.

But catholicity by itself is not enough. The church is called to mission, and her mission is both her message *and* the demonstration of that message in her corporate life. Her message is not *herself,* either—it is her witness to the *Christian Evangel:* to the scandal and folly of Christ incarnate, Christ crucified, Christ resurrected, Christ transforming human life and culture, Christ in the world, Christ for the world; Christ in us, our hope of glory! Thus, the church we are called to be must be "truly evangelical"—a church ablaze with a passion that God's Gospel shall be preached and heard and responded to in faith and hope and love by all who can be reached and instructed and gathered into the fellowship of God's convenanted People.

We Methodists and EUBs alike—by profession and fond memory — are grateful heirs of evangelical fathers and brethren, but we can scarcely boast of having fully claimed their legacy. A church falling behind in the race with an exploding and huddling population is not "truly evangelical," despite its self-advertisements. A church that counts her evangelical harvest chiefly in terms of members added to the rolls is not *truly* evangelical. A church the vast majority of whose members do not really understand the great issues entailed by "the Protestant principle"—God's sovereignty, man's justification by faith alone, the witness of the Spirit, the life of grace, the authority of the Scriptures as the prime source of divine revelation, etc.—such a church is not only not truly evangelical, she is, indeed, partaker in the greatest tragedy of modern Christianity: the abject failure of *the teaching church.*

The church, even as she seeks to be truly catholic *and* truly evangelical must also be truly *reformed*—constantly open to God's judgment upon the insidious idolatries of every successful venture, aware of the waning of every heyday—a church eager to be re-formed, re-newed: to have her spirit and power repristinated.

A church truly reformed is one that is open, intentionally and on principle, to creative change of every sort (in teaching, discipline and administration)—not haphazard or reckless change, but not timid and grudging, either. The church reformed lives by the Scriptures for they alone provide a decisive appeal to the constitutive tradition of Christ without the dead-hand of traditionalism; the Scriptures alone provide for radical, mandated change without the gusts and shallows of human ingenuity. Their authority does not rest upon their letter nor yet with any arcane or coterie interpretation—but rather upon the public sense of the texts and their original intentions, enriched by the wisdom of the teaching church through all the ages, confirmed

by canons of critical reason and vital Christian experience in the modern world.

But the church reformed is also under the judgment of the future. The eschatological orientation of faith is forever demanding that the old be constantly re-examined and re-constituted—always with an eye to the urgent, the needful, the effective. The reforming spirit calls for self-examination without self-justification, self-criticism without self-loathing, creative discontent rooted in the conviction that the *good* is the enemy of the *best*.

This, then, is our birthday—a day to celebrate, a day to remember, a day for high hopes and renewed commitments. This is a day when the eyes of the whole Christian community are focused on us and especially those of our Methodist brethren in Britain who are with us in spirit. This *is* the day that the Lord has made. Let us *really* rejoice and be glad in it—glad for the new chance God now gives us: to be a *church united in order to be uniting, a church repentant in order to be a church redemptive, a church cruciform in order to manifest God's triumphant agony for mankind.*



GOD AND COUNTRY AWARDS

The three scouts pictured above received the God and Country Award at New Salem Church, Randleman, on May 5. They are, left to right, Keith and Curtis Bischer and Chester Wood. Mr. and Mrs. Robert Bischer and Mr. and Mrs. Garfield Wood are standing behind their sons. Rev. Ervin S. Cook, pastor of New Salem who worked with the scouts for a year on the award, is on the back row.

SOUTHEASTERN EQUIPMENT CO.



Chairs and tables in complete range of sizes for every Church need. Steel and wood folding chairs, folding banquet tables, speakers' stands. Also office desks and chairs. Write for information.

SILER CITY, N. C.

Active Layman Enters Ministry

At the age when many men are thinking of retirement, Wade Hawkins, 62, is embarking on a new career. He has resigned his position with the U. S. Treasury Depart-



WADE HAWKINS

ment and will enter the United Methodist ministry.

A resident of Raleigh, Hawkins has been Area Manager of the Savings Bond Division for more than fifteen years. His area included 43 Eastern North Carolina counties.

"I have enjoyed working with leaders in the banking field, industry, the news media, state and federal government and others, and it is with a great deal of regret that I leave the pleasant associations," Hawkins stated. "Entering the ministry on a full-time basis," he continued, "is something I have wanted to do for sometime, but the opportunity did not present itself until recently."

Accepted as an approved supply pastor, he will be appointed to a pastorate during the North Carolina Annual Conference, which is now in session at Fayetteville.

For many years this new minister has been an active member of Highland Methodist Church in Raleigh, where he has served on the Official Board, has been a member of numerous commissions and a Sunday School teacher.

Presently he is lieutenant goveror of the Fifth Division of Kiwanis International. In Kiwanis, Hawkins has a perfect attendance record of 34 years.

"I have almost as good a record in church attendance as I can't remember when I have missed attending church," he said.

He was born in Fort Worth, Texas, where he did his undergraduate work at Texas Christian University, with graduate studies at New York University and the National Recreation School in New York City. For many years he served in recreation and social service work in New York, New Jersey, Pennsylvania and Salisbury, N. C.

Mrs. Hawkins is the former Kathryn Shampanore of Washington, N. J., and they have two sons and seven grandchildren.

His minister at Highland Church, the Rev. J. Paul Edwards, says in regard to Mr. Hawkins' decision:

"We are happy that Wade Hawkins has felt led by God to give himself in full time Christian service. He has felt this call for a number of years, but now has come to the conclusion that he must answer by giving his life. To Wade and Kathryn our church joins in a prayer of thanksgiving and prays that God will bless them in this new Christian venture."

LETTERS
TO THE EDITOR

★

Thank you again for the ADVOCATE. It brings scenes of home before our eyes here and is doing a good job of presenting the mission of the church at home and abroad. There seems to be always thought-provoking articles as well as inspiration.

Our churches at Ipanema and Copacabana are growing, though meeting in borrowed buildings always set limitations on the work that can be done. Our lot is almost free of its legal entanglements at Copacabana, but we have not yet a lot in sight for the church at Ipanema; prices are so high in the urban areas! We have about 18 families interested in the new church to be started on Governor's Island, and meet each Saturday in the homes of the future members. Property on this suburb of Rio, site of the International Airport, is a fourth of the price of property in Ipanema and Copacabana, but that is still a tremendously high price. My present feelings are toward the priority of getting property on Governor's Island, an old house if possible, for we have been unable to borrow or rent a regular meeting place. So looking at lots and trying to get people to come down on their prices has been a part of my pastoral ministry recently. My laymen are helping, too.

I'm teaching once a week in our night school, the "Seminario de Cesar Dacorso Filho," a Bible Institute where our supply pastors are trained. It is a course in pastoral care, called "Clinico Pastoral." I'm learning a lot, and the courses I took at Duke while on furlough are proving invaluable. I have just seven students, five of whom serve churches and all of whom work during the day—these are the third-year students. A second-year Negro student of this "seminary" helps me in the work at Governor's Island. I work with some wonderful Christians, I pray the Lord will help me to organize my time and work as to be most effective for Him.

June and the children are fine. Norman will be leaving us in September to begin his freshman year at Massachusetts Institute of Technology. The opportunities and problems of the urban ministry in a developing country with the tremendous possibilities of Brazil at times seem overwhelming, but "His Grace" is always sufficient to our need.

May God richly bless you and all the readers of the ADVOCATE in His mission there, and pray for us in His mission here.

Your friends in Christ,
GEORGE AND JUNE MEGILL

The Broad Scope

★

EVANGELICALS RELIEF WORKER HONORED

The man who has headed up the worldwide relief program of the National Association of Evangelicals was recently cited by the United States Department of State, Agency for International Development (USAID) for his services over the past thirteen years. He is Wendell L. Rockey, and the letter of commendation came from Charles P. Taft, chairman of the Advisory Committee on Voluntary Foreign Aid.

The letter expressed appreciation for "the outstanding leadership you have given to the World Relief Commission over the past 13 years." It continued, "For almost a decade and a half we have had the good fortune to share your humanitarian concern for the less fortunate in this world, and throughout that period your spirit of cooperation has been a constant source of good will for us all."

Rockey has been responsible for the procurement and distribution of 92 million pounds of food, valued at $5,300,000, clothing worth $1,500,000 and over $900,000 worth of medicines, medical and hospital supplies. These items and many others were used in many countries that were ravaged by war, disease, poverty and illiteracy to help meet the physical and spiritual needs of untold millions.

★

NEW SCOUT BOOK OF WORSHIP

Scouts and Explorers will be singing from a new hymnbook in camp worship this Summer. *When Scouts Worship,* a production of the National Protestant Committee on Scouting, will be off the press June 1. This new book is designed to contain in one binding most of the printed resources necessary to Protestant worship.

It will be made available through regular outlets for Boy Scout supplies and church book stores at a price of 75 cents.



BILLY GRAHAM IN OREGON

Evangelist Billy Graham is flanked by Julie Nixon, right, 19-year-old daughter of Republican presidential candidate Richard M. Nixon, and David Eisenhower, 20, grandson of former President Dwight D. Eisenhower. The young engaged couple attended the Pacific Northwest Billy Graham Crusade in Portland, Oregon. Some 227,797 persons attended the crusade during the 10 days of meetings with more than 7,000 responding to Mr. Graham's invitation to "accept Christ as personal Savior." The crusade closed Sunday, May 26.

PHOTO BY RUSS BUSBY



GROUNDBREAKING HELD AT FULTON CHURCH

Participating in the groundbreaking for the new Fulton Methodist Church, Advance, on April 28 were the following: Left to right, J. B. Lanier, church lay leader; Mrs. Iva Young, chairman of Offical Board; Mrs. Boyd Pack, president of WSCS; Ricky Lanier, president of MYF; Charles Deal, chairman of Building Committee; C. Bryce Smith, pastor, and Dr. Charles G. Beaman, Jr., district superintendent. Dr. Beaman led the groundbreaking service. Contracts for the new building have been awarded, and construction began on May 20.

★

FAITH AND ORDER MEETING

For the first time in the ecclesiastical history of the United States, theologians from its three major traditions will convene to explain their agreements and disagreements to one another—in writing—on a major article of faith. The subject discussed and defined in four study papers will be "Salvation and Man's Hopes." The occasion is the third annual meeting of the National Faith and Order Colloquium at Notre Dame University, June 16-20.

Upwards of 100 Roman Catholic, Orthodox and Protestant theologians will be present. No effort was made to work toward written statements of agreement and disagreement in the first two colloquiums, which discussed conversion in 1966 and evangelism in 1967, but this session will make the attempt.

★

CALL TO JOIN POOR PEOPLE

A nation-wide call to church people to join in the "support march" for the Poor People's Campaign in Washington on June 19 was issued in New York by the Rev. Dr. Charles S. Spivey. He is executive director of the Department of Social Justice of the National Council of Churches which is coordinating the religious participation in the campaign.

In his message, Dr. Spivey urged NCC member communions, local and state Councils of Churches and other religious groups to send representatives to the Assembly. "Participation is limited to those who support the concept of integration, democracy and non-violence," he said.

Throngs of supporters will assemble at the Washington Monument at 10:30 a.m. and a march to the Lincoln Memorial will begin at 1:30 p.m. where speeches will stress the goals and objectives of the poor and the need for all levels of government to meet these demands.

★

CRISIS FUNDS VOTED

In Minneapolis, a total of $1 million for urban needs was allocated by the newly organized Department of Metropolitan Ministry of the American Lutheran Church. Of this, one-half was designated for operational subsidies in inner-city churches in 1968, and a similar sum allocated as a loan fund for urban churches with particular needs.

The General Assembly, United Presbyterian Church, USA, also meeting in Minneapolis, voted on May 20 to make up to $12.6 million available for investment in high-risk, low-income housing and businesses in inner-city areas. Instructing its boards and agencies to invest 30 per cent of available funds in such projects ($9 million), a similar request was made of the denomination's seminaries, which would amount to another $3.6 million.

► *Issues and Opinions* ◄

Church Headed Wrong Way

I do not want to be counted among those who are sitting quiet and accepting all the things that are being done in the Methodist Church concerning doctrines and policies.

This huge organization does not heed the voice of the number of small Methodist churches which greatly outnumber the larger churches. It has overlooked what the majority of Methodists really believe and is compromising with the evils of the world to satisfy its own conscience.

It's about time that we got back to the teachings of the Bible concerning liquor, law, discipline, the Fatherhood of God, as well as the brotherhood of man, and many other matters. I believe this vast organization is now heading down the wrong way and would like to see those who really feel that this is true to speak out and act accordingly.

MRS. ELOISE S. BLAKE
St. Paul Methodist Church
Greensboro

★

Right of Dissent Resolution

Whereas the Workers Class of Front Street Methodist Church, Burlington, is opposed to the recent action of the Uniting Conference of The Methodist Church and The Evangelical United Brethren Church in Dallas in its action on May 6, 1968, in adopting Report No. 17 on the subject of "The Rule of Law and the Right of Dissent;" and

Whereas said Report encourages disobedience to the laws of the land, in that in the final analysis, it permits and encourages one to do what he thinks is right, regardless of the law, providing he is willing to take the consequences; and

Whereas the class regards the adoption of this Report as potentially dangerous to an orderly society and that this Report encourages potential law violators, rioters and subversives to disobey and defy the law.

Now, Therefore, Be It Resolved by this Class that it go on record as rejecting Report No. 17 in its entirety and that a copy of this resolution be submitted to the Church Minister, the District Superintendent, and the Official Board. Be it further resolved that the purpose of this resolution is to inform church leaders of the position of the members of the class on this issue and to encourage other church groups, classes, committees, etc., to speak out on vital issues in order that our church leaders will know the feelings of its laymen. Be it further resolved that the Official Board is requested to spread a copy of this resolution upon its minutes and in its discretion take action on this vital issue.

Unanimously passed, this 12th day of May, 1968.

J. W. HARRINGTON, President
Workers Class, Front Street
Burlington

Rural Members Distressed

In regard to the striking out of the ban on alcohol in The United Methodist Church, I must agree with the Rev. Dr. Clair C. Kreidler of New Cumberland, Pa., who, in pleading for retention of the ban said, "Its elimination will distress the grass-roots members in small rural-area congregations."

Yes, we are distressed. We are disturbed. We are *afraid*. We are afraid because of the fact that *any minister* should have even *thought of bringing such an idea before the conference.*

When we have reached the stage where a delegate from India urges us "to maintain our strict rule, and not mirror what is happening in the outside world by lowering our moral standards," then we should hang our heads in shame and cease to send missionaries to India or anywhere else.

To quote Dr. Georgia Harkness, "Legislation requirements are not in accord with the Gospel Standard, and if the Church retains them, young men interested in the ministry are apt to turn to other denominations." Then let us hope they will, because in that case they would certainly be of no benefit to The Methodist Church.

Perhaps we in the smaller rural areas have room to see over the shoulders of some, the trend in which the morals of our country are moving, and, through our clear vision, have every reason to be distressed.

MRS. J. D. RYDER, SR.
Hayesville

★

New District Additional Expense

I read the editorials in the North Carolina CHRISTIAN ADVOCATE dated May 23, 1968 with a great deal of interest.

The information that you printed stating that the Winston-Salem District would have 76 to 80 charges if we did not establish the 14th District is not true. Also the $25,000.00 partial cost of a District parsonage and the fact that the District Superintendent's salary would come out of the conference budget is misleading.

Isn't it true that all of the expenses of a new district will have to come from new money and it will be an additional expense on our conference?

I certainly realize that the editorial staff has been influenced by the power structure of our conference; however, I think that it is the duty of the CHRISTIAN ADVOCATE to print the facts for their readers to interpret.

JOSEPH C. TOTHEROW
Burkhead United Meth. Church
Winston-Salem

(Editorial Note: The administrative officials of the North Carolina and Western North Carolina conferences have never attempted to influence the editorial policy of the North Carolina Christian Advocate on this or any issue. The figures used in the above-mentioned editorial were taken from a study made in reference to the establishing of a fourteenth district.)



Take along a copy of The Upper Room

On your vacation or summer travels, take a copy of THE UPPER ROOM with you. Alone, or with your family, keep the habit of daily devotions intact. Your days of rest or travel will be all the brighter.

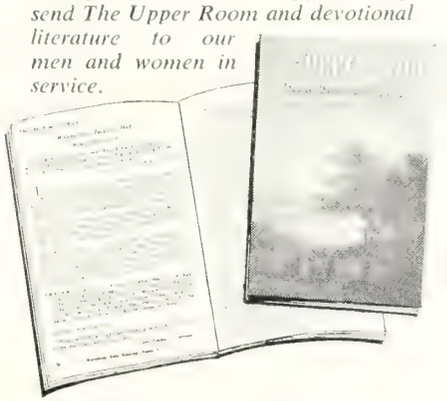
Today, THE UPPER ROOM has interesting new features. You will not want to miss these. They make THE UPPER ROOM all the more a welcome companion at home or away.

Visit The Upper Room Headquarters

When your vacation or trip brings you near Nashville, be sure to visit The Upper Room Chapel, Museum, Library and Agape Garden. More than 70 thousand persons from across the world do this each year. Write for a free map and guide of Nashville.

Why not subscribe to THE UPPER ROOM now — U. S. English, Spanish or German, 3 years (sent to one address) only $3.00; 1 year $1.50, both postpaid. Or secure it through your church. Bulk orders (U.S. English, German or Spanish) in lots of 10 or more copies, sent to one address, 10 cents per copy postpaid. Write today.

Contributions to The Upper Room Emergency Vietnam Appeal help send The Upper Room and devotional literature to our men and women in service.



The Upper Room

World's Most Widely Used Daily Devotional Guide

38 Languages — 45 Editions
1908 Grand Ave., Nashville, Tenn. 37203

What Have We Done With Sunday?

It is not surprising to me considering all the changes of the past fifty years that Americans by and large have seen fit to radically change their attitudes about and observances of the Sabbath.

Today it is used as boating day, golfing day, family outing day and just plain stay home in bed day. Many of our stores are open on Sunday, our movies are fuller than our churches, and the Family Bible gathers one more day's dust.

Children no longer learn the commandment "Remember the Sabbath Day to keep it Holy" . . . not because it is no longer taught in Sunday School but because it is no longer KEPT in the homes in which they live.

I grew up in a small North Carolina town in the 1930's and 40's. Sunday was a day set apart. We went to Sunday School and church, we ate dinner as a family, rested, read devotional books and the Bible, visited the sick and shut-in, and at night went back to church again. It all sounds dull and uninteresting? It wasn't! Sunday was a peaceful, quiet day, strong with family ties and spiritually enriching. As a child I saw my elders observe with strength and sincerity the act of remembering the Sabbath day to keep it Holy, the act of Worship, and my faith was nourished by the example of their devotion.

Today we wonder why church attendance has dropped off and why joining the church is looked upon purely as a social convenience, we despair of our young people and their lack of interest in spiritual matters or the mission of the church. We have but to look at ourselves, at the example we as parents and friends have set and are setting for them to follow

Sabbath means seventh and derives meaning from the story of the creation which holds that God worked six days and rested on the seventh. The Hebrews figured man ought to do the same. For early Christians Sunday became a special day and was a reminder of the Resurrection and of their deliverance from the bondage of sin and death. Just as we need a special book in our worship and a special place and a special leader, so we need a special holy day. Worship is vital . . . both individual and collective. The difference between private worship and corporate worship is the difference between a solo and a chorus. Each has values of its own and both are necessary.

Let us keep the Lord's day church-centered, with rest and worship and concern for others being our main use of its hours. Let us use it for family fellowship, at church, around the dinner table and in the den. Our Lord allowed us to get the ox out of the ditch on Sunday, but he must hope that we will not push him in.

Professor Mark Van Doren has said, to people in these changing times, "Don't try to teach the new things. These too will change. Teach the unchangeables."

"Remember the Sabbath Day to keep it holy."

CAROL BESSENT HAYMAN
Jacksonville



COUPLE HONORED AT FRIENDSHIP

The Log Hut at Friendship Methodist Church, Greensboro, was recently bricked, and the name changed to "The Mr. and Mrs. J. W. Cummings Fellowship Hall." This was the congregation's way of expressing appreciation to Mr. and Mrs. Cummings for their loyalty to Friendship Church. Mrs. Cummings has attended Friendship Church for fifty-six years. She has held several offices and has taught various church school classes during this time. She helped organize the Woman's Society of Christian Service over thirty years ago, served for seven years as the district treasurer, and is now local president of the Society. Mr. Cummings has attended Friendship Church all his life. He has served as church school superintendent, steward, trustee and has held other offices throughout the years. Mr. and Mrs. Cummings have been married for fifty-five years.

Methodist Home Board Elects Five Members at Annual Meeting

Five members were elected to the Board of Managers of The Methodist Home when the Board held its annual meeting in Charlotte recently. They were Thomas R. Lawing, Dr. Robert G. Tuttle and Stewart W. Elliott, all of Charlotte, Walter B. Love, Jr., of Monroe, and Dr. Embree H. Blackard of Asheville.

Officers of the Board of Managers of The Methodist Home and Wesley Nursing Center re-elected for the coming year include W. W. Hagood, Jr., Charlotte, president; Tom Little, Wadesboro, first vice president; Calder W. Womble, Winston-Salem, second vice president; F. Thomas Miller, Jr., Charlotte, third vice president; W. R. Cuthbertson, Charlotte, treasurer; W. R. Cuthbertson, Jr., Charlotte, assistant treasurer; Willard S. Farrow, administrator and secretary, and W. Donald Penley, assistant to the administrator.

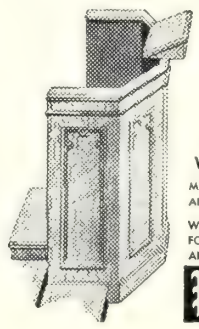
Mr. Hagood commended Robert L. Hines, a Charlotte attorney, for his years of service as chairman of the Admissions Committee Mr. Hines is retiring from this chairmanship and will be succeeded by Ed Beaver of Charlotte.

The report from the Admissions Committee and the report from the Medical and Health Services Committee indicated that the combined daily average census at the conference's two service agencies is running in excess of 460. It was noted that it now requires the services of over 350 persons to operate these two care facilities.

The report of the operation of Wesley Nursing Center showed that many persons had been served there under the Medicare program and that claims under the program that had been collected for these patients exceeded $200,000. It was noted, however, that the many details connected with being certified as an Extended Care Facility under the Medicare Program had resulted in the need of more personnel and had a bearing on the actual per day cost.

In making the report for the Buildings and Grounds Committee, B. B. Parker stated that The Home's project to centrally air-condition the Main Building and three groups of apartments has been completed at a total cost of less than $300,000.

The over forty board members attending the Annual Meeting expressed the hope that many more Western North Carolina United Methodists would visit The Home and Wesley Nursing Center during the coming conference year.



Page

CHURCH FURNITURE THAT COMBINES BEAUTY AND DIGNITY WITH LASTING QUALITY

MADE FROM HIGHEST GRADE DOMESTIC AND IMPORTED HARDWOODS.

WRITE FOR CATALOG CONTAINING INFORMATION ON OUR DESIGNS OF PEWS AND CHANCEL FURNITURE.

Page CHURCH FURNITURE CO.
ALBEMARLE, N. C.

Here and There

Methodism in North Carolina suffered a serious loss by death in the passing of the Rev. Dr. Emmett K. McLarty, Jr. After filling a number of important pulpits with distinction, he became president of Brevard College at Brevard, eleven years ago. Since then, the college has experienced a steady gain in stature, and has greatly expanded its area of service as a Methodist educational institution.

We last had the opportunity to sit and chat with Dr. McLarty at Dallas, where he was a delegate from the Western North Carolina Conference. His gracious friendliness and gentle humor offered no clue to what was soon to happen; he seemed to be his usual energetic self.

Having known him from student days at Duke, and watched and shared his career in North Carolina, we admit to a genuine sense of personal loss.

anyone can DUPLICATE good copies!

we'll show you how

See our line of modern A. B. Dick duplicating equipment and supplies for

Mimeograph
Offset Azograph®
Spirit Photocopy

Phone today for prompt, courteous help with your duplicating needs!

A. B. Dick mimeograph products are for use with all makes of suitable stencil duplicating products.

Gray & Creech, Inc.
RALEIGH
Asheville, Charlotte, Winston-Salem
Greensboro

A·B·DICK.
DUPLICATING / COPYING PRODUCTS

High Rock Minister Chosen

A former Army officer who is now studying for the Methodist ministry will be in charge of the summer ministry at High Rock Lake for the Western North Carolina Conference.

Former Capt. Mike Leatherwood, a student at Duke University Divinity School, will be at the Lake from June 9-Aug. 20, according to the Rev. Mitchell Faulkner of Lexington, chairman of the Conference Board of Evangelism and pastor of First Methodist Church.

The Rev. Mr. Leatherwood, who served a year in the fighting in Vietnam, is a native of Waynesville, and was graduated from Clyde High School. He holds a B.S. degree in geological engineering from North Carolina State University.

The 27-year-old Tar Heel came to the Divinity school last fall after discharge from the Army at Ft. Belvoir, Va., where he was company commander of the Engineer Officer Basic Course. He served in Vietnam during 1965-66.

Since last October he has been the associate pastsor for Wellons Village Methodist Church in Durham, with a primary responsibility for the young people.

The Rev. Mr. Leatherwood is married to the former Theressa E. Brown of Clyde, who is a school teacher. She plans to study for her master's degree in Education this summer in Greensboro.

This is the third summer for the Methodist ministry at High Rock Lake, located between Salisbury and Lexington.

The clergyman assigned to the work spends the summer months becoming acquainted with weekend visitors and residents, offering them friendship, counseling and an opportunity for early Sunday morning worship. The minister also offers activities for the youth who come to the lake.

A similar ministry is offered at Lake Norman, near Charlotte, by the Charlotte District.

Space Available For Summer Activities in WNC Conference

The Rev. Robert H. Stamey, executive secretary of the Board of Education, has announced that room is available for other delegates in each of the following summer activities sponsored by the WNC Conference Board of Education:

Young Adult Assembly, June 14-16, Lake Junaluska; Senior High Serendipity, June 17-22, Lake Junaluska; Senior High Challenge, June 24-29, Lake Junaluska; Senior High and Young Adult Trail Hikes, July 7-12, Aug. 18-23 and Aug. 25-30.

Each pastor has registration blanks for the above activities. All quotas for the Senior High activities at Lake Junaluska have been lifted, and all qualified delegates will be registered.

Write to Rev. Paul H. Duckwall, Box 749, Statesville, 28677 for additional blanks or information.

Art and Stained Glass Company
Complete Church Window Service
1000 Tryon Ave., High Point, N. C. 27260
Phone 883-0516

Scarritt College Library Named In Virginia Laskey's Honor

Scarritt College's new $885,000 library has been named the Virginia M. Laskey Library in honor of the top leader of Methodist women the last four years.

Mrs. (Glenn E.) Laskey, Ruston, La., will retire August 31 as president of the



Mrs. Glenn E. Laskey

Woman's Division of the Board of Missions of The United Methodist Church.

Funds for the new building were given by Methodist women through the Woman's Division.

The library was named for Mrs. Laskey at a meeting of the Woman's Division, held May 11-13 in New York.

Scarritt, which prepares persons for church vocations, is owned by the General Conference of The United Methodist Church and has been closely related to the Board of Missions, particularly the Woman's Division. It is located in Nashville, Tenn.

The library and three other buildings constructed in recent years were dedicated, debt-free, at the college's commencement May 31. This date marked the conclusion of the school's 75th Anniversary Celebration.

The Rev. Dr. D. D. Holt, Scarritt president, announced that the Board of Education of The United Methodist Church has given $10,000 for books for the Laskey library.

6½%
REGISTERED FIRST MORTGAGE CHURCH BONDS
For Information Call or Write Today:
Church Investors
DeKalb-Peachtree Airport
Atlanta, Ga. 30005
PHONE 451-5431

Woman's Activities

W. N. C. CONFERENCE

MRS. JOHN C. WRIGHT

NOMINEES FOR OFFICE IN CONFERENCE SOCIETY

The nominees for office in the Women's Society of Christian Service of the Western North Carolina Conference of the United Methodist Church were announced this week by Mrs. Hugh Wilkin, Charlotte, chairman of the Committee on Nominations.

They are Mrs. W. Frank Redding, Jr., Asheboro, president; Mrs. Fletcher Nelson, Morganton, vice-president; Miss Mary Bethea, Misenheimer, secretary; Mrs. Tom Harrell, Salisbury, treasurer; Miss Mary Floyd, Pfeiffer College, chairman Christian Social Relations; Mrs. C. C. Herbert, Jr., Gastonia, chairman Missionary Education; Mrs. John P. Nesbitt, Clyde, chairman Spiritual Growth; Mrs. Howard J. Johnson, Franklinville, secretary Program Materials; Mrs. Carl M. Worthy, Charlotte, chairman Wesleyan Service Guild.

Others are Mrs. Alvin Morrison, Statesville, and Mrs. James S. Price, Charlotte, both members-at-large; Mrs. Paul Feezor, Denton, chairman Committee on Nominations; Mrs. John C. Wright, Weaverville, chairman Committee on Public Relations; Mrs. Robert M. Smith, Sr., Mount Airy, chairman Committee on Scholarships; and Mrs. Henry B. Smith, Monroe, chairman Advisory Committee on Town and Country Work.

Other members of the Committee on Nominations include Mrs. Leslie Barnhardt, Charlotte; Mrs. C. C. Herbert, Jr., Gastonia; Mrs. Garland Stafford, Statesville; Mrs. Marion Wooten, Winston-Salem.

The nomination is for a two-year term for each, beginning June 13, 1968. The election will take place at the Annual Meeting of the Conference Society at Lake Junaluska on Wednesday, June 12, and the installation on Thursday, June 13.

GASTONIA DISTRICT MEETING

Mrs. Ted R. Hosick was reelected president of the Gastonia District Women's Society at the Annual District Meeting held at Aldersgate United Methodist Church, Shelby, on May 9.

Other officers named for two-year terms were Mrs. Arnold Black, Belmont, vice president; Mrs. Pat McSwain, Gastonia, secretary; Mrs. James C. Nichols, Cherryville, treasurer; Mrs. Hal Hoyle, Jr., Lincolnton, Christian Social Relations; Mrs. Edwin C. Ford, Shelby, Missionary Education; Mrs. F. H. Cunningham, Gastonia, Spiritual Growth; Mrs. Dwight Boggs, Casar, Program Materials; Mrs. John T. Painter, Belmont, Wesleyan Service Guild; Mrs. H. R. Harrelson, Cherryville, chairman Committee on Nominations; Mrs. Pat McSwain, Gastonia, Public Relations; Mrs. Paul Porter, Shelby, and Miss Louise Hord, Shelby, members-at-large.

The three subdistrict chairmen are Mrs. Gene B. Blanton, Shelby, for Cleveland County; Mrs. James V. Stroupe, Jr., Stanley, Gaston County; and Mrs. S. Ray Lowder, Lincolnton, Lincoln County.

The new officers were installed by Mrs. Leslie Barnhardt, Charlotte, Conference president.

Mrs. Lucius Mamora of Sarawak, Malaysia, spoke to the group on Methodism in her native land.

A program on Human Rights was presented. Mrs. Gilmer Harris, Cherryville, gave the Biblical foundation, Miss Mary Hardin, Lincolnton, discussed, "Where We Are Now," and Mrs. Leslie Barnhardt spoke on, "Where Are We Going?"

Special memberships to outgoing officers were presented by Mrs. J. W. Harbison, Shelby, former conference president. Mrs. W. W. Wyke, hostess president, extended greetings and the Rev. Earle R. Haire, host pastor, gave a meditation.

There were 169 women attending the meeting, with Mrs. Ted Hosick, Gastonia, district president, presiding.

STATESVILLE DISTRICT MEETING

Mrs. Fletcher Nelson, Morganton, vice president of the Conference Women's Society, was guest speaker at the Annual Meeting of the Statesville District Society on May 14 at Central Methodist Church, Mooresville.

Mrs. Nelson spoke on "Human Rights Where You Live," saying in part, "We must first of all study ourselves, to see where we stand in our relationships with others in the world; to find if there is Christian love in our hearts."

Mrs. Paul Hamilton, Mooresville, presented the Biblical background of Human Rights and a reactor panel, composed of Mrs. Nelson, Mrs. Alvin Morrison and Mrs Charles Murray, discussed ways Christian women may share their love in fellowship with each other.

New officers were elected for the district. They were Mrs. John R. Renegar, Statesville, secretary; Mrs. Tom Sigmon, Hickory, Christian Social Relations; Mrs. Jimmie W. Holland, Statesville, Missionary Education; Mrs. Tom McLean, chairman Subdistrict 4; and Mrs. Arletta Pearson, Newton, as a member of the Committee on Nominations.

The officers remaining on the executive committee are Mrs. Garland Stafford, Statesville, president; Mrs. E. M. Dudley, Lenoir, vice president; Mrs. W. T. Tatum, Olin,



Mrs. Lucius Mamora of Indonesia was welcomed to Gastonia at a tea given by Mrs H. K. Herrin, president of the Women's Society of Christian Service of First Methodist Church. Shown with the Indonesian missionary are, standing left to right, Mrs. Herrin, Mrs. C. C. Herbert, Jr., wife of the pastor of the church, and Mrs. Charles White, wife of the district superintendent of the Gastonia District. Seated is Mrs. Ted R. Hosick, district president. Mrs. Mamora is one of a Team of International Women spending four months in the United States under the sponsorship of the Board of Missions.

treasurer; Mrs. John Walker, Lenoir, Spiritual Growth; Miss Lucy L. Cobb, Mooresville, Wesleyan Service Guild.

Mrs. Joseph A. Young, Newton, former district president, conducted the installation service. Mrs. Joe Thompson, hostess president, welcomed the group and the Rev. Paul Hamilton, host pastor, gave the invocation.

Special memberships were presented to four outgoing officers, Mrs. C. E. Heath, Harmony; Mrs. Roy Jarman, Conover; Mrs. Earle Townsend, Hickory; and Mrs. Herbert Troutman, Mooresville. Emblen pins were given to Mrs. J. Paul Thomas, Statesville; Mrs. Paul Hamilton, Mooresville; Mrs. Henry Bolinger, Conover; Mrs. Charles Bruce, Catawba; and Mrs. Gray Chester, Mooresville.

Mrs. Garland Stafford, district president, outlined the changes that are to come in the organization of the new Women's Society, saying in part, "As you assembled for a day of work, worship and witness, . . . may we go away remembering this day as a special event in our hearts."

Approximately 120 women attended the meeting.

★

N. C. CONFERENCE

MRS. IVAN E. WELBORN

OUR DEBT TO MRS. DOUB

We want to thank Mrs. H. W. Doub of Aberdeen 208 times for the grand job she has done as a contributing editor of the North Carolina CHRISTIAN ADVOCATE. During her four years in the position of conference chairman of public relations, that is the number of times she sent in material for use on our Woman's Activities page. We shall remember her gratefully and pleasantly for her cooperative spirit, for her gracious kindness under all circumstances.

All of our readers, and especially the women of the North Carolina Conference, are signally in her debt for the fine way in which she has brought valuable information before them. We of the ADVOCATE cannot fully express to her our thanks. She has made our work lighter and has often shown us special kindness.

As she gives up the office she has held so effectively, we are sure that she will launch into other areas of service. Her active participation in the Women's work of The United Methodist Church is spread across many years and has ranged all the way from presidencies in the local church and on the district level to the position of conference recording secretary.

We wish her well as she terminates her official relationship with the North Carolina CHRISTIAN ADVOCATE. But we warn her here and now that we shall never give her up as a good friend and honored associate in the work of the kingdom.

INTRODUCING THE NEW EDITOR

Mrs. Ivan E. (Mary) Welborn is the new editor for "Woman's Activities" of the North Carolina Conference WSCS. She assumed the position of conference chairman of public relations and contributing editor to the North Carolina CHRISTIAN ADVOCATE on June 1.

She is well-known to the women of the conference since she has served in many district offices. At present president of the Fayetteville District Women's Society, she also has held the office of recording secretary and subdistrict leader.

On the local level, Mrs. Welborn is now vice president and has been president of



MRS. IVAN E. WELBORN

her society. She also is church school superintendent at Lyon Memorial Methodist Church, where she is a member.

The daughter of Mr. and Mrs. John Joseph Murphy, Mrs. Welborn was born in Jacksonville, Fla., but moved to North Carolina at a very early age. She graduated from Rutherfordton-Spindale Central High School, attended Limestone College and Mercy School of Nursing in Charlotte.

Her husband is plant manager of the Fayetteville plant of Borden Chemical Company, and they have a fourteen-year-old daughter, Vickie.

We welcome Mrs. Welborn to the pages of the N. C. CHRISTIAN ADVOCATE. We know the relationship will be a happy one as we work together to keep the members informed about the Women's Society of Christian Service.

1968-69 SCHOLARSHIPS

Recipients of the 1968-69 Scholarships North Carolina Conference Women's Society of Christian Service:

Carolyn Marks of Durham, a member of Glendale Heights Methodist Church, Durham. She will be a senior at Methodist College next year and plans to a director of Christian Education.

Kay Aldridge of Reidsville, RFD, a member of Locust Hill Methodist Church. She will be a second year student at Louisburg next year. She plans to be a church secretary.

Teresa Self of Mebane, member of Mebane Methodist Church. Terry will be a sophomore at Methodist College next year. Plans to be a director of Christian Education.

The Scarritt Scholarship will go to:

Gail Walker of Dunn. She is a member of Divine Street Methodist Church. Gail graduates this June from Campbell College. She will do graduate work at Scarritt in preparation for becoming a director of Christian Education.

CONFERENCE OFFICERS 1968-69 WOMEN'S SOCIETY

President, Mrs. Harold Mann, 2219 Lee Avenue, Sanford.

Vice President, Mrs. D. K. Fry, 2701 Hazelwood Drive, Raleigh.

Secretary, (To be elected by the Executive Committee).

Treasurer, Mrs. F. A. McGoogan, Hertford.

Chairmen of Program Areas:

Christian Social Relations, Mrs. Charles Dorsett, Mount Gilead.

Missionary Education, Mrs. John W. Crawford, 719 Beaver Dam Road, Raleigh

Spiritual Growth, Mrs. Robert L. Bame, 207 W. Market St., Hertford.

Secretary of Program Materials, Mrs. Thomas P. Davis, Box 215, Yanceyville.

Chairman of Public Relations and Contributing Editor of the N. C. Christian Advocate, Mrs. Ivan E. Welborn, 1061 Mohawk Ave., Fayetteville.

Chairman of Projects, Mrs. Cecil Pate, 1502 Palm Street, Goldsboro.

Chairman, Committee on Nominations, Mrs. Edgar B. Fisher, 503 Tarleton Ave., Burlington.



OLDEST CHURCH MEMBER

On Sunday, April 7, Mrs. Cora Moretz celebrated her 95th birthday. Five of her seven children and most of her 37 grandchildren, 85 great grandchildren, and six great-great grandchildren came to her home on that special day to surprise her with a birthday dinner. She is the oldest member of the Todd Methodist Charge and a member of Calvary Methodist Church in Fleetwood. Mrs Moretz, seated, is shown on her birthday with five of her seven children.





CHILDREN'S PAGE

MRS. CATHRINE VICK

Dear Girls and Boys:

Now that school is over, you will be planning things to do during the summer. Perhaps, you will go on a trip to the mountains, or to the beach, or to a lake. Even if you stay at home, you will probably go on hikes or picnics. You may bring back bits of this and that, pretty stones, shells, pine cones, or a feather. Instead, of putting them in a box or throwing them away, try making a collage to decorate your room. It will remind you of your vacation fun.

A collage is a composition of flat objects pasted together on a background, to symbolize an idea. You can use construction paper or burlap for the background. Scraps of cloth, cotton, yarn, and colored paper may be cut to make mountains, clouds, rivers, or the seashore. Add the treasures you have found to complete your picture. As you work, I hope you will remember the words of the hymn, "This Is My Father's World."

AUNT CAY

THE TALE OF THE BOW AND ARROWS

"David, David," called Jonathan as he ran across the open field. "David, I am so glad to see you again."

"I am happy to see you, Jonathan, my dearest friend," replied David. "I know your father, Saul, is still angry with me. I wish he did not hate me as he does."

"I wish the same thing," agreed Jonathan, "but he is so jealous of you. He thinks the people like you more than they like him. He seems to forget the many times you have done things to help him. David, I really think he is a sick man. I'm afraid he might harm you."

"You may be right, Jonathan," David said quietly. "I'm glad you came out here in the field to meet me. I am on my way to Saul's house now, to eat at his table. He has invited me to come."

"I know he has," replied Jonathan, "but I am afraid for you to go. Stay away from the king's table for a few days and let me find out how he really feels about you. I'll come back and tell you if it is safe for you to come and eat with him. I do hope he wants to be your friend. You know, David, I think that someday you will become the king of Israel. I do hope this will be true. I can't think of anyone who would be a better king. Promise me that as long as you live you will be kind to me, and not only to me while I live but to my children after me."

"You know I will, Jonathan," David whispered as he put him arm around him. "You and I and our children and those who come after them shall be friends forever. I promise this to you, Jonathan." And the two hugged each other.

"I'll find out how my father feels toward you, David," said Jonathan. "I'll come back and tell you. You must hide so that no one will know you are out here in this place. There are several caves here. Let's decide which you will use. I'll come back in three days with my bow and arrows. I'll send a little boy out near your hiding place and I will shoot three arrows. If I say to the boy, 'Run, find the arrows, they are on this side of you.' Then you can come safely, for my father, the king, will not harm you. But if I call out to the boy, 'The arrows are away beyond you,' that will mean that there is danger, and you must hide from the king." "That is a good plan. I shall stay here in this cave," said David, pointing to a cave a short distance away.

Jonathan returned to his father's house and at first Saul said nothing about David. After two days he asked, "Why hasn't David come to meals yesterday and today?"

"I told him he could go to Bethlehem to visit his oldest brother," replied Jonathan. "He wanted to go very much."

Saul was very angry. "You have been a disobedient son," he shouted. "Don't you know that as long as he is alive you'll never be king? Send for him and bring him to me."

Jonathan rose from the table. He could not eat. He was afraid for the life of his friend. The next day, at the time the friends had decided upon, he went out into the field with a little boy. "Run out yonder and be ready to find the arrows that I shoot," Jonathan said to him.

While the boy was running, Jonathan shot arrows beyond him and called out, "The arrows are away beyond you; run quickly and find them."

The boy found the arrows and brought them back to Jonathan. He gave the bow and arrows back to the boy saying, "Take them back to the city. I will stay here for a little while."

As soon as the boy was out of sight, David came from his hiding place and ran to his friend. "Thank you, for warning me. I shall have to leave my family and friends and look for a hiding place where I will be safe from your father. But whatever happens, Jonathan, we shall always be friends."

Sorrowfully, David turned and went to look for a hiding place and Jonathan went back to his father's palace.

THE LORD'S PRAYER

Thy will be done. Sometimes when we use the word "will" we mean "wish" or "desire" or "want." When we pray, "Thy will be done" we are saying, "Do what you wish, God." Jesus told us that God wishes us to have a beautiful world, he wishes us to love him and to love one another. He wants everything that is good for *all* his children everywhere.

On earth as it is in heaven. We have said the heaven is where God's will is always done. In heaven, what God wishes always happens. We pray that what God wishes will also happen on earth where we live. Perhaps this means that each of us needs to live in such a way that we may help answer this part of our prayer.

SOME BIBLE PEOPLE

In the Old Testament there are a number of people whose names begin with J. Listed below are some clues. Can you discover who they are? You may need some help from your parents or a list of names in your Bible. Read about the ones you do not know.

1. I was David's friend. J . . . . . .
2. I hid my baby. J . . . . . .
3. I was a prophet. J . . . . . .
4. I sacrificed my daughter. J . . . . . .
5. I was a wicked queen. J . . . . . .
6. I interpreted dreams. J . . . . .
7. I was a spy. J . . . . .
8. I was a boy king. J . . . . .
9. I worked for my uncle. J . . . .
10. I was sent to Nineveh. J . . . .
11. I drove a chariot. J . . .
12. I was a patient man. J . .

JUST FOR FUN

Three boy scouts arrived at their troop meeting a half-hour late, and the scoutmaster asked them what had detained them. "We were doing our good deed," they said. "We were helping a little old lady cross the street."

"Well, that's very nice," the scoutmaster said. "But why did it take you so long?"

"Because," said one of the scouts, "she didn't want to go."

ANSWERS FOR LAST WEEK

Lion; Donkey; Sheep; Camel; Colt; Ram; Swine.

Sunday School Lesson

FOR JUNE 16

DR. EUGENE C. FEW
(International Lesson Series)

Faith and Works

Background Scripture: James 1 and 2
Lesson Scripture: James 2:14-26

Without doubt the author of the Epistle of James recognized faith as an essential characteristic of the true Christian. He must have had a strong conviction similar to that expressed in II John 5:4—"This is the victory that overcometh the world, even our faith." However, this writer was concerned profoundly about improving the moral life of the people to whom his letter was addressed. He was seeking so to arouse them that they would be made aware that one's religion must not end in simply keeping rules. Rather is it to be so teeming with surging life as to express itself in zealous works.

The reader of the Book of James should not permit himself to be so widely misled as to jump to the conclusion that because of the great emphasis placed upon the demand for works, faith is automatically blotted out of the picture. This is not the actual situation by any means, for there is exhibited an obvious recognition that faith and works are yoke mates, that the two belong together. James was making a frank acknowledgement of what he considered to be the joint relationship of faith and works when he wrote, "Show me your faith apart from your works, and I, by my works, will show you my faith."

If we are to have the most intelligent and beneficial conception of the harmonious blending of faith and works in our personal characters, we will follow the wise course of adopting the prophetic views of both Paul and James. To Paul faith is the first act in the spiritual life, by which God accepts the believing soul, pardons it, and starts it on its righteous way. As James saw things, justification belongs not to the beginning, but to the progress or even to the end of the spiritual life, in effect what he maintains is that no one can qualify for citizenship in the Kingdom of Heaven unless he has good works as well as faith.

Careful study of the positions assumed by Paul and James will lead us to see clearly that really there is no conflict between the two. Their seeming differences lie in their different approaches to the main issue.

Paul challenges all persons to put such child-like faith in God, as to confess to him our unworthiness, plead for his forgiveness of our sins, accept his pardon with supreme thanks, and start out with our hand in the hand of the Lord, to travel the way made plain to us by Jesus our perfect example. All this adds up to nothing other than that the faith in God with which we begin, opens up the way by which with joy, we enter upon the works of God.

In James' vigorous promotion of good works as well as faith, he admits openly that there is a dire need for the expression on our part, of both faith and works. Thus, we discover that in the final analysis, Paul and James stand upon a common ground of agreement, and this agreement is that in every Christsian life there is convincing evidence of the presence of an active faith in God, and faithful works for and with God.

Now, as for us, who have the privilege of living in this age with its unparalleled opportunities for influential accomplishment, and its perplexing responsibilities, surely, of all people, we need to give constant concern to our Christian faith and works.

Unto the following words of the late Dr. Roy L. Smith we may turn and be helped greatly: "True faith will issue in works, just as honest work will lead to faith. The man who thinks of his religion only as a set of things to be believed has missed much that is vital. If one believes that God is the Master of this world, that belief ought to move one to do something about it. If a man believes that God is a God of truth, that ought to inspire him to do something about his own speech."

• CALENDAR OF COMING EVENTS •

NOTE: If any of the meeting dates or places are in error, please inform the ADVOCATE immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

June 6- 7: General Board, National Council of Churches, New York, N.Y.
June 9-14: University Christian Movement Assembly, St. Louis, Mo.
June 11-13: Symposium on Medicine and Religion, Chapel Hill
June 14-16: Fourteenth Annual Southeastern World Affairs Institute, Blue Ridge Assembly, Black Mountain
July 23 : National Association of Methodist Two-year Colleges, Nashville, Tenn.
July 24-28: Southeastern Jurisdictional Conference, Lake Junaluska

LAKE JUNALUSKA ASSEMBLY

June 17-21: Ecumenical Theological Refresher Course
June 20-23: 7th Annual Church Ushers Conference
June 28 : Organizational Meeting of the SEJ Society-Guild
June 29-July 5: All-Eastern Youth Choral Festival
June 30-July 3: Southeastern Conference on Christian Social Concerns
June 30-July 5: Fred Waring Music Workshop
June 30-July 6: Publications Workshop, Inc.
July 6-12: Southeastern Youth Conference
July 7-14: Gospel in Art Workshop
July 9-11: SEJ Historical Society
July 11-14: Junaluska Bible Conference
July 11-14: Board of Evangelism Staff Meeting and Retreat
July 15-19: Reg. Workshop in New Church Development Section, Church Extension, National Board of Missions
July 15-21: SEJ Missionary Conference
July 15-21: Youth and Missions Conference
July 19-21: Weekend Conf. for Local Church Comm. on Missions
July 28-Aug. 1: SEJ Ministers' Conference
Aug. 1- 4: SEJ Laymen's Conference
Aug. 4- 9: Southeastern Institute of Church Music
Aug. 4-16: Leadership and Laboratory School
Aug. 6- 7: Gen. Comm. on Archives and History of The United Methodist Church
Aug. 8-11: Southwide Lawyers and Doctors Conference
Aug. 10 : Lake Junaluska Assembly Board of Trustees Meeting
Aug. 11-15: Senior Citizens Conference
Aug. 12-15: Southeastern Family Ministry Leadership Workshop
Aug. 16-19: Church School Administrators Conference
Aug. 16-19: Conf. for Professional Workers in Christian Education
Aug. 18-23: Candler Camp Meeting
Aug. 18-23: Conference on Evangelism
Aug. 18-23: Conf. for Chairmen of Local Church Comm. on Membership & Evangelism
Aug. 23-25: Western North Carolina Laymen's Advance

NORTH CAROLINA CONFERENCE

Jun. 4- 7: Annual Conference, Hay Street Methodist Church, Fayetteville
Jun. 12-13: Woman's Society of Christian Service Spiritual Life Retreat, Louisburg Col.

WESTERN NORTH CAROLINA CONFERENCE

Jun. 5- 9: Annual Conference, Lake Junaluska
Jun. 10-14: United Nations Seminar, New York City and Washington
Jun. 11-13: Woman's Society of Christian Service Annual Meeting, Lake Junaluska
Jun. 14-16: Wesleyan Service Guild Annual Meeting, Lake Junaluska
June 14-16: Young Adult Conference, Lake Junaluska
June 17-22: Senior High Officers Workshop, Lake Junaluska
June 24-29: Senior High Christian Witness Assembly, Lake Junaluska

METHODIST NEWS ROUND-UP

BISHOP KENNEDY HONORED

The Religious Heritage Association is honoring United Methodist Bishop Gerald Kennedy of Los Angeles as Clergyman of the Year at its annual awards dinner tonight in Washington, D.C.

Other awards to be presented will be Churchwoman of the Year—Mrs. Edna Sinclair, and Churchman of the Year—J. Peter Grace.

★

PUBLISHING HOUSE HISTORY RELEASED

The first volume of a two-volume history of The Methodist Publishing House has been released by Abingdon Press, and the book's more than 600 pages cover approximately 100 years to 1870.

The second volume, to be released later, will span nearly a century from 1870 to the present.

James Penn Pilkington, Nashville, Tenn., personnel manager of the publishing house, is author of the two-volume history. He spent five years writing and researching it.

★

SOCIAL SECURITY PAMPHLET AVAILABLE

United Methodist ministers, especially those recently ordained will find it helpful to read a new government pamphlet on "Social Security for Clergymen."

The Rev. Dr. Claire C. Hoyt, general secretary of the Board of Pensions of The United Methodist Church, has called attention to a new 16-page folder issued by the Social Security Administration.

Dr. Hoyt said that the pamphlet (SSI-9) may be secured from local Social Security offices or from the Internal Revenue Service, where its code number is IRS publication No. 484.

★

MISSIONS BOARD TO ACCEPT CATHOLICS

The United Methodist Board of Missions has voted to consider and accept Roman Catholics for missionary service overseas in the future, if they meet the usual standards for missionary service.

The decision was made by the executive committee of the Board's World Division at meetings in New York May 15-16.

In detailing the ecumenical emphasis, World Division members pointed out that professionally trained Roman Catholics have long been employed by many Methodist institutions and many attend Methodist seminaries.

The World Division noted it has sent out Protestants of other denominations over the years, most of them as short-term missionaries.

PEACE COLLEGE
Raleigh, North Carolina 27602
- A SMALL JUNIOR COLLEGE FOR WOMEN
- HIGHLY COMPETENT, CONSCIENTIOUS FACULTY
- AFFILIATED WITH THE PRESBYTERIAN CHURCH
- EXCELLENT LIBERAL ARTS PROGRAM

Write: James R. Stewart, Jr.
Assistant to the President

IOWA CHURCHES HIT BY TORNADOES

A special tornado relief offering was given May 19 through churches in Iowa's three United Methodist conferences, following the recent destruction in the Oelwein-Charles City area.

Damage included complete demolition of Central Church in Charles City, damage beyond repair at First Church, Charles City, and $100,000 in damage at Grace Church, Oelwein.

★

METHODIST HOSPITALITY IN MEXICO

The Methodist Church of Mexico has informed United Methodists in the U.S. that simple, inexpensive accommodations will be made available by the Mexican church to Methodist visitors to the Olympic Games in Mexico City Oct. 19-27.

The facilities offered are dormitory type lodging with continental breakfast. The cost will be $4 a day for room and breakfast.

Inquiries about accommodations should be sent to: Bishop Alejandro Ruiz, 16 de Septiembre 6-703, Mexico 1, D. F.

★

NEW NATIONAL STAFF MEMBERS

The Rev. John F. Norwood, Atlanta, Ga., and the Rev. John A. Murdock of Galveston, Texas, will join the staff of the General Board of Health and Welfare Ministries in Evanston, Ill., on June 17.

Mr. Norwood is presently executive director of Asbury Hills retirement center in Atlanta, and Mr. Murdock is executive director of the Texas Association of Homes for the Aging and assistant administrator of Moody House in Galveston.

The Rev. David L. Bradley, Dayton, Ohio, and the Rev. H. Walter Willis, Jr., Orangeburg, S. C., have been named to the editorial staff for United Methodist church school publications.

Mr. Bradley, who was an editor in the former EUB Church, has assumed his duties in Nashville, Tenn., as one of the editors of children's publications.

Mr. Willis, former chaplain at Claflin College in Orangeburg, joined the staff in Nashville on May 31 as one of the editors of adult publications.

★

BOARD OF MISSIONS MAKES GRANTS

Grants totaling $680,000 related to the racial and poverty crisis in America were made by the executive committee of the National Division of the United Methodist Board of Missions at a meeting in New York May 15-16.

Of an over-all total of $1,366,173 in grants for what were termed "essential mission commitments" in the annual supplementary budget, the largest grouping of grants, totaling $280,000, were funds to be used directly in connection with the urban and rural crisis in America.

In addition, the National Division approved an emergency allocation of $400,000 to community centers and other United Methodist mission agencies involved in responding to the crisis.

The National Division executive committee also voted to increase its participation in the cooperative church extension loan program with churches in ghetto areas of the New York City region. The division became the second church group to join in setting up an interdenominational loan fund to make capital available to independent, non-affiliated ghetto area churches. It will put $100,000 into a new ecumenical loan pool, following similar action by a United Church of Christ board.

★

MISSISSIPPI METHODISTS TO STAGE VICTORY RALLY

The Methodists of Mississippi have just put over a campaign to raise $3 million. In celebration, they are having a victory rally in Jackson on June 13. They are expecting to fill the new city auditorium which has a capacity of 2500.

Dr. Robert E. Goodrich, Jr. has been invited over from Dallas to preach. Gifts and pledges are expected to far exceed the $3 million goal. Sponsored jointly by the Mississippi and the North Mississippi conferences, the funds will go mainly to colleges and camps, with some funds allocated to undergird the pension program and church extension.



VALDESE TREASURER HONORED

The congregation of The First United Methodist Church, Valdese, honored Dr William H. Parker, center, with a certificate of appreciation for 25 years of continuous service as church treasurer. Mrs Parker stood by as the certificate was presented by the Rev. Larry D. Wilkinson, right, pastor of the church. Dr. Parker's twenty-five years of service covered the ministry of six pastors. Beginning June 1, he turned the duties of church treasurer over to Joe Mahaffee and began serving as one of the trustees of First Church.

DUKE UNIVERSITY LIBRARY
DUKE STA
DURHAM N C 27706
DEC 8

NORTH CARO
Christian Advocate

VOLUME 113 GREENSBORO, N. C., JUNE 13, 1968 NUMBER 24



Public School Is Out But Church School Is Still In

Children like to play "church," and they like to go to church. In addition to church and church school, be sure your youngsters attend Vacation Bible School, church camps and other church-related activities this summer.

Carolina Briefs*

The Rev. Thomas B. Stockton, pastor of [illegible] Methodist Church in Charlotte, [illegible] elected president of the Charlotte-[illegible]lenburg Christian Ministers Association for the coming year.

¶ Woodleaf Methodist Church will observe its thirtieth annual homecoming on Sunday, June 16. The pastor, Rev. William Lee, will preach at the eleven o'clock worship service, and a memorial service will be held for members who have died during the year. Dinner will be served at 1 p.m. There will be no afternoon service.

¶ Project Apollo, the United States' effort to "round-trip" men to the moon by the end of 1969, will climax each "Adventures with the Astronauts" program now being given at the University of North Carolina's Morehead Planetarium. Daily at 11 a.m., 3 and 8:30 p.m.; Saturdays at 11, 1, 3, 4, and 8:30 p.m., and Sundays at 2, 3, 4 and 8:30 p.m. are the public program times.

¶ The twenty-seventh annual meeting of the Chestnut Ridge Memorial Association and homecoming will be held at Chestnut Ridge Methodist Church, Efland, Sunday, June 16. The pastor, Rev. James P. Clodfelter, Jr., will preach. Following the morning service, a picnic dinner will be served on the church grounds. A memorial service will be conducted in the afternoon. Friends and former members are cordially invited.

¶ The youth of Mt. Sylvan Methodist Church, Durham, presented their annual Youth Sunday program on June 9. The youth of the church taught the church school classes, took part in the morning worship service and special music was provided by the Youth Choir, under the direction of Yvonne McFarland. Youth Sunday was sponsored by the Methodist Youth Fellowship of the church.

¶ "No Handouts for Mrs. Hedgepeth," produced by the North Carolina Fund, will be shown over WTVD, Channel 11, Durham on Saturday, June 15, from 9:00 to 9:30 p.m. It is a documentary film about the working poor and their problems as seen through the eyes of Mrs. Fannie Hedgepeth, a Durham domestic. The film won the Premiere Award at the 1968 Atlanta International Film Festival over 400 films from around the world.

¶ Mrs. O. C. Bynum, the former Cara J. Atwater, of San Francisco, Calif., died on May 25. Funeral services were conducted in San Francisco on May 27. She graduated from Greensboro College in the Class of 1888 and celebrated her hundredth birthday two years ago. A native of North Carolina, Mrs. Bynum was the sister of the late Mrs. S. B. Turrentine of Greensboro. She is survived by a daughter, Miss Amy Bynum, and two sons, Pierre Bynum and Gray Bynum, all of the home.

Art and Stained Glass Company

Complete Church Window Service
1000 Tryon Ave., High Point, N. C. 27260
Phone 883-0516

Rev. Hiram K. King Dies

Rev. Hiram K. King, 77, died May 31 in the Methodist Retirement Home, Durham.

The Rev. Mr. King, a native of Wilmington, was a retired member of the North Carolina Conference, which he joined in 1919. He was district superintendent of the New Bern District from 1951 until



Rev. Hiram K. King

1956, when he was appointed executive director of the Conference Board of Evangelism, a position he held until his retirement in 1960.

Among the pastorates Mr. King served were churches in Oriental, Burlington, Elizabeth City, Laurinburg, Henderson, Smithfield and New Bern.

Before becoming a member of the Methodist Home, he made his retirement home in Raleigh where he attended Edenton Street Methodist Church. Funeral services were conducted June 3 at Edenton Street Church by Dr. T. Marvin Vick, Dr. Olen Hunt and the Rev. George Blount. Burial was in Raleigh Memorial Park.

Survivors are one daughter, Mrs. Robert L. Standerwick of Bellevue, Neb.; two sisters, Mrs. L. D. Marshburn of Greenville and Mrs. O. P. Makepeace of Sanford; three brothers, Wilbut King of Atlanta, Ga., Frank King of Jacksonville, Fla., Henri Earle King of Hampton, Va.; and four grandchildren.

OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

PREVENTION MAGAZINE—The Magazine For Better Health. Monthly Publication $5.00 year. Write Prevention, P. O. Box 6095, Raleigh, N. C. 27608.

FOR RENT — Cabin in the Mountains. For rent by day or week. Must have reservations. All modern conveniences. Reasonable. Contact Mrs. Minnie Wilhoit, P. O. Box 15, Troy, N. C. 27371.

AVAILABLE — As Educational Assistant in local church. Responsible woman with extensive experience in all facets of Christian Education. Particularly interested in work with youth and adults. Contact Educational Assistant, Box 508, Greensboro, N. C. 27402.

Here and There

"What do you know—I'll be 80 years old this Sunday, June 2." So writes Ernest C. Durham, much beloved retired minister of the North Carolina Conference. Brother Durham is well known to Advocate readers, having contributed poetry and essays over the years.

Not only was June 2 his birthday, but he preached for John Poe at Trinity Church, Durham that morning using as his subject, "The Thrill of Growing Older."

Incidentally, he slipped into his letter a little poem which seems appropriate at this season. It goes like this.

"I was not too well pleased with an appointment,
So I made use of a good ointment—
Something called the Balm of Gilead;
And believe this if you please:
It worked to give my soul perfect ease;
And it made that charge the best I'd had."

Last week we received a list of forty-four subscriptions for the Advocate. They came from Candor where Millard W. Warren is pastor. We recently had the privilege of preaching to this fine 300-member congregation. However, we don't take any credit for the large list of subscribers. Millard worked the list up himself, with the cooperation of a church which knows how to say "yes" rather than "no." Most of the subscribers were lined up through telephone solicitation, he says. Think of what would come about in connection with the Advocate if every Methodist pastor in North Carolina did as well as Brother Warren.

Since both annual conferences met last week, the Advocate is carrying the list of appointments made at each in this week's issue. The issue of June 20 will include news and pictorial coverage of the conferences.

NORTH CAROLINA
CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western North Carolina Conferences of The United Methodist Church
ESTABLISHED 1855

James C. Stokes—Editor and Manager

Address all correspondence to P. O. Box 508, Greensboro, N. C. 27402

Second-class postage paid at Greensboro, N. C. Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., 429 W. Friendly Avenue, Greensboro, N. C. 27401

Single subscriptions, $3.00 a year; every family plan: each subscription, $2.50 a year. All subscriptions payable in advance. Obituaries and resolutions, $2.00 for the first 100 words; $2.50 per hundred for next 200 words; 3 cents per word for all over 300 words.

The Methodist Board of Publication

O. Kelly Ingram, Durham, President; H. G. Allen, Statesville; N. E. Edgerton, Raleigh; William R. Henderson, High Point; T. C. Hoyle, Jr., Greensboro; Charles E. Jordan, Durham; C. P. Morris, Raleigh; L. W. Routh, Greensboro; Wilson O. Weldon, Nashville, Tenn.; Carl C. Wooten, Kinston.

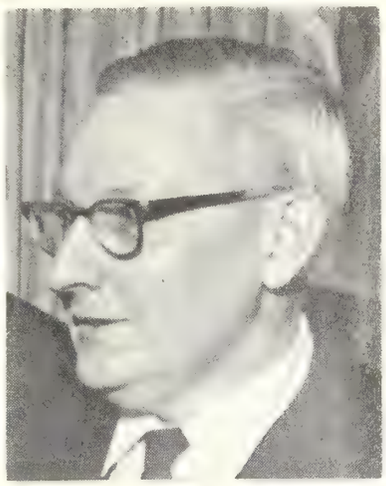
Summary of What Happened at N.C. Annual Conference

● A record $2.5 million budget, presented by the Commission on World Service and Finance, was adopted, representing a ten per cent increase over the present askings.

● Charles K. McAdams was chosen as the new treasurer of the conference succeeding Marvin J. Cowell, who is retiring. McAdams, a native of Orange County, has been public relations director of Methodist College, Fayetteville, since 1960.

● The Rev. W. Carleton Wilson of Raleigh was re-elected as conference secretary and the Rev. David Traynham of Rockingham as statistician.

● Bishop Paul Neff Garber, retiring in July after 17 years as episcopal leader of the Raleigh Area, was presented a citation by Dr. C. P. Morris on behalf of the Board of Education for his "vision and fearless devotion" in the founding of two colleges. He was also presented by Rev. Grady Dawson with a purse as a gift of love and appreciation from the membership of the conference.



JAMES PATRICK

● Delegates approved the setting up of a Commission for Continuing Education for Ministers.

● James Patrick of Durham was chosen as Conference lay leader and chairman of the Board of Lay Activities, succeeding Roy Turnage of Ayden, who has served in the post since 1963. Patrick has been lay leader of the Durham District and vice chairman of the Board of Lay Activities.

● Statements in the area of social concerns were adopted in general line with positions taken in previous conferences.

● The coveted Layman of the Year Award was presented to Dr. L. Stacy Weaver, president of Methodist College.

● University United Methodist Church, Chapel Hill, was chosen as the site of the 1969 annual conference.

Summary of What Happened at W.N.C. Annual Conference

● The establishment of a 14th district, taken from the old Winston-Salem District, was approved. The new Winston-Salem-Forsyth District will be headed by the Rev. J. C. Peters, formerly a member of the N. C.-Va. annual conference.

● The conference authorized the appointment of an administrative assistant for Bishop Earl G. Hunt, Jr. Dr. C. C. Herbert was appointed to the position. He had been serving as pastor of First Methodist Church, Gastonia.

● The group approved the appointment of a quadrennial program committee to implement the quadrennial emphasis, "A New Church for a New World."

● The conference adopted a $4,200,000 budget for the 1968-69 year. This total is $745,000 higher than for the year just ended.

● A total of 1,599 delegates to the conference were registered.

● The passage of a strong gun control bill by Congress was asked; also abolishment of the death penalty; sale and rental of property without discrimination. Mandatory licensing of day-care facilities was recommended. Support was officially given to Governor Moore's traffic safety emphasis designating June 29-30 as Religious Concern For Traffic Safety Days in North Carolina. A proposal outlining steps toward peace in Vietnam was passed.

● A resolution was passed unanimously requesting the return of Bishop Earl G. Hunt, Jr. to the Charlotte Area for another quadrennium.

● A most impressive highlight of the program was a dramatic presentation by the conference youth council on Friday night, which had been designated Youth Night. Called "The Young Crew" it left those who attended deeply impressed with the relevance of its theme and the talent of its cast.

● The Committee on Daily Minutes suggested that the conference consider having the sessions of the annual meeting recorded on tape so that there could be a full record of all that was said. This was referred to the proper committee for possible action in the future.

N. C. Board Members Listed For United Methodist Church

North Carolina Methodists elected to boards and agencies of The United Methodist Church for the Quadrennium, 1968-72, at the Uniting Conference in Dallas, Texas, are:

Council on World Service and Finance, Richard E. Thigpen, Charlotte.

Commission on Structure, Richard Erwin, Winston-Salem.

Council on Chaplaincies and Related Ministries, Roy L. Turnage, Ayden.

Commission on Ecumenical Affairs, Bishop Earl G. Hunt, Jr., Charlotte; Dr. Lee F. Tuttle, Lake Junaluska; Dr. Robert E. Cushman, Durham.

Social Principles Commission, Rev. N. W. Grant, Raleigh.

Consultation on Church Union, alternate, Dr. Robert E. Cushman, Durham.

Committee of Fifty on Quadrennial Program, Bishop Earl G. Hunt, Jr., Charlotte; Dr. J. Clay Madison, Greensboro; Walter F. Anderson, Raleigh.

Board of the Laity, Bishop Earl G. Hunt, Jr., Charlotte.

Family Life Commission, Bishop Earl G. Hunt, Jr., Charlotte.

Commission on Entertainment and Program of the General Conference, ex officio. Dr. Charles D. White, Gastonia.

Looking ahead is a good way to keep from falling behind.

Quality Church Windows since 1906

HIGH POINT
GLASS & DECORATIVE CO.
A. W. Klemme, Pres. & Mgr.
Box 101 High Point, N. C.

HIGH POINT COLLEGE

SENIOR METHODIST COEDUCATIONAL

FULLY ACCREDITED

BACHELOR OF ARTS			BACHELOR OF SCIENCE	BACHELOR OF ARTS IN TEACHING
Art	Music	Social Studies	Biology	Art Education
English	Sociology	Political	Business	Business Education
Economics	Philosophy	Science and	Chemistry	Elementary Ed.
Languages	P.V. Theory	History	General Science	Music Education
History	Religion		Mathematics	Physical Education

Write Admissions, Dept. C., High Point College, High Point, N. C.

EDITORIALS

WHAT WILL IT TAKE?

Another Kennedy has been assassinated. We are again passing through the experience of grief, revulsion, indignation, conscience-strickenness, anger and frustration which we felt four and a half years ago and which was repeated in April when Martin Luther King was struck down.

This time, more than ever, the question is being widely asked "What is wrong with America?" Is there an ingredient in our society which breeds violence and lawlessness? While all three of the assassinations mentioned above were perhaps perpetrated by single individuals, and no mass guilt for these specific acts can be laid upon the 200 million United States citizens, still the three were a part of our culture. They had been nurtured in our social environment for at least a goodly part of their years.

These unconscionable acts appear to be part of a pattern which grows ever more ominous with each passing year. This is a pattern of lawlessness and crime. We are told that the crime rate in our nation is growing at a rate five times the population growth. Crimes of physical violence are especially on the increase. The assassinations mentioned above must be thought of within the context of this burgeoning crime wave.

What will it take to bring America to a proper and wholesome way of thinking and acting? There are signs that hosts of people are yearning for the answers and are increasingly willing to seek for the solutions.

Here are some suggestions we would urge upon all right minded people who would steady our ship of state as it passes through troubled waters.

First, let us all try to understand the position of the other person. There is hardly any widely held view which does not have some merit to it. Too frequently we take a half truth and assume that it is the whole truth. Then, someone else takes the other half of that truth, and pushes it to the opposite extreme. The result is that we find ourselves getting farther and farther away from each other.

We should be exploring the areas of our common agreement rather than stressing our differences.

If we would follow this technique, we would stop this business of seeing everything as either deep dyed black or snow white. We would arrest the alarming trend toward polarization of views at opposite extremes.

Then, we must all support two ideas which seem to be opposed to each other. These two are, first the idea that law and order must be maintained and violence condemned; and second, the idea that unjust or unfair laws must be changed.

There are too many Americans who strongly support only one or the other of these ideas. The two must go together, or else our democratic processes of government just won't work.

If we are strong for law and order but don't give a hoot about injustices and inequities, then we are asking for trouble. But also, if we are so concerned about inequities or oppressive conditions that we are willing to ignore laws, encourage disorder, and look the other way at violence, then we are equally wrong.

Our condemnation of violence ought not to make us condemn ideas and proposals which are just and good; nor should the slowness with which changes sometimes come about lead us to short-circuit the democratic processes. Some people who ought to know better, because of the educational and religious advantages they have enjoyed, seem willing to use entirely undemocratic pressures to gain desirable ends. They forget that wrong methods can actually defeat good objectives.

Here is a final suggestion. The vast majority of our citizens who deplore all types of extremism have got to start speaking up. This great middle group, which represents the backbone of the nation, has been too passive. It is made up of people who just don't want to get involved, especially if there is going to be mudslinging or brick throwing.

The moderates have got to become more aggressive in demanding that people keep within the bounds of law and order and decency; that they desist from character assassination; that they stop using veiled threats to coerce those who may differ from them; that they show a proper respect for the poor and rich alike, for black and white, for all classes of people.

These suggestions are not too much to ask of citizens of a great and enlightened nation. How we respond may set the course for years to come.

N. C. UNITED METHODISTS TURN A CORNER

Racially constituted conferences and districts are no more in the United Methodist Church in North Carolina. The final step was taken last week in annual conference sessions held at Fayetteville and at Lake Junaluska.

The United Methodists in this state are now all members of one or the other of two annual conferences, the North Carolina Conference and the Western North Carolina Conference. Subsequent to this, Negro United Methodists in the state were in a separate conference called the North Carolina-Virginia Conference.

In doing away with the racially constituted division, two new conferences have been formed out of the three old conferences. While the geographic lines and the names of the North Carolina Conference and the Western North Carolina Conference remain, yet they are indeed newly constituted annual conferences, and should be thought of in that sense. We should, therefore, all welcome each other mutually into the new organization.

This merger has been carried down through the district level, with no remaining segregated districts.

All of this has been brought about with a minimum of fanfare and a maximum of friendly cordiality and cooperativeness. We had the opportunity to be present at sessions of both annual conferences, and talked to numerous people of both races. There was almost universal agreement that the merger arrangements being carried out on the conference and district levels were good, fair and in good faith.

Plans and policies involved in the mergers were sound and mutually acceptable with due consideration being given to proper representation of Negroes on boards and committees of the annual conferences. But beyond this, we sensed a spirit of fellowship among the delegates which augers well for the future.

We should well know that just making rules and setting up structures does not necessarily create a united Christian body. Attitudes and feelings and relationships are also needed. These ingredients were evident in the session of the North Carolina Conference at Fayetteville, June 4-7, and that of the Western North Carolina Conference at Lake Junaluska, June 5-9.

We cannot but feel that the Holy Spirit was present working within and among Christ's disciples, seeking to bring about God's will among his people. This does not mean that all problems have been solved, or that everyone is entirely happy. We know this is not true, nor will it ever be fully true this side of the "pearly gates." But we do know that a corner has been turned and that a momentous step of great historic significance has been taken.

May we all pray and work that the God who has led us thus far along a stony path may continue to lead and guide and that we may follow where He leads. The great challenge to us all is to put our trust and faith in Him and in one another.

Appointments – N. C. Conference – 1968-1969

BURLINGTON DISTRICT

District Superintendent, E. B. Fisher

Bellemont—Charles Hutcherson
Bethel—Melvin Dowdy
Bonlee—J. M. Short
Burlington: Davis Street—R. E. L. Moser
Faith—George W. Johnson
Front Street—M. W. Lawrence
Associate—W. W. Newman
Minister of Education—Fred Falls, Jr
Grace—Wayne G. Wegwart
St. Paul—W. R. Crowder
Trinity—Gayle T. Alexander
Webb Avenue—H. W. Pearce
West Burlington—Randall Baker
Burlington Circuit—J. G. Allred, Jr.
Bynum—C. H. Beale
Cedar Grove—C. O. Wiggins
Chestnut Ridge—J. P. Clodfelter
Cobb Circuit—C. P. Pearce
Efland—R. S. Leeds
Fairview—J. C. Shore
Friendship—W. S. Hopkins
Graham: Christ Church-Cedar Cliff— W. L. Wolfe
First—Christian White
Grove-Chapel—W. H. Gattis
Haw River—H. L. Rogers
Hebron—W. L. Bumgardner
Hightower—Robert Kerr
Leasburg-Salem—W. A. Wentz, Jr.
Lebanon—P. F. Newton
Mebane—W. S. Potter
Merritt's Ebenezer—J. H. Waldrop, Jr.
Milton—Clarence Garner
Moncure—P. H. Hager
Mt. Hermon—W. R. Johnson
Mt. Pleasant—G. Lloyd Edge
New Hope-Purley—Howard A. Elam
Piney Grove-Hickory Grove—J. D. Mitchell
Pittsboro—F. I. Lloyd, Jr.
Pittsboro Circuit—John Rutland, Jr.
Rock Creek—E. H. Houser
Saint Luke's—J. K. Young
Salem Chapel—J. T. Ledford
Saxapahaw—J. V. Bone
Shiloh—S. J. Starnes
Siler City: First—J. K. Bostick
West End—R. L. Wallace
Silk Hope—H. T. Pickett
Swepsonville—R. W. Pritchard
Walnut Grove—R. D. Sheridan, Jr.
Whitney Cross—I. D. Bailey
Yanceyville—A. B. Falls, Jr.

Chaplain, United States Army, James L. Bryan
Chaplain, United States Air Force, Floyd M. Patterson
Chaplain, United States Air Force, K. E. Beane
Director, Institute of Communicative Arts, Robert M. Gibbons, Jr.
Professor, Duke University Divinity School, Harmon L. Smith
Professor, Perkins School of Theology, J. L. Allen
Professor, Ferrum Junior College, Murrell K. Glover
Staff, Division of Curriculum Resources, General Board of Education, Frank Wier
Student, Duke University, C. S. Arnold, Merritts-Ebenezer Q.C.
Student, Duke University Divinity School, Melvin Dowdy
District Director of Camping, Randall Baker
District Director of Christian Higher Education, W. S. Potter
District Director of Christian Social Concerns, W. W. Newman
District Secretary of Church and Community, A. B. Falls, Jr.
District Director of Enlistment for Church Occupations, H. W. Pearce
District Secretary of Evangelism, Wayne G. Wegwart
District Director of Gifts and Wills, W. S. Hopkins, Jr.
District Director of Health and Welfare Ministries, H. L. Rogers
District Director of Methodist Information, S. J. Starnes
District Missionary Secretary, J. V. Bone
District Secretary of Publishing Interests (including **The North Carolina Christian Advocate**), W. A. Wentz, Jr.
District Director, Television, Radio and Film Commission, G. W. Johnson

Retired: A. P. Brantley, J. H. Lanning, W. L. Maness, J. F. Minnis, P. F. Newton, S. J. Starnes, J. D. Stott.

DURHAM DISTRICT

District Superintendent, C. D. Barclift

Allensville-Trinity—R. R. Knowles
Andrews-Soapstone—D. E. Earnhardt
Bahama—F. B. Joyner, Jr.
Banks-Grove Hill—H. N. Ward, Jr.
Bethesda—W. L. Barbee, Jr.
Brooksdale-Brookland—James R. Oliver
Butner—J. B. Speight
Carrboro—N. H. Byrd
Chapel Hill: Aldersgate—J. C. Alexander, Jr.
Amity—H. L. Tenney
Orange—John S. Paschal
University—H. L. Watson
Concord-Oak Grove—B. M. Carden
Creedmoor—C. H. Lancaster
Durham: Aldersgate–R. H. Hodge
Asbury—C. P. Womack
Asbury Temple—Leroy Horsley
Bethany—Ralph E. Fowlkes
Branson—Wade Hawkins
Calvary—R. L. Nicks
Carr—Lawrence J. Bridges
Duke's Chapel—Ben H. Wilson, III
Duke Memorial—W. B. Petteway
Epworth—R. S. Harrison
Glendale Heights—W. E. Tisdale
Associate—E. D. Williams
Lakewood—C. F. Hirschi
Maybrook-Massey—James D. Phillips
McMannens—Vassar W. Jones
St. John—J. C. Weatherly, Jr.
St. Paul—W. A. Tew
Trinity—W. M. Howard, Jr.
Wellon's Village—W. N. Bass
Ellis Chapel—Roger Elliott
Eno—Key W. Taylor
Fletcher's Chapel–H. L. McLaurin
Granville-Vance—Theodore V. Carter
Granville Circuit—H. L. Turner, Jr.
Hillsborough—J. D. Young
Lea's Chapel-Warren's Grove—Thomas Holtsclaw
Mt. Sylvan—Douglas E. Byrd
Mt. Tabor-Riverview—Darius K. Doyal
Mt. Tirzah-Helena—W. D. Mullen
Mt. Zion—L. R. Buzzard
New Sharon—F. J. Duplissey
Oxford—Vernon C. Tyson
Oxford Circuit—M. R. Gardner
Palmers Grove—J. B. Godwin
Parkwood—Paul B. Scott, Jr.
Pleasant Green—M. L. Barber
Rougemont—E. R. Clegg
Roxboro: Ca-Vel—William I. Hughes
Grace—H. D. Stanley
Longhurst—Carson S. Tyson
Long Memorial—Paul C. Browning
Stem-Bullock—H. D. Watson
Union Grove—T. Fant Steele

Administrator, The Methodist Retirement Homes, Inc., J. F. Coble
Administrative Assistant, The Methodist Retirement Homes, Inc., H. B. Johnson
Associate Professor of Religion, Duke University, Barney L. Jones
Associate Registrar, Duke University, Clark R. Cahow.
Chaplain, Duke University Hospital, R. B. Claytor
Chaplain Intern, St. Elizabeth Hospital, Washington, D. C., Kenneth Frazier
Chaplain, United States Air Force, B. C. Black
Chaplain, United States Army, Robert G. Harris, Jr.
Chaplain, United States Army, John E. Reed
Chaplain, Veterans Administration, W. K. Barrs
Chaplain, Veterans Administration, John R. Blue
Chaplain, Westminster College, W. K. Anderson
Dean, Duke University Divinity School, R. E. Cushman
Director of the **Upper Room** Library and Museum, Brooks B. Little
Director of Training and Development, Duke University, Paul F. Fendt
Emergency Sick Leave, James W. Lineberger, Jr.
Guidance Counselor, Highland School, Avon Park, Florida, Paul C. Gentry
Missionary to Japan, Justin G. Haruyama
Pastoral Counseling Service, Greensboro, Robert H. Love
Peace Educational Secretary, American Friends Service Committee, Southeast Region, William M. Jeffries
President, Scarritt College, D. D. Holt
Professor and Associate Dean of Students, Duke University Divinity School, O. K. Ingram
Professor, Duke University, D. G. Bradley
Professor, Duke University, R. T. Osborn
Professor, Duke University Divinity School, J. J. Rudin, II
Professor, Louisburg College, Sidney E. Stafford
Professor, Methodist College, E. G. Woodcock
Professor, Wilmington College, Gerald H. Shinn
Resident Psychiatrist, John Umstead Hospital, Butner, Norman A. Desrosiers
Sabbatical Leave, Edward P. Osteen
Staff, Division of Curriculum Resources, General Board of Education, H. D. Minor
Superintendent, Oxford Masonic Orphanage, A. D. Leon Gray
Youth Rehabilitation Counselor, North Carolina State, W. L. Freeman
Student, Columbia University Graduate School, Joel M. Savell, Trinity Q.C.
Student, Harvard University Divinity School, Robert L. Johnson, University Q.C.
Student, Ohio University Graduate School, Daniel Ross Chandler (P), Trinity Q.C.
Student, Princeton University Graduate School, R. E. Richey, (P) Trinity Q.C.
Student, Texas Christian University Graduate School, Paul Royce Jones (P) McMannen's Q.C.
Student, Wesley Theological School, J. W. Hobbs, (P) Mt. Tabor Q.C.
District Director of Camping, James R. Oliver
District Director of Christian Higher Education, V. C. Tyson
District Director of Christian Social Concerns, C. H. Lancaster
District Secretary of Church and Community, F. J. Duplissey
District Director of Enlistment for Church Occupations, J. C. Alexander, Jr.
District Secretary of Evangelism, W. E. Tisdale
District Director of Gifts and Wills, J. D. Young
District Director of Health and Welfare Ministries, R. S. Harrison
District Director of Methodist Information, R. H. Hodge
District Missionary Secretary, N. H. Byrd
District Secretary of Publishing Interests (including **The North Carolina Christian Advocate**), Vassar W. Jones
District Director, Television, Radio and Film Committee, W. N. Bass

Retired: M. R. Chambers, D. A. Clark, E. R. Clegg, E. C. Crawford, D. E. Earnhardt, P. H. Fields, R. N. Fitts, Ira A. Friend, H. I. Glass, L. M. Hall, J. C. Harmon, M. L. Husted, W. G. Lowe, F. R. Lowry, W. V. McRae, J. Herbert Miller, H. E. Myers, D. M. Sharpe, B. B. Slaughter, J. L. Smith H. E. Spence, H. Freo Surratt, Isawa Tanaka, R. D. Wellons, A. M. Williams.

ELIZABETH CITY DISTRICT

District Superintendent—H. G. Ruark

Ahoskie—Kimsey King
Aulander—Douglas Lamb
Chowan—R. C. Griffin
Columbia: Wesley Memorial—B. F. Potter, Jr.
Columbia Circuit—Lloyd L. Sanderlin
Creswell—H. M. Hunnings
Currituck—E. E. Whitley
Edenton—E. L. Earnhardt
Elizabeth City: City Road—C. B. Hutcherson
First—G. R. McKenzie, Jr.
Riverside—L. A. Green
Gatesville—H. L. Harrell
Harrellsville—H. W. Lee
Hatteras—W H. Burnside, Jr.
Hertford—C. J. Andrews
Kinnakeet—C. E. O'Neal
Kitty Hawk—H. M. Wilkinson
Mackeys-Pleasant Grove—G. C. Smith
Manteo—H. B. Lewis
Moyock—Arthur L. Wesley, Jr.
Murfreesboro—C. C. Capps
New Hope-Woodland—C. T. Wilson
Newland-Grace—Leo C. Thompson
North Gates–Evander Parnell
Ocracoke—R. M. Gradeless
Pasquotank—Neil E. Smith
Perkins—B. H. Lamb
Perquimans—R. M. Pinner
Pilmoor Memorial—R. M. Smithson, Jr.
Plymouth—C. W. Barbee
Roper—T. L. White
South Camden—C. B. Cheezem
South Mills—S. L. Wood
Stumpy Point-Mann's Harbor-East Lake—W. J. Evans
Union-Newbegun—A. C. Hope, Jr.
Wanchese—Luther V. Wesley
Windsor—J. C. Staton

Chaplain, Duke University Hospital, P. W. Aitken
Chaplain, United States Army, A. N. Gore, Jr.
Student, University of Chicago, J. B. Eskridge, Wanchese Q.C.
District Director of Camping, H. B. Lewis
District Director, Christian Higher Education, Alton Bright
District Director of Christian Social Concerns, R. M. Smithson, Jr.
District Secretary of Church and Community, S. L. Wood
District Director of Enlistment for Church Occupations, L. A. Green
District Secretary of Evangelism, C. B. Cheezem
District Director of Gifts and Wills, G. W. Jackson
District Director of Health and Welfare Ministries, C. C. Capps
District Director, Methodist Information, Kimsey King
District Missionary Secretary, A. L. Wesley, Jr.
District Secretary of Publishing Interests (including **The North Carolina Christian Advocate**), J. C. Staton
District Director, Television, Radio and Film Committee, H. M. Wilkinson

Retired: E. E. Edmond, E. R. Meekins, P. M. Porter.

FAYETTEVILLE DISTRICT

District Superintendent, Graham S. Eubank

Angier—A. W. Winstead
Bethesda—C. D. Brown
Coats-Pleasant Plains—J. S. McMillan, Jr.
Collins—D. F. Lowry
Cotton—Berry O. Barbour
Cumberland—E. C. Lancaster
Dunn: Divine Street—S. G. Boone
Erwin–S. S. Moore
Fairmont—Ralph I. Epps
Fayetteville: Arran Lake—J. W. Scott
Asbury—Leonard Mayo
Calvary—L. G. Royal
Camp Ground—R. T. Commander
Christ—Alison Simonton
Cool Springs—James F. Sawyer
Culbreth Memorial—R. M. Poulk
Gardners–R. E. Thompson

(Turn to next page)

[illegible] B. C. Rouse
[illegible]
Associate—W. I. Jackson, Jr.
John Wesley—E. G. Hinton
Johnson Memorial—James R. Lancaster
Lyon Memorial—H. H. Hodgin, Jr.
Person Street—C. F. Grill
St. Andrews—R. L. Ossman
St. John—Michael Hale
St. Matthews—E. C. Shoaf
Salem—R. D. Ricks, Jr.
[illegible]
Victory—C. H. Carpenter
Wesley Heights—N. B. Hill, Jr.
Hope Mills—A. H. Stone
Kipling-Cokesbury—S. H. Brown
Leslie—J. B. Hurley
Lillington—C. V. Bryant
[illegible]
[illegible]
Chestnut Street—J. H. Bailey
Lumberton Circuit—W. O. Connor
[illegible]
Mamers—H. D. Draper, Jr.
Marvin—D. V. Burgess, Jr.
[illegible]
St. Paul—G. Waylon Cooke
[illegible]
Parkton—D. L. Budd
Pembroke: First—H. A. Bizzell
Pembroke Circuit—R. V. Mabe
[illegible]
Pleasant Grove—Harvey Lowry
Prospect—S. F. Cummings
Raeford: First—R. C. Mooney
Hoke—O. V. Elkins
Red Springs: Trinity—Robert F. Moore
Red Springs Circuit—John F. McEachern
Red Springs: Pembroke—William F. Elliott
Rowland—W. R. Heston, Jr.
Rowland-Bolton—James W. Gamble
Sandy Plains—R. L. Mangum
St. Pauls—B. F. Meacham
Spring Hill—A. G. Tyson
Spring Lake—A. C. Edens, Jr.
Stedman—J. M. Hunter
Tabor—Woodrow Wells
Walls Chapel—Mt. Zion—Jayno O. Smith

Administrative Assistant to the Cabinet, J. H. McCallum
Assistant Director of Public Relations, Methodist College, W. P. Lowdermilk
Chaplain, United States Air Force, Gilbert Beeson, Jr.
Chaplain, Veterans Hospital, Columbia, S. C., Miles Murphy, Jr.
Conference Evangelist, H. Sidney Huggins III
Deaconess, Director of Christian Education, Raeford Methodist Church, Ethelynde Ballance
Dean, Methodist College, Sam J. Womack, Jr.
District Director, Church Extension, Pembroke Area, D. F. Lowry
Professor, Columbia College, George P. Chandler
Professor, Greensboro College, Walter P. Weaver
Professor, Wichita State University, Harold L. Stauffer
Professor, Louisiana State University, Donald K. Hanks
Supernumerary: Melvin R. Miller
District Director of Camping, W. I. Jackson, Jr.
District Director of Christian Higher Education, W. J. Neese
District Director of Christian Social Concerns, A. C. Edens
District Secretary of Church and Community, C. D. Brown
District Director of Enlistment for Church Occupations, R. D. Ricks, Jr.
District Secretary of Evangelism, Alison Simonton
District Director, Gifts and Wills, C. F. Grill
District Director of Health and Welfare Ministries, Ben C. Rouse
District Director, Methodist Information, James T. Pharr
District Missionary Secretary, N. B. Hill, Jr.
District Secretary of Publishing Interests (including **The North Carolina Christian Advocate**), J. H. Bailey
District Director, Television, Radio and Film Committee, C. V. Bryant

Retired: B. D. Critcher, W. L. Dawson, B. T. Hurley, J. B. Hurley, P. O. Lee, D. W. Lowry, J. R. Regan, W. N. Vaughn.

GOLDSBORO DISTRICT

District Superintendent, Leon Russell

Benson—P. H. Layfield, Jr.
Beston-Bethel—Jere A. Rouse
Associate—T. C. West, Jr.
Bethel-Rones—J. W. Hicks, Jr.
Brogden—C. F. Eakin
Browning-Smith—H. M. Owens, Jr.
Clayton—R. H. Stark
Associate—W. R. Peele, Jr.
Clinton: First—J. E. Garlington
Grace—W. C. Teachey
Clinton Circuit—Everett Bryan
Coharie Mission—H. G. Ridaught
Eureka-Yelverton—Harold W. Jensen
Faison—J. M. Roberts
Four Oaks—P. D. Midgette, III
Fremont—K. L. Braswell
Osboro: Airboro-Garris—C. McGee Creech
Daniels Memorial—H. G. Quigley
Elm Street-Falling Creek—C. P. Mason
Jefferson—J. E. Wood
New Hope—J. C. Loy
Pine Forest—R. E. Walston
Providence—Milton T. Mann
St. John—Benton Hill
St. Luke—F. O. Fitzgerald, Jr.
St. Paul—B. L. Davidson
Associate—L. A. Dillman
Salem—J. G. Snypes
Goshen-Keener—C. R. Hollowell
Hopewell-Mt. Moriah—F. W. Fortescue
Kenansville-Woodland—W. T. Clarke
Kenly-Buckhorn—H. F. Crawley
Micro-Fellowship—J. M. Saunders, Jr.
Mt. Carmel-Saulston—J. H. Bryant
Mt. Olive—J. G. White, Jr.
Newton Grove—W. S. Burns
Pikeville—G. R. Massey
Pine Level—Richard F. Lewis
Princeton—R. F. Bundy
Roseboro—K. B. Sexton
Salemburg—Leon Brock
Sarecta—K. R. Minton
Selma—J. C. Chaffin
Seven Springs—R. C. Hill
Smithfield: Asbury—H. T. Ferguson
Centenary—R. L. Jerome
Whitley Memorial—Frederick Dillon
South River—Hoyt Cheek
Turkey—V. N. Moore
Warsaw—C. E. Owens
Wayne Circuit—Leon Lewis, Jr.
Wesley-Black's Chapel—N. P. Edens

Chaplain, Methodist Home for Children, J. M. Waggoner
Chaplain, United States Air Force, J. P. Rickards
Chaplain, United States Army, Corbin L. Cherry
Chaplain, United States Army, Tracey A. Maness
Deaconess, Church and Community Worker, Salemburg Area, Bernice Ballance
Director, Leadership Education, General Board of Education, M. E. Cunningham
Missionary to Brazil, George C. Megill
Missionary to Southeast Asia, C. H. Dunn
Professor, Atlantic Christian College, E. G. Purcell, Jr.
University Minister, Oral Roberts University, Tommy Tyson
District Director of Camping, P. D. Midgette, III
District Director of Christian Higher Education, R. L. Jerome
District Director of Christian Social Concerns, W. C. Teachey
District Secretary of Church and Community, C. F. Eakin
District Director of Enlistment for Church Occupations, F. T. Fortescue
District Secretary of Evangelism, K. B. Sexton
District Director of Gifts and Wills, W. Dortch Langston, Sr.
District Director of Health and Welfare Ministries, R. F. Bundy
District Director of Methodist Information, J. C. Loy
District Missionary Secretary, M. T. Mann
District Secretary of Publishing Interests (including **The North Carolina Christian Advocate**), J. M. Roberts
District Director, Television, Radio and Film Committee, J. G. White, Jr.
Supernumerary, C. Ray West

Retired: A. L. Chaplin, N. P. Edens, J. A. Tharpe.

GREENVILLE DISTRICT

District Superintendent—W. R. Stevens
Asbury—R. A. McLean
Aurora—L. W. Hall
Ayden—W. W. Bishop
Bath—J. E. Ellis
Belhaven—F. G. Peterson
Bethel—R. F. McKee
Farmville—J. L. Hunter
Greenville: Holy Trinity—Charles M. Smith
Jarvis Memorial—J. V. Early
Associate—T. E. Loftis
St. James—W. K. Quick
Associate—J. A. Starnes
Associate—L. A. Watts
Grifton—W. M. Ellis, Jr.
Grimesland—David E. Lupton
Hobgood—E. E. Jones
Hookerton-Rainbow—J. L. Hood
Institute—A. S. Lancaster
Jamesville—G. D. Miller
Kinston: Queen Street—H. F. Leatherman
Minister of Education—John H. White
St. Mark—Richard Brunson
Westminster—E. R. Porter
Kinston Circuit—William Winstead
La Grange—John T. Smith
Lane's Chapel-Bethany—D. W. Griffin
Mattamuskeet—Haywood L. Martin
Maury-Mt. Hermon—D. T. Goodwin
Noble's Chapel—D. R. Woodworth
Pink Hill—B. R. McCullen
Robersonville—A. L. Reynolds
Salem—T. H. House
Snow Hill: Calvary—R. H. Jordan
Stantonsburg—L. R. Sparrow
Stokes—D. C. Boone
Swan Quarter—J. J. Grimes
Walstonburg Circuit—H. H. Cash
Washington: First—Kelly J. Wilson, Jr.
Washington Circuit—Jerry T. Smith
Wesley Memorial—H. B. Harrell
Williamston—J. C. P. Brown
Woodington-Webb—J. D. Long
Director, Wesley Foundation, East Carolina University, J. L. Hobbs
Professor, Central College, C. E. Hix, Jr.
District Director, Camping, W. W. Bishop
District Director of Christian Higher Education, J. H. White
District Director, Christian Social Concerns, Charles M. Smith
District Secretary of Church and Community, H. H. Cash
District Director of Enlistment for Church Occupations, John T. Smith
District Secretary of Evangelism, H. F. Leatherman
District Director, Gifts and Wills, E. Hoover Taft, Jr.
District Director of Health and Welfare Ministries, T. E. Loftis
District Director, Methodist Information, Ashley Futrell
District Missionary Secretary, E. R. Porter
District Secretary of Publishing Interests (including **The North Carolina Christian Advocate**), R. F. McKee
District Director, Television, Radio and Film Committee, Jerry T. Smith
Emergency Sick Leave, Frank E. Berry

Retired: D. C. Boone, A. E. Brown, D. W. Charlton, H. F. Pollock, I. S. Richmond, L. A. Watts.

NEW BERN DISTRICT

District Superintendent, C. H. Mercer

Asbury—R. F. Randalls
Atlantic—C. K. Wright
Beaufort: Ann Street—J. H. Miller, Jr.
Beech Grove—R. D. Shinkle
Belgrade-Tabernacle—Bobby E. Smith
Bridgeton—John G. Olive
Core Creek—C. I. Umstead
Dover—P. C. Yelverton
Harker's Island—R. M. Hill
Harlowe-Oak Grove—E. F. Seymour
Havelock: Cherry Point—J. C. Parker
First—W. W. Sherman, Jr.
Hubert—M. S. Amspacher
Jacksonville: Northwoods—W. E. Eason
St. Paul—J. A. Tingle
Trinity—J. T. Maides
Marshallberg—C. D. Wise
Maysville—T. M. Faggart
Midway-Bethlehem—P. W. Evans
Morehead City: First—A. P. Hill, Jr.
Minister of Education—J. L. Peterson, Jr.
Franklin Memorial—L. C. Swink
St. Peters—R. C. Hamilton, Jr.
New Bern: Centenary—A. F. Fisher
Associate—J. J. Williams, Jr.
Garber—W. D. Sabiston III
Riverside—E. P. Armstrong
Trinity—E. J. Bedsworth
Newport: St. James—I. E. Cook
Oriental—P. E. Oldaker
Pollocksville—L. H. Dodson
Richlands—H. S. Garris
Richlands Circuit—Orville Leonard
Riverdale—H. D. Elliott
Salter Path—F. L. Reynolds
Sea Level—E. H. Overman
Shady Grove—Curtis Antis
Sneads Ferry: Carroll Chapel—R. J. Bolles
Stonewall—H. C. Davis
Straits-North River—C. H. Brigman
Swansboro—C. G. Nickens
Trenton—I. J. Wall, Jr.
Vanceboro—D. M. Tyson
Vanceboro Circuit—J. F. Casey
Vernona—Fred Lutz, Jr.
Williston-Smyrna—J. T. Fisher

Chaplain, Veteran's Administration Hospital, Waco, Texas, J. O. Jernigan
Conference Evangelist, H. B. Jones
Director, Voluntary Service for North Carolina Fund, J. P. Mansfield
Professor, Scarritt College, James H. Warren
District Director of Camping, J. J. Williams
District Director of Christian Higher Education, J. H. Miller, Jr.
District Director of Christian Social Concerns, C. G. Nickens
District Secretary of Church and Community, I. J. Wall, Jr.
District Director of Enlistment for Church Occupations, H. S. Garris
District Secretary of Evangelism, I. E. Cook
District Director of Gifts and Wills, J. C. Parker
District Director of Health and Welfare Ministries, A. P. Hill, Jr.
District Director of Methodist Information, W. D. Sabiston III
District Missionary Secretary, J. T. Maides
District Secretary of Publishing Interests (including **The North Carolina Christian Advocate**), H. C. Davis
District Director, Television, Radio and Film Committee, E. F. Seymour

Retired: Z. V. Cowan, R. G. Dawson, D. L. Fouts, L. F. Harris, L. A. Lewis, R. H. Lewis.

RALEIGH DISTRICT

District Superintendent—N. W. Grant
Apex—T. J. Collier, Jr.
Bethlehem-Shady Grove—J. H. Coile
Cary: First—Troy J. Barrett
White Plains—C. E. Shaw
Ebenezer—J. W. Hamilton
Franklin—Walker Pettyjohn
Franklinton—D. L. Harris
Fuquay Springs—G. W. Crutchfield
Garner: First—J. K. Ormond
St. Andrews—A. E. Thompson, Jr.
Gillburg—David Leonard
Henderson: City Road—H. D. Scott
First—D. J. Reid
White Memorial—A. H. Payne
Holland's—W. N. Fulford
Holly Springs—J. E. Heathcock
Jerusalem-Zion—W. C. Lewis
Kittrell-Plank Chapel—G. E. Allen, Jr.
Knightdale—R. B. Pate
Louisburg—N. L. Jones
Louisburg Circuit—R. L. Etherton
Macon—R. L. Ogburn
Middleburg—Hershel Wiygul
Mt. Zion—W. W. McIntyre
Norlina—J. S. Epperson
Raleigh: Benson Memorial—William G. Sharpe, IV
Cokesbury—T. R. McKay
Edenton Street—T. M. Vick, Jr.
Associate—H. Arthur Phillips, Jr.
Fairmont—J. M. Cline
Hayes Barton—J. W. Page
Minister of Education—J. R Gibson
Highland—J. Paul Edwards
Jenkins Memorial—R. R. Blankenhorn
Layden Memorial—G. Paul Phillips III
Longview—F. Odell Walker
Macedonia—R. M. Drew
Millbrook—Paul G. Bunn
Pleasant Grove—C. R. Johnson
St. James—James I. Warren, Jr.
St. Mark—J. Malloy Owen
Trinity—J. R. Poe
Wesley Memorial—Neil H. Thompson
Westover—R. L. Fleming
Wilson Temple—S. T. Gillespie
Wynnewood Park—T. A. Danek
Rehoboth-Harris Chapel—A. M. Hall
Tabernacle—Henry Lovelace
Trinity (Franklin County)—W. D. Clodfelter
Union Chapel—E. O. Murray
Vance—John E. Williams
Wake Forest-Youngsville—E. R. Stott
Warren—R. E. Cataline
Warrenton: Wesley Memorial—L. T. Wilson
Wendell—R. N. Knight
Zebulon—R. S. Brodie

Chaplain Intern, Georgia Baptist Hospital, Atlanta, C. Earl Davis (P), Henderson: First Q.C.
Chaplain, Louisburg College, C. Wade Goldston
Chaplain, United States Army, Franklin D. Daniels
Chaplain, United States Air Force, C. C. Caudill
Chaplain, United States Military Academy, A. J. Wilson, III
Coordinator of Religious Affairs, North Carolina State University, Oscar B. Wooldridge, Jr.
Crusade Director, Department of Field Service, Division of National Missions, F. D. Hedden
Conference Evangelist, Robert J. Rudd
Dean of Men, Methodist College, Arnold Pope
Director, Gifts and Wills, Methodist Foundation, Inc., O. L. Hathaway
Director of Development, New College, R. A. Lweis
Director, Youth Work, Conference Board of Education, J. Conrad Glass, Jr.
Executive Director, Conference Board of Evangelism, H. M. McLamb
Executive Director, Conference Board of Missions, L. C. Vereen
Executive Director, Association of Methodist Colleges of the North Carolina Conference, J. A. Auman
Executive Secretary, Conference Board of Education, C. P. Morris
Missionary to Austria, Rudolph Benesh
Missionary to Brazil, J. W. Garrison
President, Louisburg College, C.. W. Robbins
Professor, Dartmouth College, Robin J. Scroggs
Professor, Greensboro Collgee, W. G. Brogan
Professor, Lea College, Gunter F. Sommer
Professor, Louisburg College, David E. Daniel
Professor, Louisburg College, W. N. McDonald
Professor, Louisburg College, Robert Versteeg
Rehabilitation Counselor, North Carolina State Commission for Blind, J. M. Benfield
Sabbatical Leave, John H. Sutton, Jr.
Superintendent, Methodist Home for Children, J. W. Lineberger, Sr.
Student, North Carolina State University, D. C. Nagel, Hollands Q.C.
Youth Minister, Garden City Community Church, Long Island, T. J. Byrum, Jr. (P), Fairmont Q.C.
District Director of Camping, E. R. Stott
District Director of Christian Higher Education, F. Odell Walker
District Director of Christian Social Concerns, T. J. Collier, Jr.
District Secretary of Church and Community, T. A. Danek
District Director of Enlistment for Church Occupations, C. R. Johnson
District Secretary of Evangelism, R. M. Drew
District Director of Gifts and Wills, N. H. Thompson
District Director of Health and Welfare Ministries, J. K. Ormond
District Director of Methodist Information, David E. Daniel
District Missionary Secretary, Paul G. Bunn
District Secretary of Publishing Interests (including **The North Carolina Christian Advocate**), J. S. Epperson
District Director, Television, Radio and Film Committee, W. G. Sharpe IV

Retired: G. W. Blount, L. C. Brothers, R. H. Caudill, E. C. Durham, H. L. Harris, H. C. Jones, J. O. Long, B. O. Merritt, G. Nelson Moore, A. S. Parker, H. P. Powell, L. A. Tilley, W. C. Wilson.

ROCKY MOUNT DISTRICT

District Superintendent, Paul Carruth

Bailey—D. E. Meadows
Battleboro—M. O. Stephenson
Bethesda-Hollister—H. L. Davis
Calvary—C. R. Breedin
Conetoe—B. W. Lambert
Conway—R. L. Baldridge
Elm City—J. F. Thompson, Jr.
Enfield—R. L. Crossno
Evansdale-Black Creek—Angus McK. Cameron
Gaston—G. F. Bailey
Halifax—W. D. Moore
Hawkins-Tabor—E. M. Rhiner
Hornes—William Farmer
Littleton—J. C. Andrews
Lucama-Sims—P. L. Leland
Middlesex—W. E. Privette
Milwaukee—W. E. Herbert
Mt. Pleasant—Wade Mullikin
Mt. Zion—J. R. Hailey
Nash—V. C. Way
Nashville—L. P. Jackson
Northampton—H. E. Jackson
Pinetops—E. H. Measamer
Red Oak-Yorks—Dennis Dagenhart
Rich Square—O. S. Williams
Roanoke Circuit—J. E. Sutton
Roanoke Rapids: First—T. R. Jenkins
Rosemary—A. C. Lee
Rocky Mount: Clark Street—J. E. Richardson
Englewood—R. W. Ponder
First—J. L. Joyce
Associate—Francis C. Bradshaw
Marvin—William Taylor
St. Paul—J. G. Lupton
Sandy Cross—W. C. Spencer, Jr.
Scotland Neck—E. M. Thompson, Jr.
Seaboard—Daniel Bowman
Smith—B. E. Bingham
Spring Church-Garysburg—Everett France
Spring Hope—R. W. Morgan
Tarboro: St. James—R. L. Bame
Temperance Hall—David Canada
Weldon—J. B. Parvin
Whitakers—R. W. Johnson
West Halifax—J. E. Morrison
Wilson: First—C. S. Hubbard
Associate—J. Thomas Smith
West Nash—L. E. Lugar
Winstead—J. D. Aycock
Woodland—C. N. Burgess

Chaplain and Professor of Religion, North Carolina Wesleyan College, James R. Hailey
Chaplain, Veterans Administration, John S. Pearsall
Chaplain, Veterans Administration, J. F. Rogers
Dean, North Carolina Wesleyan College, Jack W. Moore
Executive Secretary of Methodist Ministers' Credit Union, C. M. Mitchell
President, North Carolina Wesleyan College, Thomas A. Collins
Professor, North Carolina Wesleyan College, Hugh L. Bond
Professor Florida State University, J. T. Greene
Professor, Randolph Macon College, Eugene T. Long
District Director of Camping, R. W. Ponder
District Director of Christian Higher Education, L. E. Lugar
District Director of Christian Social Concerns, L. P. Jackson
District Secretary of Church and Community, Angus McK. Cameron
District Director of Enlistment for Church Occupations, J. F. Thompson, Jr.
District Secretary of Evangelism, T. R. Jenkins
District Director of Gifts and Wills, R. L. Crossno
District Director of Health and Welfare Ministries, James G. Lupton
Disrtict Director of Methodist Information, M. O. Stephenson
District Missionary Secretary, J. Thomas Smith
District Secretary of Publishing Interests (including **The North Carolina Christian Advocate**), J. E. Richardson
District Director, Television, Radio and Film Committee, R. L. Bame

Retired: H. R. Ashmore, H. L. Davis, Paul R. Maness, C. T. Rogers, Sr.

SANFORD DISTRICT

District Superintendent—Vergil E. Queen

Aberdeen—J. E. Sponenberg
Biscoe—E. B. Edwards
Broadway— W. D. Wise
Caledonia—Leon W. Ross
Candor—M. W. Warren
Carthage—Paul Boone
Center-Cameron—C. J. Cook
Cordova—E. G. Woodcock
Ellerbe—W. F. Meacham
Glendon—George A. Davis
Goldston—John R. Crew, Jr.
Hamlet: Fellowship—L. R. Aills
First—M. D. Tyson
Philadelphia—To be supplied
Hoffman—Elwood J. Jones
Laurel Hill—W. Jack Martin
Laurinburg: Central—[illegible]
First—K. R. Wheeler
Saint Luke—R. S. Pullman
Laurinburg Circuit—Samuel L. Townsend
Lovejoy-Macedonia—W. A. Ruth
Mt. Gilead—S. D. McMillan, Jr.
Norman—S. G. Dodson, Jr.
Pekin—G. E. Hawkins
Pinebluff—W. T. Greene
Pleasant Hill—L. C. Bissette
Popular Springs-Trinity—T. R. Conway
Robbins—C. H. Mewborn
Ruthdell—D. D. Travisham
Rockingham: East—O. W. Watson
First—T. B. Hough
Glenwood—D. M. Lewis
Pee Dee—W. C. Feltman
St. Paul-Trinity—David R. McKay
West Rockingham—L. A. Phillips
St. John-Gibson—W. A. Crow
Sandhills—J. D. Jones
Sanford: Jonesboro—Brooks Patten
Steele Street—C. S. Boggs
Sanford Circuit—Thomas Bethea
Smyrna—Frank Parham
Snead's Grove-Tabernacle—H. M. Chrismon
Southern Pines—H. S. Winberry
Springs-Chapel—Jefferson W. Davis
Star—G. L. Kinley
Troy: Trinity—A. D. Byrd, Jr.
Troy Circuit—J. P. Pegg
Union Parish—Ira A. Friend
Vass—C. W. Wooten
West End—H. H. Cameron

Chaplain-Intern, Baptist Medical Center, Birmingham, Ala., E. H. Smotherman
Director, Social Action, North Carolina Council of Churches, J. H. Crum
Missionary to Polish People in America, Konstanty Najder
Professor, St. Andrews College, J. Rodney Fulcher
Professor, Florida Presbyterian College, Theodore J. Solomon
Student, Duke University Divinity School, John Gibson Cottingham (P), Laurinburg: First, Q.C.
Staff, Pastoral Institute Clinic, Washington, D. C., Glenn L. Warren
District Director of Camping, Brooks Patten
District Director of Christian Higher Education, S. D McMillan, Jr.
District Director of Christian Social Concerns, R. S. Pullman
District Secretary of Church and Community, L. C. Bissette
District Director of Enlistment for Church Occupations, C. W. Wooten
District Secretary of Evangelism, M. D. Tyson
District Director of Gifts and Wills, Garland S. Garriss
District Director of Health and Welfare Ministries, W. A. Ruth
District Director, Methodist Information, W. E. Horner
District Missionary Secretary, C. H. Mewborn
District Secretary of Publishing Interests (including **The North Carolina Christian Advocate**), David R. McKay
District Director, Television, Radio and Film Committee, L. R. Aills

Retired: W. C. Ball, F. B. Brandenburg, John Cline, L. C. Larkin, McDonald McLamb, Edward M. McLeod, J. P. Pegg, J. A. Russell, E. R. Shuller, I. J. Strawbridge, A. L. Thompson, C. E. Vale, R. L. Vickery.

WILMINGTON DISTRICT

District Superintendent—Clyde G. McCarver
Bethel-Lebanon—Douglas Lewis
Bladen—Bruce Taylor
Bolivia—J. C. Dunn
Bolton—W. R. King
Burgaw—Travis W. Owen
Carolina Beach—T. O. Fulcher
Carver's Creek—J. J. Juren
Cerro-Gordo-Evergreen—G. M. Kelly
Chadbourn—Allen Richardson
Clarkton—W. Fred Chasteen, Sr.
Dublin—W. B. Gregory
Elizabethtown—Fred Davis
Fair Bluff—J. H. Parrish
Garland—Vance Lewis
Hallsboro—D. A. Weaver
Harrells—George Blanchard
Kelly—Edward Batchelor
Lake Waccamaw—G. H. Tyson
Magnolia—Raymond W. Hall, Sr.
Ocean View—J. S. Huggins
Old Dock—E. C. Batchelor
Pireway-Bethesda—J. M. Carroll
Riegelwood—Frank Nye
Rocky Point—C. E. Price
Rose Hill—C. E. Sparks

(Turn to next page)

[illegible]
[illegible]
Shallotte Circuit—Tracy Varnum
Southport—W. S. Davenport
[illegible]
Town Creek—J. A. Williams
Wallace—F. R. Randolph
Wesley's Chapel—H. N. Ward
Whiteville—T. J. Whitehead
Whiteville Circuit—C. L. Warren
Wilmington: Devon Park—D. G. Davis
[illegible]
Fifth Avenue—George W. Ports
Grace—W. A. Seawell
Oleander-Pine Valley—A. J. Morris
St. John—James H. Shiver
Sunset Park—M. L. Dehart
Trinity—E. F. Smith
Wesley Memorial—W. B. Cotton
Wrightsboro—C. B. Hicks
Wrightsville Beach—B. F. Musser

Chaplain, United States Army, W. B. Starnes
Chaplain, United States Army, J. W. Griffis, Jr.
Staff, Division of World Missions, Linwood E. Blackburn

State Director, Methodist Student Work, W. M. Wells, Jr.
District Director of Camping, A. J. Morris
District Director of Christian Higher Education, Fred D[illegible]
District Director of Christian Social Concerns, W. B. Gregory
District Secretary of Church and Community, J. J. Ju[illegible]
District Director of Enlistment for Church Occupations, Travis W. Owen
District Secretary of Evangelism, G. H. Tyson
District Director of Gifts and Wills, D. L. Moe
District Director of Health and Welfare Ministries, T. O. Fulcher
District Director of Methodist Information, W. B. Cotton
District Missionary Secretary, George W. Ports
District Secretary of Publishing Interests (including **The North Carolina Christian Advocate**), J. W. Andrews
District Director, Television, Radio and Film Committee, J. A. Williams

Retired: J. M. Carroll, W. J. Freeman, L. D. Hayman, C. F. Heath, G. M. Kelly, D. A. Petty.

Appointments - W.N.C. Conference – 1968-1969

ALBEMARLE DISTRICT

Superintendent—J. Elwood Carroll
Albemarle-Central—W. T. Medlin, Jr.
First Street—A. Frank Phibbs
Main Street—Oscar L. Easter
Parkway-Pine Grove—J. W. Belk (AS)
Tabernacle—Thurston St. Clair
Albemarle Circuit—James R. Faggart
Ansonville—John A. Petty
Badin—C. W. Randolph
Bethany—Curtis L. Sides
Bethel-Palestine—Carl W. Dennis
Bethlehem—L. Lewis VunCannon
Camp Ground—Hayward Morrison (AS)
Friendship—James G. Allred
Hebron—Cletes A. Pope, Jr.
Indian Trail-Stallings—A. B. Bruton
Lilesville—T. A. Plyler, Jr. (AS)
Locust-Oakboro—Forrest E. Church (AS)
Marshville—Giles O. Bowman
Midway-Smyrna-Trinity—To be supplied
Mineral Springs—Earl A. Cook, Jr. (AS)
Monroe: Benton Heights—Foy L. Brooks (AS)
Central—Jacob B. Golden
Memorial-Sutton Park—Louis H. Woodard
Morven—F. R. Davis
New Hope (Union County)—Hugh D. Sims (AS)
New Hope-Bethel—Jimmie C. Furr (S)
New London-Bethesda—Edgar F. Pepper, Jr.
Norwood: First—J. P. Hornbuckle, Jr.
Norwood Circuit—Cleveland S. Duke, Jr. (AS)
Peachland—W. F. Heffner
Polkton—Don Heafner
Prospect—Frank F. Wooten
Richfield-New Mt. Tabor—R. Stanley Polk (S)
Rolling Hills-Grace—Robert L. Poindexter, Jr. (AS)
Salem—A. B. Weaver (AS)
Stanfield—R. E. Sides
Unionville—Edgar F. Kale (AS)
Wade—W. T. Medlin III (S)
Wadesboro—Ernest D. Page
Waxhaw—F. W. Dowd Bangle
Weddington—Ernest U. Stephens
Wesley Chapel—William H. Faggart
Wingate—George E. Thompson

SPECIAL APPOINTMENTS

Mary Bethea, Deaconess, Assistant Director, Brooks Howell Home, Wesley Chapel Q.C.
E. D. C. Brewer, Professor, Candler School of Theology on Loan as Survey Research Director, National Council of Churches, Ansonville Q.C.
Susan Carmichael, Deaconess, Assistant Professor, Pfeiffer College, Wesley Chapel Q.C.
Mary Floyd, Deaconess, Professor, Pfeiffer College, Wesley Chapel Q.C.
Thor Hall, Professor, Duke Divinity School, Ansonville Q.C.
N. A. Huffman, Professor, Williamette University, Waxhaw Q.C.
C. M. Maness,Jr., Chaplain, U. S. Army, Bethany Q.C.
B. C. Russell, Director of Library, Pfeiffer College, New London Q.C.
J. Lem Stokes II, President, Pfeiffer College, Wesley Chapel Q.C.
Sterling D. Whitley, Professor, American University, Wesley Chapel Q.C.

STUDENT APPOINTMENTS

James G. Allred, Jr., Duke Divinity School, Friendship Q.C.
Robert Earle Hamilton, Duke Divinity School, Bethlehem Q.C.
J. H. Thomas III, Duke Divinity School, Hebron Q.C.
James F. Weekley, Claremont School of Theology, Claremont, California, Wingate Q.C.

DISTRICT DIRECTORS

Christian Social Concerns, Edgar F. Pepper, Jr.
Enlistment for Church Occupations, James R. Faggart
Evangelism, Ernest D. Page
Health and Welfare Ministries, A. B. Bruton
Methodist Information, Thurston St. Clair
Missions, A. Frank Phibbs
Pastoral Care and Counseling, O. L. Easter
Publishing Interests, Frank Wooten
Town and Country Work, J. A. Petty
TRAFCO, Curtis L. Sides

RETIRED MINISTERS

E. W. Mills, I. L. Sharpe, F. H. Shinn

ASHEVILLE DISTRICT

Superintendent—W. Harold Groce
Acton—Mike R. Howard
Asheville: Abernethy—John H. Christy, Jr.
Asbury Memorial—Edgar C. Price
Berry Temple-Wilson's Chapel—James T. Jones
Bethesda—Warner B. Milner
Biltmore—R. Paschal Waugh
Central—Herman Nicholson
Associate—To be supplied
Elkwood—John M. Nelson (AS)
Emma-Green Memorial—J. Holt Madison
French Broad—George W. Dalton
Groce—Sherrill B. Biggers
Haywood Street—George B. Culbreth
Oakley—James C. Gilland
Riverview—Enoch G. Ball, Jr. (AS)
St. Paul's—A. C. Waggoner
Trinity—J. W. Braxton
Associate—Dwight E. Whitlock, Jr.
Avery's Creek—Harry Russell Sellers, Jr.
Azalea-Tabernacle—Mrs. M. B. Lee
Bald Creek—Furman J. Rogers (AS)
Balfour-Moore's Grove—Furman Wright
Barnardsville—E. O. Peeler (RS)
Bethany-Tweeds—Fred S. Atwater (AS)
Bethel—Bennie Walters
Black Mountain—L. B. Laye
Brevard: First—Brunson Wallace
St. Timothy—Joseph M. Reeves
Burnsville—Joseph M. G. Warner
Dana-Upward—Ray Johnson (AS)
East Flat Rock—E. C. Johnston, Jr.
Edneyville—Mrs. C. G. Norton (AS)
Etowah-Cummings Memorial—James B. Thomas
Fairview-Sharon-Nesbitt's
Chapel—Robert M. Harris (AS)
Fanning's Chapel—A. Jack Waldrep
Fletcher—Harlan L. Creech III
Francis Asbury—Terry L. Hammill
Hendersonville: First—Walter Lee Lanier
Hot Springs—Finley M. Orr (AS)
Laurel Hill-Brown's View—John E. Jones (AS)
Leicester—H. Wendell Brittain
Marshall—W. Claude Clark (RS)
Mars Hill—James B. Long, Jr.
Mills River—Paul Cassell
Montmorenci—Norman H. Pusey
Newdale—Alvin G. Jones (AS)
Associate—Mrs. Frances C. Jones (S)
Oak Hill—Ronald A. Koonts
Oteen—Paul Davenport
Piney Mountain-Davis Chapel- Pisgah—Kenneth Eller
Pleasant Hill—Charlie D. Mehaffey (RS)
Reeves Chapel—Thomas A. Mason (AS)
Rosman—Leo T. Coppedge (AS)
Salem—Leslie F. Ditchfield
Sandy—E. H. Goode (AS)
Sardis—Mark Q. Tuttle RS)
Skyland—Henry Flowers
Snow Hill—Budd Ellington, Jr.
Swannanoa—Donald C. Davis
Weaverville—J. B. McLarty
Weaverville Circuit—Henry M. King

SPECIAL APPOINTMENTS

Lawrence C. Adams, Duke University Medical Center, Durham, Oakley Q.C.
Nelson F. Adams, Professor, Brevard College, Brevard Q.C.
Mrs. Arthelia Brooks, Deaconess, Church and Community Worker, Burnsville Q.C.
J. A. Burrus, Chaplain, VA Hospital, Francis Asbury Q.C.
Wannamaker Hardin, Jr.,Business Manager, Brevard College, Brevard Q..C
Bertha Engle, Deaconess, Brooks-Howell Home, Groce Q.C.
Ralph E. James, Jr., Professor, N. C. Wesleyan College, Central Q.C.
Luther Lawing, Professor, Brevard College, Brevard Q.C.
N. V. McGlamery, Director Wesley Foundation, State College, Raleigh, N. C., Etowah Q.C.
Margarete McLaughlin, Brooks-Howell Home, Abernethy Q. C.
Reva McNabb, Deaconess, Brooks-Howell Home, Abernethy Q.C.
Louis Miles, Professor, Brevard College, Brevard Q.C.
Wortley Moorman, Deaconess, Brooks-Howell Home, Asbury Q. C.
Carol Ann Miller O'Hanlon, Minister of Education, Farmingdale Methodist Church, Farmingdale, N. Y., Reeves Chapel Q.C.
M. S. Richey, Professor, Duke Divinity School, Central Q.C.
C. E. Roy, Professor, Brevard College, Brevard Q.C.
G. M. Schreyer, Professor, Pfeiffer College, Fletcher Q.C.
John Setzer, Jr., Professor, Brevard College, Brevard Q.C.
Royce E. Smith, Chaplain, Apple Creek St. Hospital, Apple Creek, Ohio, St. Timothy Q.C.
D. L. Swain, Missionary to Japan, Central Q.C.
Miss Carolyn Sweers, Deaconess, Allen School, Berry Temple Q.C.
Mrs. Julia P. Titus, Deaconess, Leave of Absence, Asheville, St. Paul's Q.C.
Donald W. Turman, Board of Missions, World Division, Hot Springs Q.C.
A. Jack Waldrep, Director of Lord's Acre Plan, Fanning's Chapel Q.C.
Miss Ruth Walter, Deaconess, Allen School, Berry Temple Q.C.

STUDENT APPOINTMENTS

Durward Hofler, Garrett Theological Seminary, Mars Hill Q.C.

DISTRICT DIRECTORS

Christian Social Concerns, James C. Gilland
Enlistment for Church Occupations, Brunson Wallace
Evangelism, L. B. Laye
Health and Welfare Ministries, Walter Lee Lanier
Methodist Information, Harry R. Sellers, Jr.
Missions, S. B. Biggers
Pastoral Care and Counseling, Ronald Koonts
Publishing Interests, Holt Madison
Town and Country Work, Wendell Brittain
TRAFCO, R. Paschal Waugh

RETIRED MINISTERS

W. F. Beadle, E. H. Blackard, W. C. Clark, H. C. Freeman, J. H. Green, C. V. Hall, J. E. B. Houser, R. T. Houts, Sr., E. M. Hoyle, Jr., W. F. Keeler, W A. Kerr, Jr., Vero Masters, W. J. Miller, Fred W. Paschal, E. O. Peeler, W. H. Pless, O. L. Robinson, W. S. Smith, J. N. Snow, L. C. Stevens, M. B. Stokes, A. Wade Thompson, Mark Q. Tuttle, R. Dwight Ware, C. M. White, R. L. Young

RETIRED SUPPLY: E. C. Gover

SABBATICAL LEAVE: R. A. Foster

CHARLOTTE DISTRICT

Superintendent—Harlan L. Creech, Jr.
Asbury-Huntersville—V. A. Morton
Blair Road—To be supplied
Charlotte: Aldersgate—Fred A. Carlisle, Jr.
Belmont Park—W. B. A. Culp
Big Springs—N. L. Oliver
Calvary—J. Leo Pittard
Central Avenue—George H. Needham
Chadwick—Kelley R. Jones
Christ—E. R. Freeman
Cokesbury—B. E. Bass
Cole Memorial—Paul A. Bruton
Commonwealth—Ray F. Swink
Dilworth—Thomas B. Stockton
Associate—James J. Boles
Associate—Lindsey F. Strader (RS)
Duncan Memorial—Daniel T. Earnhardt
Epworth Lane—Jasper Boyd (S)
Faith—To be supplied
First—H. Eugene Peacock
Associate—J. J. Miller
Minister of Education—William Cole
Gillespie—To be supplied
Grace—M. V. Thumm
Hawthorne Lane—J. Alton Fitzgerald
Associate—John Ferree
Hickory Grove—R. J. Crowder
Hidden Valley—Richard A. Howle
Homestead—George A. Auman
Inner-City Mission—Cecil K. Myrick
Kilgo—L. R. Akers, Jr.
Lansdowne—James M. Armstrong, Jr.
Memorial—James S. Bellamy
Moore's Chapel—Richard B. Jarrett
Mouzon—A. C. Kennedy, Jr.
Myers Park—R. G. Tuttle
Associate—G. G. Adams, Jr.
Associate—Erman F. Bradley

Oak Grove—Fred R. Barber
Plaza—Thomas L. Cassady
Pleasant Grove—H. D. Garmon
Providence—Bernard R. Fitzgerald
Associate—Frank A. Jeffers
Purcell—John R. Sills
St. Andrew's—George P. Robinson
St. James—C. A. Rhinehart
St. John's—Malcolm C. Reese
St. Luke—M. Preston Hughes, Jr.
St. Mark's—R. E. Laire, Jr.
St. Paul—H. Glen Lanier
Sharon—John L. McWhorter
Simpson Memorial—James E. McCallum
Spencer Memorial—W. David Argo
Steeleberry—R. M. Varner (RS)
Thrift—Neil E. Smith
Tuckaseegee Road—Roy L. Eubanks
Wesley Heights—D. W. Gilbert
Davidson—J. P. Todd, Jr.
Fair View—Franklin W. Grice, Jr.
Harrison-Marvin—Robert M. Smith, Jr.
Hill's Chapel Memorial—David L. Baxter
Lake Norman—Clifford A. Weller (AS)
Lowesville Circuit—Robert H. McDowell
Matthews—T. H. Swofford, Jr.
Mount Holly: Aldersgate—William Clifton Stroupe (AS)
First—James E. Rink
Mount Holly-Huntersville—C. E. Strickland
Mount Zion—P. H. Gibbs
Pineville—R. Harold Strader
Riverbend-Snow Hill—J. C. Swaim
Rock Springs—P. V. Ridenhour (P)
Trinity—J. M. Taylor

SPECIAL APPOINTMENTS

John Moore Bullard, Professor, Wofford College, Myers Park Q.C.
W. W. Butler, Asst. Professor of Religion at Columbia College, St. Andrews Q.C.
K. W. Clark, Professor, Duke University, Charlotte: First Q.C.
H. C. Duncan, Chaplain, U. S. Navy, St. John's Q.C.
Lucy Gist, Deaconess, Director of Bethlehem Center, St. James Q.C.
Sidney A. Head, Director of Methodist Counseling and Hospital Services of Charlotte District, Providence Q.C.
C. C. Herbert, Jr., Administrative Assistant to the Bishop, Myers Park Q.C.
T. S. Hoffman Chaplain, Methodist Home, Charlotte, St. Luke's Q.C.
T. A. Langford, Professor, Duke University, Dilworth Q.C.
Cecil K. Myrick, Inner-City Ministry, Charlotte: Aldersgate Q.C.
J. H. Phillips, Professor, Duke University, Calvary Q.C.
J. L. Swinson, Chaplain, U. S. Navy, Charlotte, First Q.C.
L. H. Witherspoon, Professor of Philosophy and Religion, U. N. C., Charlotte, Myers Park Q.C.
Paul W. Yount, Jr., Secretary of Missionary Personnel, Conference Board of Missions, Harrison Q.C.

STUDENT APPOINTMENTS

C. Jack Caudill, Central State Hospital, Milledgeville, Georgia, Memorial Q.C.
D. W. Charlton, Jr., University Hospital, University of Virginia Charlottesville, Virginia 22901, Matthews Q.C.
Robert A. Clark, Perkins School of Theology, Charlotte, First Q.C.
Wayne Marshall Jones, Divinity School, University of Chicago, Providence Q.C.
R. G. Tuttle, Jr., University of Bristol, Myers Park Q.C.

DISTRICT DIRECTORS

Christian Social Concerns, John L. McWhorter
Enlistment for Church Occupations, Kelley R. Jones
Evangelism, W. B. A. Culp
Health and Welfare Ministries, M. Preston Hughes, Jr.
Methodist Information, Neil E. Smith
Missions, James M. Armstrong, Jr.
Pastoral Care and Counseling, E. F. Bradley
Publishing Interests, C. H. Rhinehart
Town and Country Work, R. M. Smith, Jr.
TRAFCO, J. J. Boles

RETIRED MINISTERS

C. G. Chappell, F. O. Dryman, W. Q. Grigg, J. Chalmus Groce, W. R. Jenkins, Walter R. Kelly, A. A. Kyles, Edgar H. Nease, Clyde O. Newell, N. S. Ogburn, L. D. Thompson

RETIRED SUPPLIES: Mrs. C. O. Newell, Lindsey F. Strader, L. M. Taylor, Mrs. G. G. Adams

GASTONIA DISTRICT

Superintendent—Charles D. White

Asbury—Miles A. McLean
Belmont: Ebenezer—Jack D. Harris
First—Cecil G. Hefner
Park Street—Kelly C. Brendle
St. Mark's—E. Boyd Stokes
South Point—J. Lawrence McCleskey
Belwood—Newell C. Bush
Bessemer City: Bethea—To be supplied
Odell Memorial—George E. Lyndon, Jr.
Bethesda—Harold E. Wright
Bethlehem-Bess Chapel—Ben T. Steele
Boger City—Joe L. Ervin
Casar—Mark S. Rose, Jr.
Cherryville: First—John A. Lowder
Cleveland Circuit—John T. Gantt (AS)
Clover Hill-Oak Grove—E. Lee Ellis (AS)
Concord-Mary's Grove—H. Gwyn Clayton (AS)
Cramerton: Cramer Memorial—B. Dean Brown
West Cramerton—Clark Poole (S)
Crouse—J. E. Greene
Crowell Memorial-Palm Tree—A. L. Kesler
Dallas: First—Glenn R. McCulley
El Bethel-Hoey Memorial—E. R. Lynn (AS)
Fallston: Friendship—W. Rayvon White
Gastonia: Bradley Memorial—Horace E. Bolick
Covenant—Conrad C. Washam
Epworth—Herbert L. Marbury
Faith—Ron L. Hall
First—C. E. Shannon
Associate—Howard R. Jordan
Minister of Education—W. Kirk McNeill
Maylo—Zane G. Norton
Myrtle—Kenneth R. Moore
Smyre-Puett—E. D. Cantor, Jr. (AS)
St. John's—Paul H. Berrier
Trinity—Reece E. Cook
High Shoals-Iron Station—Maynard E. Seehorn (AS)
Kings Mountain: Central—D. B. Alderman
Galilee-St. Paul's—T. A. Powell
Grace—J. C. Lane
Laboratory-Landers—R. A. Clanton, Jr.
Lawndale-Double Shoals—Don Fisher
Lincoln Circuit—T. G. Highfill
Lincolnton: First—N. C. Williams, Jr.
Hinton's Chapel—Marion W. Walton (AS)
Rhyne Heights—Herman C. Beck
Lowell-McAdenville—Joe C. Davis
Messiah—C. Garland Young
Northbrook—Bruce A. Norwood
Palm Tree—Merrill G. Perkins
Pine Grove—Keys Pendleton (AS)
Pisgah—A. Gayle Ford
Polkville-Rehobeth—Hubert C. Clinard
St. Paul—Howard Haskell (S)
Sharon-Boiling Springs—Wayne R. Smith
Shelby: Aldersgate—Earle R. Haire
Central—Dwight B. Mullis
Durham Chapel-Philadelphia—Marshall McCallum
Hoyle Memorial—H. R. Wilkinson
Lafayette Street—F. Doyle Freeman
Stanley—J. C. Grose, Jr.
Stanley-Bessemer City—L. A. Thompson (S)
Sulphur Springs—I. M. Brendle
West Lincoln—R. Norman Beck, Jr. (AS)

SPECIAL APPOINTMENTS

Joseph Russell Andrews, Chaplain, U.S. Army, Rhyne Heights Q.C.
Mack Armstrong, Chaplain (Capt.) U. S. Army, South Point Q.C.
Richard H. Babcock, Director of Studies of the Overseas Ministries Study Center, Gastonia: First Q.C.
Jack H. Cooke, Chaplain, Carolina Freight Carriers, Cherryville: First Q.C.
Vera Falls, Deaconess, Church and Community Worker, Lawndale Q.C.
Joe R. Petree, Conference Evangelist, Concord-Mary's Grove Q.C.
Leo Rippy, Jr., Professor, Scarritt College, Shelby: Central Q.C.
Daniel D. Sain, Professor, Embry-Riddle Aeronautical Institute, Belwood Q.C.
Carolyn Thorne, Deaconess, Director of Education, Lincolnton: First Q.C.
H. C. Wilkinson, Chaplain to Duke University, Shelby: Central Q.C.
R. C. Summey, Assistant Chaplain, Department of Pastoral Care, Lynchburg General Hospital, Lynchburg, Virginia, Stanley Q.C.

STUDENT APPOINTMENTS

Ray G. Burrell, Jr., Candler School of Theology, Trinity Q.C.
W. D. Camp, Duke Divinity School, Cherryville: First Q.C.
Ben F. Davis, Duke Divinity School, Lawndale Q.C.
Thomas J. Herin, Union Theological Seminary, Gastonia: First Q.C.

DISTRICT DIRECTORS

Christian Social Concerns, Harold E. Wright
Enlistment for Church Occupations, A. Gayle Ford
Evangelism, Jack D. Harris
Health and Welfare Ministries, Kenneth R. Moore
Methodist Information, M. G. Perkins
Missions, C. Garland Young
Pastoral Care and Counseling, Earl Haire
Publishing Interests, J. C. Grose, Jr.
Town and Country Work, T. G. Highfill
TRAFCO, George E. Lyndon, Jr.

RETIRED MINISTERS

J. M. Barber, P. E. Bingham, J. W. Combs, R. M. Hauss, W. L. Harkey, John Hoyle, Jr., H. O. Huss, H. F. Kuehn, D. H. Rhinehardt, W. A. Rollins

SABBATICAL LEAVE: T. Dixon Adams

GREENSBORO DISTRICT

Superintendent—J. Garland Winkler

Bass Chapel-Raleigh Crossroads—J. W. Jones
Bethlehem—William C. Clark
Brown Summit—C. E. Dungee
Collins Grove-Holmes Grove—John A. Gray (AS)
Friendship—Bobby Ray Beck (AS)
Gethsemane—Ray Phillips (AS)
Gibsonville—David Cowart
Greensboro: Bessemer—William C. Sides
Bethel—James A. Northington
Browning Chapel—Andrew Brown (S)
Calvary—Ray J. Hahn
Carraway Memorial—Harold Austin
Centenary—Carlton G. Alspaugh, Jr.
Christ—George W. Thompson
Associate—P. D'Armon Hunter
College Place—J. B. Hurley
Glenwood—Aubert M. Smith
Grace—William R. Brantley
Associate—G. Lee Pollock
Groometown-St. Andrews—Alton G. Perkins
Hinshaw Memorial—Milton G. Widenhouse
Inner-City Ministry—O. Ray Moss
Joyner Memorial—Evan S. Bancroft (S)
Mt. Pisgah—M. Marion Workman
Muir's Chapel—I. A. Stephens
Newlyn Street—Ray F. Hilliard
Proximity—R. L. Wilkinson
St. John's—Henry Justice
St. Matthews—Joseph B. Bethea
St. Paul—William B. Ellison
Trinity—Roy C. Putnam
Union Memorial-Celia Phelps—James W. Ferree
Warren Street-Mt. Carmel—J. B. Jowers
West Irving Park—Paul D. Lowder
West Market Street—J. Clay Madison
Associate—J. C. Reichard
Associate—Robert L. Moore
Associate—Paul M. Bradley
Guilford College—B. A. Haire
Haw River Circuit—Joseph C. McMurry
Hickory Grove—William H. Key (AS)
Laughlin Memorial-
Summerfield—Walter N. Johnson (AS)
Lee's Chapel—Dan P. Stowe
Midway Circuit—W. A. Knight (AS)
Moriah—A. J. Clemmer
Mt. Pleasant—James A. Allen
Mt. Pleasant Circuit—C. W. Faulkner
Mt. Tabor—G. M. Phelps (RS)
New Goshen—Eugene Black
Oak Ridge-Morehead—Floyd Berrier
Pleasant Garden—Everett H. Lowman
Rehobeth—R. M. Hardee
Sedgefield—Steven Hicks (AS)
Summerfield—R. C. Stephens
Tabernacle—W. H. Dyar
Wesley Chapel-Chapel Hill—W. L. Napper (AS)

SPECIAL APPOINTMENTS

P. E. A. Addo, Director, Religious Education, A&T College, St. Matthews Q.C.
L. A. Bennett, Librarian, Greensboro College, West Market Street Q.C.
G. B. Ehlhardt, Professor, University of Dubuque, West Market Street Q.C.
E. O. Hall, Assistant Chaplain to Duke University, Gibsonville Q.C.
R. Harold Hipps, Staff, Division Local Church, General Board of Education, West Market Street, Q.C.
James E. Hull, Professor, Greensboro College, West Market Street, Q.C.
H. H. Hutson, Provost and Executive Vice-President, American University, Washington, D.C., West Market Street Q.C.
J. Ralph Jolly, President, Greensboro College, West Market Street Q.C.
W. A. Kale, Professor, Duke Divinity School, West Market Street Q.C.
C. B. Lacy, Professor, Duke Divinity School, West Market Street Q.C.
Fred K. Macon, Methodist Campus Minister, University of N.C. at Greensboro, College Place Q.C.
E. M. Reagan, Jr., Chaplain, U. S. Navy, Lee's Chapel Q.C.
C. D. Stokes, Missionary to Korea, Rehobeth Q.C.
J. C. Stokes, Editor, N. C. Christian Advocate, West Market Street Q.C.
J. D. Turner, Director Child Evangelism Fellowship of South Pacific Islands, Rehobeth Q.C.
Wilson O. Weldon, Editor "Upper Room", West Market Street Q. C.

STUDENT APPOINTMENTS

Jackson W. Carroll, Princeton Theological Seminary, West Market Street Q.C.
Robert F. Streetman, Drew University Graduate School, College Place Q.C.

DISTRICT DIRECTORS

Christian Social Concerns, Aubert M. Smith
Enlistment for Church Occupations, A. James Clemmer
Evangelism, I. A. Stephens
Health and Welfare Ministries, B. A. Haire
Methodist Information, W. H. Dyar
Missions, George W. Thompson
Pastoral Care and Counseling, J. B. Hurley
Publishing Interests, W. H. Dyar
Town and Country Work, C. W. Faulkner
TRAFCO, Raymond L. Wilkinson

RETIRED MINISTERS

E. Lester Ballard, J. R. Duncan, C. O. Kennerly, Karl H. Koestline, A. L. Latham, R. M. Laughlin, L. E. Mabry, C. B. Newton, P. L. Shore, Sr., Raymond A. Smith, H. C. Sprinkle, E. C. Widenhouse, J. G. Wilkinson, Felton F. McCollum, Gilbert H. Caldwell, Robert C. Sharpe, G. M. Phelps, E. C. Few

RETIRED SUPPLY: S. G. Strader

HIGH POINT DISTRICT

Superintendent—Philip L. Shore, Jr.

Archdale—George C. Starr, Jr.
Asheboro: Brower-Legend Park—Billy Wayne Stamey

(Turn to next page)

[illegible] Joe C. Daniels
[illegible]
[illegible] A. J. Cox
[illegible] Kenneth Brown (AS)
[illegible] Charlotte-Mt. Shepherd—H. S. Carter
[illegible]
[illegible]
[illegible] Donald Beaty
West Chapel-West Side—James C. Stokes, Jr.
Bethany-Gray's Chapel—**Mitchell C. Murrow**
Bunker Hill-Sandy Ridge—William C. Crummett
Cedar Falls-Central Falls—Dewey Bailey (AS)
Coleridge—R. G. Steed, Jr.
Empire Circuit—G. L. Warren (AS)
[illegible]
Fairview—Charles B. Walker (AS)
Franklinville—William H. Dingus
Glenola-Liberty—Otto Withers (AS)
[illegible]
Calvary—G. R. Barringer
College Village—E. G. Needham
First—Edgar H. Nease, Jr.
Associate—Robert W. Little
Highland—John L. [illegible]
Lebanon—G. W. Bumgarner
[illegible]
Mitchell's Grove—Joe S. Johnson
[illegible]
Northwood—D. H. Butler
Oak View—W. A. Rock, Jr.
Rankin Memorial—C. C. Murray
St. Mark—Listan Sellers
St. Timothy—To be supplied
Ward Street—R. E. Kayler
Welch Memorial—Jack B. Yarbrough
Wesley Memorial—James G. Huggin
Associate—R. Delbert Byrum
Jamestown—Frank B. Cook
[illegible]
Liberty: First—Clegg W. Avett
Liberty Circuit—Howard VonCannon (AS)
Mt. Vernon—Raymond L. Himes
Mt. Zion-Zion Hill—I. C. Spinks (AS)
Oakdale-Burnett's Chapel—T. Paul Starnes, Jr.
Old Union-Mt. Lebanon—C. Clay Manning
Ramseur: Jordan Memorial—Robert E. Early
Ramseur Circuit—J. G. Boyd, Jr. (AS)
Randleman: First—Harry G. Long, Jr.
Randleman Circuit—Haywood B. Hyatt
Seagrove—Thomas F. Prichard
Sedalia-Randleman-St. Peters—W. T. Rankin (AS)
South Randolph—Henry C. Thompson
Spring Hill—Billy V. Hunter
Trinity: Memorial—Aaron W. Moss
St. Mary—W. T. Brown
Vickrey—William C. Anderson

HIGH POINT DISTRICT

SPECIAL APPOINTMENTS

W. Stanley Baker, Jr., Chaplain, U. S. Army, High Point: First Q.C.
Earl P. Crow, Jr., Assistant Professor, High Point College, High Point: First Q.C.
Paul H. Duckwall, Director of Youth Work and Adult Work, Conference Board of Education, Archdale Q.C.
W. E. Hudgins, Professor, Greensboro College, High Point: Wesley Memorial Q.C.
W. R. Locke, Professor, High Point College, High Point: First Q.C.
H. H. Peterson, Professor, High Point College, High Point: Wesley Memorial Q.C.
W. M. Spake, Jr., Chaplain, U. S. Army, High Point: Highland Q.C.
Charles E. Tyson, Chaplain, S. C. Department of Correction, Columbia, S. C., Asheboro: St. Luke Q.C.
Linda Wiseman, Deaconess, Director of Children's Work, Wesley Memorial, Wesley Memorial Q.C.

STUDENT APPOINTMENTS

Marvin A. Boyles, Wesley Theological Seminary, High Point: Montlieu Avenue Q.C.
Roy David Cox, Duke Divinity School, Asheboro: First Q.C.
James A. Hewett, School of Theology, University of Manchester, Bunker Hill-Sandy Ridge Q.C.
Karl W. Judy, Duke Divinity School, Asheboro: Central Q.C.
Barry Philip Osborne, Duke Divinity School, Asheboro: Central Q.C.
Ellis Rouse, Candler School of Theology, Emory University, Rankin Memorial Q.C.
C. Denny White, Jr., Graduate School, Duke University, Asheboro: First Q.C.

DISTRICT DIRECTORS

Christian Social Concerns, Harry G. Long, Jr.
Enlistment for Church Occupations, Frank B. Cook
Evangelism, F. Donald Beaty
Health and Welfare Ministries, Jack Yarbrough
Methodist Information, E. G. Needham
Missions, Aaron W. Moss
Pastoral Care & Counseling, James G. Huggin
Publishing Interests, W. Stanley Baker
Town and Country Work, Clegg W. Avett
TRAFCO, R. E. Kayler

RETIRED MINISTERS

E. M. Avett, R. W. Blanchard, G. B. Ferree, J. W. Groce, T. G. Madison, C. Excelle Rozzelle, C. W. Russell, R. W. Varner

MARION DISTRICT

Superintendent—A. Glenn Lackey
Avery Circuit—Paul Hefner
Bakersville—Moir W. Edwards
Broad River—G. A. Carnwright (AS)
Burke-McDowell—Arelin R. Freshour (AS)
Caroleen: First-Avondale—Morris J. Byers
Carson's Chapel-Fairview—John Wilburn Herold (AS)
Cliffside-Chase Wesley—James W. Crawley
Drexel: Bethlehem—Charles R. McKinney
Ebenezer—Boyce Huffstetler
Elk Park—R. Keith Tutterow
Forest City: First—Don A. Payne
Pleasant Grove-Alexander—C. B. Barr, Jr.
Wells Springs—C. B. Jenkins
Friendship-Shady Grove—G. A. Upton
Gilkey—Robert G. Wolf (AS)
Glen Alpine—Robert L. Carter, Jr.
Henrietta-Providence—Elton A. Strickland (AS)
Hildebran—Wayne E. Hoyle
Linville Falls—Guy H. Godfrey (AS)
Marion: Addie's Circuit—J. Monroe McLean (S)
Clinchfield—Everette B. Wright (AS)
Cross Mill—J. O. Pritchard
East Marion—Boyce Huffstetler
First—James H. Coleman
St. Mark's-Concord—G. B. Tomlinson
Marion Circuit—Philip E. Nordstrom
Mill Spring—Dewey M. Morrison (AS)
Morganton: Bethel—Roy H. Lockridge
First—W. J. Huneycutt
Associate—Howard L. Coleman
North—William N. Blanton, Jr.
Salem—John E. Davis, Jr.
St. Matthew's—Rufus J. Essary (AS)
Zion-Zion Memorial—T. A. Summey, Jr.
Mt. Harmony—Bobby W. Moody (AS)
Mt. Hebron—T. B. Huneycutt (RS)
Nebo-Pleasant Hill—John H. Deyton (AS)
Oak Grove-Salem—Robin W. Hurley
Oak Hill—Collins M. Benfield
Old Fort—John F. Edwards
Red Hill-Tipton Hill—Floyd J. Wood (AS)
Rutherford College: Abernethy Memorial—W. Ralph Jacks
Rutherfordton: First—Donald G. Bridger
Saluda—Fred W. Paschal (RS)
Spindale—John S. Jordan
Spruce Pine—L. Donald Ellis
Asscciate—Grover C. Graham (RS)
Sunshine—John R. Little
Table Rock—Clay J. Morgan
Tryon-Columbus—Clark W. Benson
Valdese—Larry D. Wilkinson

SPECIAL APPOINTMENTS

David M. Abernethy, Director, Department of Education, Protestant Radio and TV Center, Atlanta, Georgia, Connelly Springs Q.C.
P. G. Deal III, Chaplain, Broughton Hospital, Morganton: First Q.C.
L. H. Evans, Jr., Chaplain, U. S. Air Force, Forest City: First Q.C.
Ralph Miller, Chaplain, WNC Center, Morganton: First Q.C.
Fletcher Nelson, Assistant to the Dean of Divinity School of Duke University for Development/and Executive Secretary of the Committee on Higher Education of the Board of Education, Morganton: First Q.C.
W. D. Shepherd, Emory University, Atlanta, North Morganton Q.C.
Joe B. Tyson, Professor of Religion, Southern Methodist University, Drexel Q.C.

STUDENT APPOINTMENTS

R. A. Spencer, Boston School of Theology, St. Matthews-Zion Q.C.

DISTRICT DIRECTORS

Christian Social Concerns, Robert L. Carter, Jr.
Enlistment for Church Occupations, Donald G. Bridger
Evangelism, W. J. Huneycutt
Health and Welfare Ministries, Boyce Huffstetler
Methodist Information, Ralph Jacks
Missions, Larry Wilkinson
Pastoral Care and Counseling, L. Donald Ellis
Publishington Interests, John S. Jordan
Town and Country Work, R. W. Hurley
TRAFCO, William N. Blanton, Jr.

RETIRED MINISTERS

J. R. Bowman, J. Max Brandon, V. P. Crowder, G. C. Graham, T. B. Huneycutt, Hugh D. Jessup, C. F. Tate, T. H. Swofford, Fred L. Setzer, M. T. Hipps

RETIRED SUPPLY: L. W. Hall

NORTH WILKESBORO DISTRICT

Superintendent—John R. Hamilton
Alleghany-Grayson—Shirley T. Jones (AS)
Arbor Grove-Union—Charles G. Sherrill
Boone: Boone—Robert T. Young
Deerfield-Banner Elk—Rex E. Brooks (AS)
Boone Circuit—Bryd H. Metcalf (AS)
Boonville-Mitchell's Chapel—Derrell L. Parris
Creston-Green Valley—J. Frank Herman
Elkin: First—A. L. Maxwell, Jr.
Elkin Circuit—W. Ralph Surratt
Elkin-Jonesville—W. R. Royster, Sr.
Helton—G. W. MacDowell (S)
Hiddenite—Robert P. Crawley
Jefferson—W. E. Andrews
Jonesville: First—J. E. Hawkins
Miller's Creek—G. Keith Howell
Moravian Falls—E. O. Queen (AS)
Mt. Bethel—W. R. Ormond
Mountain Park-Grassy Creek—Frank E. Blalock (AS)
Nathan's Creek—Baxter W. Proffitt (AS)
North Wilkesboro: First—Thad L. McDonald, Jr.
Rocky Springs—Fred Lee Baker
St. Paul's—W. P. Elder (AS)
St. Home-Philadelphia—C. W. Bailey
Sparta—B. T. McKinney
Stony Point—B. T. Myers
Taylorsville—R. Gilmer Wagoner
Thurmond—Otis T. Hayes (AS)
Todd—Herman H. Mandell (AS)
Warrensville—D. H. Lutz
Watauga—William E. Grant (AS)
West Jefferson—Robert W. Walters
West Yadkin—S. E. White (AS)
Wilkesboro—D. Austin Hamilton
Yadkinville-Center—T. J. Howard

SPECIAL APPOINTMENTS

F. L. Heckard, Chaplain U. S. Army, Taylorsville, Q.C.
M. Wilson Nesbitt, Jr., Professor Duke University School, West Jefferson Q.C.
Reginald L. Smith, Director Wesley Foundation, ASU, Boone Q.C.
Wayne G. Shelton, Chaplain, U. S. Army, Elkin Circuit Q.C.
Wayne W. Woodward, Administrative Assistant to Librarian Asbury Theological Seminary, Elkin Circuit Q.C.

STUDENT APPOINTMENTS

Edward Lee Moore, The Divinity School, Vanderbilt University, North Wilkesboro: First Q.C.

DISTRICT DIRECTORS

Christian Social Concerns, Robert W. Walters
Enlistment for Church Occupations, A. L. Maxwell, Jr.
Evangelism, Robert T. Young
Health and Welfare Ministries, D. Austin Hamilton
Methodist Information, R. Gilmer Wagoner
Missions, W. E. Andrews
Pastoral Care and Counseling, Thad L. McDonald, Jr
Publishing Interests, Derrell L. Parris
Town and Country Work, J. Frank Herman
TRAFCO, Benny T. Myers

RETIRED MINISTERS

S. J. Brawley, O. L. Brown, J. S. Gibbs, Sr., J. M. Green, R. P. Jones

SALISBURY DISTRICT

Superintendent—Melton E. Harbin
Bethel—Earl M. Hansell
Centenary—David S. Bullins
Center Grove-Boger's Chapel—Paul Taylor
China Grove: First—O. L. Hancock, Jr.
South China Grove—F. E. Brown (AS)
Cold Springs—W. W. Pryor (AS)
Concord: Ann Street—D. G. Groh
Center—Gary H. Brown
Central—H. P. Myers, Jr.
Associate—W. R. Doser
Epworth—G. H. Allred
Forest Hill—R. P. Bunch
Harmony—E. S. Cook
Kerr Street—Don E. Rollins
Westford—R. L. Oakley
Friendship—Ben H. Ziglar
Gay's Chapel—D. Bryce Parker
Gold Hill-Bethlehem—T. E. Hendrix (AS)
Harrisburg—Harry Sherrill (AS)
Kannapolis: Bethpage—Fred A. Hill
Jackson Park—John P. Spillman, Jr.
Memorial—Wade W. Benson (AS)
Midway—Harold R. Simpson
Mt. Mitchell—B. J. Dennis
North—Earl C. Black, Jr.
Royal Oaks—Louis H. Murray
Trinity—Herman Duncan
Landis—J. P. Heafner
Matton's Grove-Zion—W. C. Currie (AS)
Midland—B. W. Clinard
Mt. Carmel-Bethany—Alvin G. Amick
Mt. Olivet—I. P. Rutledge
Mt. Pleasant—Hubert A. Brown
Mt. Tabor—Geroge M. Carver
Oak Grove-Unity—Frank S. Starnes
Providence-Bethel—S. L. Martin
Roberta—W. G. Hawks
Rock Grove—G. G. Gregory (AS)
Rockwell-Liberty—H. M. Jamieson
Rocky Ridge—Ronald Overcash
Rowan—R. L. Crook (AS)
Salisbury: Coburn Memorial—W. E. Fitzgerald
First—Ralph H. Taylor
Associate—W. H. Osborne, Jr.
Main Street-Long Street—Frank B. Turner
Milford Hills—R. N. Burson, Jr.
Park Avenue—A. W. Wellons
Shiloh: Granite Quarry—Joe B. Davis
Shiloh: Cabarrus—J. R. Dawkins (AS)
Spencer: Central—L. A. Scott
West Rowan—Max Wade Dulin
Woodleaf—W. F. Lee (AS)
Yadkin—B. R. Hilliard (S)

SPECIAL APPOINTMENTS

W. O. Bigham, Missionary to Brazil, Mt. Pleasant Q.C.
K. M. Taylor, Professor of Religion, Georgia Southern College, Rock Grove Q.C.

H. H. Wood, Chaplain, U.S. Air Force, Ann Street Q.C.

STUDENT APPOINTMENTS

Baxter Maurice Richey, Graduate School, Duke University, Forest Hill Q.C.
Clarence Edward Peurifoy, Wesley Theological Seminary, Forest Hill, Q.C.

DISTRICT DIRECTORS

Christian Social Concerns, Robert Bunch
Enlistment for Church Occupations, Louis Murray
Evangelism, G. Howard Allred
Health and Welfare Ministries, Bryce Parker
Methodist Information, Ronald Overcash
Missions, R. N. Burson, Jr.
Pastoral Care & Counseling, John P. Spillman, Jr.
Publishing Interests, Don E. Rollins
Town and Country Work, S. L. Martin
TRAFCO, W. E. Fitzgerald

RETIRED MINISTERS

C. R. Allison, C. D. Brown, G. W. Clay, Earl A. Cook, Sr., Robert J. Goldston, D. P. Grant, E. J. Harbison, W. R. Kelly, B. W. Lefler, J. L. Love, W. E. Rufty, I. L. Sharpe, Frank J. Stough

SABBATICAL LEAVE: W. H. Benfield

STATESVILLE DISTRICT

Superintendent—J. D. Murray

Balls Creek—Frank Pennigar
Beaver Creek-Granite Falls—B. J. Dula (AS)
Bethel-Marvin—Alvin Wilson
Bethlehem—C. F. Womble
Catawba—Charles E. Bruce
Chapel Hill-Christ—Robert Clinard
Claremont: Bethlehem—J. E. Cochran
Colliers—Marion M. Swann
Concord-Hopewell—William C. Cockman
Conover: First—Russell Young, Jr.
Cool Springs—William E. Walker (AS)
Ebenezer—H. L. Blackwelder
Fairgrove—J. Marion Fulk
Friendship—John Oakley
Grace Chapel—John W. Cole
Granite Falls: First—K. A. Horn
Harmony—J. C. Reynolds (AS)
Harpers—V. N. Allen (AS)
Hickory: Bethel—G. Roland Mullinix
First—Cecil L. Heckard
Minister of Education—William R. Ragsdale
Associate—Edwin Carter
Hartsell Memorial-McQueen
Chapel—John J. Patterson
Highlands—Clyde L. Collins
St. John's—T. R. Sigmon
St. Luke's—Joseph J. Hauser
Westview—G. E. White
Hudson—Worth Sweet
Lenoir: First—Douglas Corriher
Smith Memorial-Harper's Chapel—M. S. Laughlin
South Lenoir-Mt. Olivet—Marion J. Parker
Whitnel—Floyd G. Bottoms
Littlejohn-Gamewell—Olin B. Isenhour
Maiden: First—W. B. Bobbitt, jr.
May's Chapel-St. Paul—Fletcher L. Andrews
McKendree-Rocky Mount—R. H. Ballard
Midway-Trinity—Byron Shankle
Mooresville: Broad Street—J. Ed Houk
Central—E. Paul Hamilton
Jones Memorial—Wade E. Wright (AS)
Mooresville Circuit—A. W. Stowe
New Salem—Homer A. Barker
Newton: Abernethy Memorial—C. J. Huneycutt
First—Roger W. Tucker
St. Paul-Mt. Beulah-Providence—Oscar W. Burwick
Pisgah—Foster R. Loflin (AS)
Plateau-Wesley Chapel—M. W. Heckard, Jr.
Rhodhiss-Ebenezer—Billie Joe Parker
Rose Chapel—T. Dale Holcombe
Shiloh (Catawba County)—J. Herman Billings (AS)
Shiloh-Wesley Chapel—John W. Kale
Statesville: Boulevard—C. Moody Smith
Broad Street—Frank Jordan
Associate—M. G. Ervin (RS)
Monticello—J. Wayne Billings
Race Street—R. Thomas Houts
Scott's Chapel—To be supplied
Wesley Memorial—Lloyd Hunsucker
Terrell—Luther B. McPherson
Triplett—T. C. McLean
Troutman: First—W. C. Burgin
Union Grove-Olin—Dwight Ludwig
Vanderburg—Robert W. Combs
Williamson Chapel—Ray S. Cody

SPECIAL APPOINTMENTS

H. G. Allen, Director of Annual Conference Brotherhood, Broad Street, Q.C.
John H. Carper, Director of Church Extension and Urban Work, Broad Street Q.C.
Charles W. Clay, Missionary to Brazil, Hickory: Fiirst Q.C.
Rollin P. Gibbs, Executive Secretary of Field Service and Finance, Board of Lay Activities, Broad Street Q.C.
Homer M. Keever, Director of Archives, Conference Historical Society, Broad Street Q.C.
R. H. Stamey, Executive Secretary of Board of Education, Broad Street Q.C.
William W. Blanton, Director of Blue Ridge Methodist Service Program, Broad Street Q.C.
Thomas S. Lee, Director of Junior High Work and Camping, Board of Education, Wesley Memorial Q.C.
Louise Robinson, Deaconess, Director of Children's Work, Board of Education, Wesley Memorial Q.C.

STUDENT APPOINTMENTS

W. G. Benfield, Scarritt College, Harmony Q.C.
David C. Creech, Candler School of Theology, St. Luke's Q.C.
R. Dale Hilton, Methodist Seminary, Shiloh Q.C.
Lewis Gibbs, Jr., Candler School of Theology, Rhodhiss Q.C.
Phillip A. Pharr, Duke Divinity School, Ebenezer Q.C.

DISTRICT DIRECTORS

Christian Social Concerns, Thomas R. Sigmon
Enlistment for Church Occupations, Homer A. Barker
Evangelism, Charles E. Bruce
Health and Welfare Ministries, Byron Shankle
Methodist Information, C. Jerome Huneycutt
Missions, Roger Tucker
Pastoral Care & Counseling, Lloyd Hunsucker
Publishing Interests, Russell Young, Jr.
Town and Country Work, John Oakley
TRAFCO, Robert Combs

RETIRED MINISTERS

H. G. Allen, McRae Crawford, D. H. Dennis, M. C. Ellerbe, M. G. Ervin, A. C. Gibbs, R. Clem Goforth, D. T. Huss, Preston L. Smith, Paul W. Townsend, John Vernon, Wade Kiker, George W. Patterson, J. Q. Dula

RETIRED SUPPLIES: G. L. Lovett, R. A. Setzer, Lonnie W. Templeton

THOMASVILLE DISTRICT

Superintendent—Charles G. Beaman, Jr.
Advance-Mocks—Philip Ray Vaughn (AS)
Bethany-Cotton Grove—Don Conrad (AS)
Bethesda—A. A. Ferguson
Bethlehem—Paul M. Hart
Canaan—C. Milton Young
Cid—E. M. Jones (RS)
Cooleemee—Claude J. Hartsell
Davidson—B. F. McCracken
Davie—Bennie B. Bearden
Denton: Central—Kenneth D. Crouse
Denton Circuit—W. H. Yokeley
Dulins-Smith Grove—P. L. Wilkins, Jr. (AS)
Elbaton—C. Bryce Smith
Eldorado—Lawrence Morton (AS)
Farmer—Bill E. Poole (AS)
Farmington—Joseph C. Phillips (AS)
Good Hope-Arcadia—James S. White
Greer's Chapel—O. C. Loy (RS)
Hopewell—Robert L. Twitty, Jr.
Lexington: Erlanger—Thomas J. Duncan
First—A. Mitchell Faulkner
Parish—Kenneth McNeil
Trinity—Paul M. Dennis
Wesley Heights-St. Timothy—Wm. L. Crowell
Liberty-Concord—William R. Frost
Linwood—J. Hal Varner (AS)
Midway—Herbert T. Penry, Jr.
Midway: North—June P. Greene
Mocksville: First—Gilbert E. Miller
Mocksville Circuit—Ardis Payne (AS)
Mt. Carmel-Ebenezer—K. M. Kitley
Mt. Pleasant—Stephen Harrison (AS)
New Mt. Vernon—Charles W. Sisk
Oak Grove—M. Donald Sides
Pine Woods-Fairview—Carl Allison Haire (AS)
Pleasant Grove—R. J. Starling
Prospect-Pleasant Hill—S. C. Gibson (AS)
Reeds—David E. Hubbard
Shady Grove—James C. Singleton
Sheffield—Fred C. Shoaf (AS)
Shiloh—Lawrence E. Barden
South Davidson—William G. Biggerstaff
Southmont: Macedonia—Alvin B. Pope (AS)
Tabernacle—Bruce G. Hobson (AS)
Thomasville: Bethel—J. M. Ratty
Fair Grove—Frank H. Edwards
First—Jesse L. Johnson, Jr.
Johnsontown—Larry Bumgarner
Memorial—Harley M. Williams
Minister of Education—Melvin D. McIntosh
St. John-Hoover's Chapel—Glenn A. Brooks
Trinity—Robert G. Russell, Jr.
Unity—Joseph T. Melton
West End—Edward M. Heath
Tyro—Wilbur A. Jarrett
Union Chapel—Carl A. Lain (AS)
Welcome: Center—D. K. Funderburk

SPECIAL APPOINTMENTS

J. Harley Cecil, Chaplain Murdock Center, Butner, Pleasant Grove Q.C.

STUDENT APPOINTMENTS

James P. Clodfelter, Jr., Duke Divinity School, Midway Q.C.
William Daniel Clodfelter, Duke Divinity School, Fairview Q.C.
Ervin Houser, Duke Divinity School, Canaan, Q.C.
Joe Edward Luther, Jr., Candler School of Theology, Farmer Q.C.

DISTRICT DIRECTORS

Christian Social Concerns, Jesse L. Johnson, Jr.
Enlistment for Church Occupations, Frank H. Edwards
Evangelism, Gilbert Miller
Health and Welfare Ministries, Wilbur A. Jarrett
Methodist Information, Wilbur A. Jarrett
Missions, D. K. Funderburk
Pastoral Care & Counseling, Edward M. Heath
Publishing Interests, Miss Mary McGuire
Town and Country Work, Kenneth Crouse
TRAFCO, Robert G. Russell and Harold Harrison

RETIRED MINISTERS

J. B. Fitzgerald, C. L. Grant, Ellsworth Hartsfield, W. A. Jenkins, Fred R. Love, O. C. Loy, R. G. McClamrock, A. P. Ratledge, C. E. Ridge, W. B. Thompson, J. W. Vestal, Byron Nifong, D. Moody Nifong, E. M Jones, Grady N. Dulin

RETIRED SUPPLY: I. J. Terrell

WAYNESVILLE DISTRICT

Superintendent—C. Harley Dickson

Andrews—R. B. Bullard, Jr.
Bethel—Thomas W. Weeks
Bryson City—Joseph R. Morris
Bryson City—Joseph R. Morris
Canton: Central—Ralph L. Reed
First—C. Marvin Boggs
Cashiers—Rickey W. Mills
Cherokee—R. J. Marty°
Clyde: Central—J. Oscar Dowdle, Jr.
Crabtree—P. F. Snider
Associate—Mrs. P. F. Snider (AS)
Cullowhee—To be supplied
Associate and Director of Wesley Foundation—George C. Weekley
Elizabeth Chapel-Maple Grove—H. D. Noblitt
Faith-Francis Cove—Leon C. Larkin (RS)
Fines Creek—J. F. Broyles, Jr. (S)
Franklin Circuit—Lee W. Dunlap (AS)
Franklin: First—Donald W. Haynes
Hayesville—John M. Burton
Hayesville Circuit—Carrol R. Lindsey
Highlands—Julian M. Aldridge, Jr.
Long's Chapel—C. Dwight Pyatt
Louisa-Piney Grove—Paul A. Barker (RS)
Macon Circuit—Clifford W. Clubb (S)
Maggie Valley—George H. Winecoff
Morning Star—J. W. Lasley
Murphy—W. Thornton Hawkins
Murphy Circuit—C. A. Smith
Associate—Jack Palmer (AS)
Pigeon Valley—Burvin L. Baucom
Plains—James L. McKinney
Robbinsville—M. Loy Kennedy
Rockwood-Beaverdam—Edward D. Lee
Shady Grove—Robert E. Boggan
Shooting Creek—Ned B. Owens
Sylva—John J. Powell
Sylva Circuit—Paul G. Kale (AS)
Waynesville: First—Robert J. Ralls
Webster—Benny D. Killian (AS)
West Macon Circuit—William T. Haselden
Whittier—Billy L. Lindsey (AS)

°Full member South Dakota Conference, assigned to Cherokee by National Division, Board of Missions.

SPECIAL APPOINTMENTS

J. W. Fowler, Jr., Executive Director, College Coordinating Council, Waynesville: First Q.C.
James W. Fowler, III, Director of Research and Operation, Interpreter's House, Lake Junaluska, Waynesville: First Q.C.
William B. Harris, Inner-City Minister, Atlanta, Georgia, Macon Circuit Q.C.
Carl W. Judy, Missionary to Korea, Plains Q.C.
Paul W. Matthias, Executive Secretary, South Carolina Human Relations Council, Columbia, S. C., Cashiers Q.C.
Horace McSwain, Executive Secretary, Board of Missions, Bryson City Q.C.
G. A. Oglesby, Chaplain, U. S. Navy, Long's Chapel Q.C.
Arthur Pearce, Jr., Chaplain, U. S. Army, Andrews Q.C.
V. J. Ramsey, Chaplain, U. S. Army, Webster Q.C.
James M. Thurman, Chaplain, U. S. Air Force, Highlands Q.C.
Lee F. Tuttle, Executive Secretary, World Meth. Council, Waynesville Q.C.
B. M. Whiteside, Chaplain, U. S. Army, Crabtree Q.C.
J. L. Williams, Burlington, North Carolina, YMCA Canton: Central Q.C.
Merle N. Young, Director of Ecumenical Relations, Interpreter's House, Lake Junaluska, Long's Chapel Q.C.
Gladys Campbell, Deaconess, Hinton Rural Life Center, Hayesville, N. C., Hayesville: First Q.C.
Virginia Miller, Deaconess, Cherokee Methodist Center, Church and Community Worker, Cherokee Q.C.
Carolyn Waybright, Deaconess, Qualla Indian Boundary Projects, Headstart Program, Cherokee, N. C. Cherokee Q.C.

STUDENT APPOINTMENTS

Donald D. Davis, Duke Divinity School, Waynesville First Q.C.
E. Vance Davis, Drew Theological Seminary, Highlands Q.C.
C. W. Faulkner, Jr., Candler School of Theology, Haynesville Circuit Q.C.
James Michael Leatherwood, Duke Divinity School, Clyde: Central Q.C.

(Turn to next page)

James Lee Powell, Duke Divinity School, Sylva: First Q.C.
Bobby Rogers, Candler School of Theology, Shooting

DISTRICT DIRECTORS

Christian Social Concerns, Oscar Dowdle
Enlistment for Church Occupations, Edward D. [illegible]
Evangelism, Ralph Reed
Health and Welfare Ministries, M. Loy Kennedy
Methodist Information, Robert E. Boggan
Missions, Robert J. Ralls
Pastoral Care and Counseling, George C. Weekley
Publishing Interests, Ricky W. Mills
Town and Country Work, John M. Burton
TRAFCO, Royal J. Marty

RETIRED MINISTERS

J. H. Brendall, L. B. George, Ivon L. Roberts, A. W. Lynch, C. E. Murray, Frank Smathers

WINSTON-SALEM-FORSYTH DISTRICT

Superintendent—James C. Peters
Brookstown-Old Town—E. E. Hiatt, Jr.
Clemmons-Harmony Grove—Oren R. Edmonds
Concord-Sharon—Gordon Lee Hood (AS)
Kernersville: Cherry Street-Pine Grove—Joe C. Smith
Main Street—J. S. Gibbs, Jr.
Lewisville—S. B. Moss
Pine Grove—Roy L. Grant
Sedge Garden—D. Leon Stubbs
Walkertown: Love's—Courtney B. Ross
Morris Chapel—James T. Ingram
Winston-Salem: Ardmore—O. N. Hutchinson, Jr.
Minister of Administration—Robert Martin (AS)
Minister of Education—William Nickle
Burkhead—Russell T. Montfort
Associate—Ralph Eanes, Jr.
Centenary—Ernest A. Fitzgerald
Associate—William T. Ratchford
Associate—James E. McNeeley, Jr.
Central Terrace—Walter R. Thompson
Children's Home—A. L. Chamblee, Jr.
Crews—Reginald J. Cooke
Green Street—Kenneth M. Johnson
Grace-Hiatt Memorial—Dallas Rush
Hanes-Bethel—J. A. Law
Konnoak Hills—Eugene A. Lamb
Maple Springs—H. C. Young, Jr.
Marvin—J. T. Frazier, Jr.
Mt. Carmel—Donald N. Ashe
Mt. Pleasant—G. F. Houck
Mt. Tabor—John K. Miller
New Hope—Douglas R. Beard, Jr.
Oak Summit—John H. Barnes
Ogburn Memorial—W. T. Forbis
Pisgah—J. Kent Outlaw, Jr.
St. Andrews-Walnut Cove-Oak Grove—L. M. Mayfield
St. Home-Kernersville—Avery E. Robinson
St. Paul—J. W. Gwyn
Trinity—Dwight Mashburn
Union Ridge—Ben F. Stamey
Wesley Memorial—Joel T. Key

SPECIAL APPOINTMENTS

Rodney C. Brown, Chaplain-Counselor, Reynolds Tobacco Co., Centenary Q.C.
R. L. Clayton, Jr., N. C. Department of Probation, Ardmore Q.C.
S. G. Ferree, Editorial Associate, "The Upper Room," Centenary Q.C.
David Riffe, Director of Wesley Foundation, Wake Forest University, Maple Springs Q.C.
Garland R. Stafford, Executive Secretary of Town and Country Work, Lewisville Q.C.
E.O. Temple, Jr., Chaplain, Lynchburg General Hospital, Centenary Q.C.
Mrs. Marion Wooten, Deaconess, Bethlehem Center, Winston-Salem, St. Paul Q.C.

STUDENT APPOINTMENTS

Larry Leslie Kimel, Duke Divinity School, Ardmore Q.C.
F. T. Mahla, Duke Divinity School, Crews Q.C.
Edwin Lee Plowman, Boston University School of Theology, Children's Home Q.C.
Terry Swicegood, Drew University, Central Terrace Q.C.
Larry E. Tise, Duke Divinity School, Mt. Tabor Q.C.
John Christian Wilson, Duke Divinity School, Ardmore Q.C.

DISTRICT DIRECTORS

Christian Social Concerns, Sam Moss
Enlistment for Church Occupations, William Nickle
Evangelism, E. E. Hiatt, Jr.
Health and Welfare Ministries, Roy Grant
Methodist Information, Walter Thompson
Missions, J. W. Gwyn
Pastoral Care and Counseling, Kenneth Johnson
Publishing Interests, James Ingram
Town and Country Work, Leon Stubbs
TRAFCO, Walter Thompson

RETIRED MINISTERS

J. Clyde Auman, Lee P. Barnett, John R. Church, George B. Clemmer, Mark Depp, P. T. Dixon, J. C. Gentry, O. J. Jones, Robert F. McCallum, R. W. McCulley, E. W. Needham, J. B. Tabor, Jr., R. L. Billings, Guy A. Hovis

SABBATICAL LEAVE: William R. Crawford

WINSTON-SALEM-NORTHEAST DISTRICT

Superintendent—Julian A. Lindsey
Belews Creek-Mt. Carmel—D. B. Martin (AS)
Danbury—Alberto Rodriguez
Dobson—James R. Calloway
East Bend—Charles W. Sartin
Eden: Draper: First—J. S. Higgins
Leaksville—G. W. Rudisill
Leaksville, St. John's—H. Alexander Smith
Meadow View—Silas G. Strader (RS)
Spray—William H. Pheagin, Jr.
Flat Rock—Okey E. Evans
Forsyth-Stokes—Wallace E. Ryals
Hickory Ridge-Germanton—Tabor H. Wood
Huntsville Circuit—E. L. Murphy (AS)
King—Coy Lee Brown, Jr.
Level Cross—T. H. Streater
Lowe's—Stanley James (AS)
Madison—George E. Smith
Madison Circuit—Arthur Hall (AS)
Mayodan—Donald F. George
Mt. Airy: Central—D. E. Bailey
Franklin Heights—J. Dwight Cartner (AS)
Rockford Street—A. B. Pearce
Salem—L. P. Henderson
Mt. Airy Circuit—Leonard T. VonCannon (AS)
Mt. Airy-Pilot Mountain-Advance—P. G. Carter (AS)
Mt. Carmel—Wade R. Bustle
Mt. Herman—Luther C. Harris (AS)
Mt. Pleasant-Tabernacle—O. E. Merritt (AS)
New Hope Circuit—William Harris (AS)
Oak Grove and Director of Greater Mt. Airy Parish—Arthur R. Livengood
Pelham-Hickory Grove—Cameron Dodson
Pilot Mountain—Gene H. Little
Piney Grove—Mrs. Sophia J. East (AS)
Pinnacle—James E. Smith
Reidsville: First—D. P. Smotherman
Main Street—Roy E. Bell
St. Paul-Wentworth—Cecil Marcullus
Woodmont—Earl Gibson
Reidsville Circuit—Lowell Swisher (AS)
Ruffin—Mark Wimmer
Rural Hall—Walter Cooper
Rural Hall-Red Bank—Buford Miller (AS)
Sandy Ridge—William C. Belcher (AS)
Shiloh-Olivet—Derry Barnhardt (S)
Shoals—Jim Holland (S)
Smithtown—Frank A. Stith III
Stokesburg-Pine Hall—Harry Queen (AS)
Stokesdale—C. E. Page
Stoneville—R. L. Phillips (AS)
Associate—William Thompson (S)
Virginia Circuit—Cleat W. Owens (AS)
West Forsyth—Harold T. Reeves

WINSTON-SALEM-NORTHEAST DISTRICT
SPECIAL APPOINTMENTS

Henry I. Ridenhour, Assistant to Admissions, Brevard Clolege, Pilot Mountain Q.C.
H. M. Pollock, Chaplain, U. S. Army, Woodmont, Reidsville Q.C.

STUDENT APPOINTMENTS

Charles Leon Adams, Drew Theological Seminary, Mount Airy: Central Q.C.

DISTRICT DIRECTORS

Christian Social Concerns, James Smith
Enlistment for Church Occupations, George Smith
Evangelism, Gene Little
Health and Welfare Ministries, Arthur Pearce
Methodist Information, Coy Brown, Jr.
Missions, D. P. Smotherman
Pastoral Care and Counseling, D. E. Bailey
Publishing Interests, Walter Cooper
Town and Country Work, Arthur Livengood
TRAFCO, C. E. Page

RETIRED MINISTERS

Ross Francisco, Francis S. McFarland

RETIRED SUPPLIES: I. S. Gardner, Silas G. Strader

The Man of Forgiveness

He stood fast in the hour of decision.

He spoke seriously of the time forthcoming.

When others trembled, He quelled their fear with a heart-sent whisper.

Over the thundering of a thousand rushing feet, one could discern the gentle, rhythmic striking of His shoes on the cobbles.

When they hungered, He fed them.

While others jeered and mocked, He carried the burden on His back and nursed the burden in His heart.

Even after they hurt, disappointed, and humiliated Him, He forgave.

RANDY STOKES
Greenville

IN MEMORIAM

EVERETTE WHITLOW

Theodore Roosevelt once said, "The test of a man's worth to his community is the service he renders to it." Surely this is true of Mr. Everette Whitlow, who died March 2, 1968. He was a good neighbor, faithful to his family and to his church. When anything needed to be done, he was always ready to help. At the time of his death, he was a member of the Official Board. Bethesda Church is indebted for the life lived by this good man.

Mrs. Reid Ellerbe, Chairman
Commission on Education
Bethesda United Methodist Church

★

GEORGE M. IVEY

Whereas, George M. Ivey was one of the charter members of Providence Methodist Church, and

Whereas, Mr. Ivey served as the first Chairman of the Board of Providence Methodist Church, a position which he held for six years, and

Whereas, George M. Ivey was an outstanding leader of the Methodist Church, being a Trustee of Providence Methodist Church, serving as a delegate to the General Conference of The Methodist Church, as a Delegate to the World Methodist Council, and as a member of the Board of Managers of the Methodist Home for the Aged, and

Whereas, his leadership in Providence Methodist Church was the key factor in making it possible for the Church to weather the problems of its early years and point its direction in the proper course,

Therefore, Be It Resolved that the Official Board of Providence Methodist Church at its meeting on Monday, May 20, 1968, does hereby express its appreciation for the leadership and services of George M. Ivey to the Church, his wise counsel to individual members of the Church, and his faithful and loyal support of the Church and its program.

Official Board
Providence Church, Charlotte

Something To Think About

I don't believe change will come through different and even better parish organization, or new denominational programs, however valuable these may be in themselves. It will come when all of us—clergy and laity alike—begin to admit three things:

- The church is just not providing the hungry and desperate world of our time with the answer of Jesus Christ.
- We are ourselves typical of what the church is and, thus, are responsible for the quality of its life.
- The change has to start with us before we can ever expect it to affect others in our society.

ROBERT E. REASEY
The Methodist Story



GOSPEL ILLUSTRATIONS
10 Trick Paper Tears
$1.60 Postpaid
FREE SAMPLE CHAPTER
VISUAL EVANGELS, PUB.
1401 OHIO STREET
MICHIGAN CITY, INDIANA
46360

Woman's Activities

N. C. CONFERENCE

Mrs. Ivan E. Welborn

MISSIONARY RETURNS HOME

In 1903 a young American from Illinois arrived in Japan to begin a teaching career. In 1968 the same American said farewell to Japan as he returned to his homeland for good after 65 years.

In between is a span of 56 years of teaching at a single institution, Kobe University, undoubtedly one of the longest records of pedagogical service since Mr. Chips. The teacher with the remarkable record is Prof. Roy Smith, Methodist layman, Methodist missionary for 45 years and holder of one of Japan's highest decorations.

Recently Prof. Smith left Kobe University, and the city of Kobe, after receiving numerous honors. He has returned to the United States and is making his home in East Cleveland, Ohio. He celebrates his 90th birthday June 14.

Born in Colusa, Ill., Prof. Smith was well prepared educationally for a teaching career. He received the bachelor of arts degree from the University of Illinois, the master of commercial science degree from New York University and the master of philosophy degree from the University of Chicago. He began his work in Japan as a private teacher of English at a high school in Chofu.

Prof. Smith's association with Kobe University began in 1909, and extended over almost six decades—until this spring. World War II years were the only interruption. He was repatriated on the "Gripsholm" in 1942, and from 1943 until 1947 he was director of Japanese resettlement for the Chicago Church Federation. He returned to Japan in 1947.

Prof. Smith was accepted for missionary service in 1907 and was officially retired in 1951. However, retirement did not affect his teaching, and he continued on the Kobe University faculty until this spring. He taught bookkeeping, commercial correspondence and history of American civilization.

In 1937 Prof. Smith received the Imperial Decoration of the 5th Order of the Sacred Treasurer, one of Japan's highest awards. Among the honors bestowed on him just before he left Kobe were the dedication of a bronze bust in his likeness on the campus and a commendation by the Kobe Rotary Club for his promotion of international understanding and goodwill. A gift of students and friends, the bust bears this inscription: "We students and friends of Prof. Roy Smith, who are in praise of his virtues, have built this in honor of him, 1968.



WOMAN OF THE YEAR

Mrs. Susie Weathersby, right, was chosen the 1968 "Woman of the Year" for Ware's Chapel WSCS. She was chosen for her outstanding qualification which stresses attitude and concern for the society and the willingness to work for improvement in all areas of the church. Shown presenting the cup trophy to Mrs. Weathersby is the 1967 recipient, Mrs. Douglas Cox. Ware's Chapel is on the Washington Circuit, Greenville District.

★

W. N. C. CONFERENCE

Mrs. John C. Wright

NEWS OF MISS ELIZABETH CALLIS

What does a young missionary think as she serves on the other side of the world, in another culture and among "other" people? How does she feel about the situation there, and at home?

These questions are answered in a recent letter from Miss Elizabeth Callis, missionary to Malaysia, to her friends at home. She summarizes her attitude by writing that she has a "longing to live every moment to the fullest and to be obedient to the Holy Spirit." Then she concludes her letter with a challenging question, "And how are YOU feeling about life these days?"

Miss Callis shared her thinking with her friends, saying, "I shall try to give you some idea of the many feelings which seem to stir within me." She then listed many emotions common to Christians who are sensitive to the leading of the Holy Spirit, listing her reaction after each one.

Some of feelings are:

"*Joy* . . . that God and The United Methodist Church allow me to share life here, at least for a while.

"*Respect* . . . for the many youth who are first generation Christians and for their joy and eagerness to witness for their new found faith.

"*Anger* . . . when I discover Westerners living here who have no appreciation of Asian culture.

"*Thrill* . . . as I discover new truths in Mark's Gospel while studying it with a class of 37 tenth graders.

"*Delight* . . . in Asian art about which I know little but have growing appreciation.

"*Surprise* . . . at the degree of acceptance I have felt from Asian co-workers.

"*Despair* . . . when I hear, 'Give us some new ideas,' and, 'We don't want to change.' being said by the same persons.

"*Appreciation* . . . for trishaw drivers, street hawkers and fruit and vegetable sellers in the market who render great service with low remuneration and amidst many complaints. . . . for those who are working tirelessly to make sound plans for an autonomous United Methodist Church. . . . for this country, which in little more than ten years of independence has made such phenomenal progress in education, health, agriculture, industry and other areas of national development.

"*Disillusionment* . . . to discover that so many Methodists still think that 'mission' is only 'out there' somewhere.

"*Concern* . . . that such a small minority of Christians here seem to sense social responsibility.

"*Agony* . . . as I have meditated . . . on that haunting question: 'Is it nothing to you, all ye that pass by?' and have to acknowledge my own guilt in passing by many to whom I could minister."

Miss Callis is the daughter of Mrs. B. E. Callis of the Methodist Home, Charlotte, and the late Rev. Mr. Callis. She was formerly a director of Christian Education at Central Methodist Church, Canton, and at Trinity Methodist Church, Kannapolis, and she has many friends in the Western North Carolina Conference.

THOMASVILLE DISTRICT ANNUAL MEETING

"Human Rights" was the theme of the Annual Meeting of the Women's Society of Christian Service of the Thomasville District held at First Methodist Church, Thomasville, on April 24.

Mrs. Jack McClung, Lexington, district vice president, spoke on, "Christian Commitment to Human Rights." A drama, "Construction," presented by nine women, emphasized the value of people building bridges, instead of walls, in their relation to others.

Mrs. Paul Feezor, Denton, was re-elected district president. Others chosen for two-year terms include Mrs. Jack McClung, vice president; Mrs. Alton Clinard, secretary; Mrs. Russell Marshall, Thomasville, treasurer; Mrs. T. W. Talbert, Christian Social Relations; Mrs. Jerald Jasperse, Missionary Education; Mrs. A. N. Weisner Jr., Lexington, Spiritual Growth; Mrs. Reuben Essick, Program Materials; and two subdistrict chairmen, Mrs. R. J. Duncan, Davie County, and Mrs. Jesse Tucker, Davidson County.

The Committee on Nominations named at the meeting was Mrs. C. Ray McCrary, Mrs. D. M. Sexton, Mrs. Ned Gibbs, Mr. Charles Stallings and Mrs. John T. Brock.

The installation service for the new officers was conducted by the Rev. Dr. Charles

(Continued on page 16)



MRS. CATHRINE VICK

Dear Girls and Boys:

Next Sunday we shall be thinking especially about our fathers on a day that is set aside especially for them. I am sure you will remember your father by planning a gift for him or by doing something special with him. It is nice that we have days set aside to remember our parents but we really ought to make each day a day when we give attention to their needs and wishes. There is a statement in the books of Proverbs that we should learn and remember at all times. It says, "A wise son hears his father's instruction." This can mean daughters, also. We will become wise when we learn to follow the wisdom of our parents. Help your dad have a "Happy Father's Day."

AUNT CAY

THE BOY WHO FOUND THE WIND

The wind whistled outside the house, while inside Billy rolled over in bed, pulled the covers up tight around his ears, and called, "Mother."

"I'm coming," mother replied. "What is the matter?"

"I'm afraid of the wind," said Billy. "It makes the queerest noises, and it—it scares me."

"There is nothing to be afraid of," said mother. "God sends the wind, you know. It's one of his helpers."

"Yes, Mother," whispered Billy. "But if I could only see it, then I wouldn't be afraid. I wonder why God sends it anyway."

"Tomorrow," said his mother, "you shall go to find the wind for yourself. Then you will know why God sends it. Now you must go to sleep."

In the morning Billy went out in search of the wind.

"I know," thought Billy, "I'll ask Aunt Emmy. She always has answers to little boys' questions. I'll ask her where I can find the wind." Down the lane and around the corner he went, to the little brown house where jolly Aunt Emmy lived. She was out in her garden raking leaves from the flower-beds, and she saw Billy before he reached the gate.

"Hello," she called. "Come see how all the green things are peeping through the ground. See? God has been calling to the bulbs to wake up."

"I see," said Billy, "but, Aunt Emmy, where can I find the wind?"

"There are lots of places you can find the wind," Aunt Emmy replied. "But the best place is on a Monday morning in my back yard when a nice clean wash is on the line. Then God sends the wind to blow the clothes back and forth and dry them for me."

"Oh," said Billy. "Thank you Aunt Emmy," and away he went. Then he thought to himself, "But I want to see it now. Perhaps the farmer can tell me."

It was not very far to where the farmer lived, and Billy had been there many times. He found the farmer cutting potatoes for planting.

"Can you tell me where I can find the wind?" asked Billy.

The farmer took off his old brown hat and scratched his head. Then he slapped his knee. "There are lots and lots places where you can find the wind," he replied. "The best place is down in my meadow, by the windmill, when a breeze is stirring. God sends the wind to turn the big wheel, and that pumps the nice spring water up to my house."

"Oh," said Billy, "thank you." And away he went. Then he thought to himself, "But I want to see it now. Perhaps the robin can tell me."

Billy hurried to the big maple tree that was the home of the big fat robin. "Hello," greeted Billy. "Can you tell me where I can find the wind?"

"There are lots of places where you can find the wind," chirped the robin. "The best place is in my nest, in the evening, when my babies are safe in it. Then God sends the wind to swing the nest and rock them to sleep. As I sit there I can feel it swaying back and forth."

"Thank you, Robin," said Billy. And away he went. Then he thought to himself, "But I want to see it now. Perhaps the baby's mother can tell me."

"Can you tell me where to find the wind?" asked Billy as he came upon the mother rocking her baby.

"Why, Billy," she said, "there are lots of places you can find the wind. The best place is on a hot summer's day when baby and I are on the porch. Then God sends the wind to cool us."

"Oh," said Billy, "thank you." And away he went. Then he thought to himself, "But I want to see it now. Perhaps the gray squrirel can tell me."

On his way back along the brown road Billy saw the squirrel scamper up into the nut tree. From a branch he chattered down a greeting to Billy.

"Can you tell me where I can find the wind?" called Billy.

The gray squirrel scolded, "There are lots of places where you can find the wind. The best place is right here, in the autumn. God sends the wind to shake the trees, and then all the nuts come tumbling down where I can gather them for the winter."

"Thank you," said Billy. He climbed up on the road-bank to think. He lay back in the soft grass. Up above him were big white fleecy clouds. They were moving across the sky. They were moving fast.

"Oh," cried Billy, "there's the wind. God must have sent the wind to blow the clouds across the sky. Now I've found it myself." And he hurried home to tell his mother. And after that Billy was not afraid when he heard the wind at night.

Adapted

THE LORD'S PRAYER

Give us this day our daily bread. Jesus teaches us that every day we ought to ask for our food. The words "daily bread" mean our food for each day and also the other things we need each day. We know that God wants us to have the good things we need each day. He gives them to us even when we don't pray for them. Your mother prepares good things for you to eat. When you are at the table and want something for your plate, you say "please." When your plate is filled, you say "thank you." When we pray the Lord's Prayer, we are really saying "please" and "thank you" to God for all the good things he gives us that we need.

WHAT'S THE WORD?

Take one-third of *the*
And half of *hint*
The last third of *bun*
And a third of *ink.*
All together these letters will make
A word that makes you concentrate.

RIDDLES

What is better than presence of mind in an automobile accident? Absence of body.

Why are money and a secret alike? Because they are both hard to keep.

What is the difference between a duck with one wing and one with two? A difference of a pinion.

ANSWERS FOR LAST WEEK

Jonathan; Jochebed; Jeremiah; Jephthah; Jezebel; Joseph; Joshua; Josiah; Jacob; Jonah; Jehu; Job.

Sunday School Lesson

FOR JUNE 23

DR. EUGENE C. FEW
(International Lesson Series)

Man's Way and God's Way

Background Scripture: James 3:1 thru 4:12
Lesson Scripture: James 3:13 thru 4:4

In his definition of the first and great commandment Jesus said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." It is very likely that most people associate love for God with the heart and the soul. However, Jesus was explicit in stating further, that love of God is equally as much an emotional expression of the mind as of either the heart or the soul. In loving God with all our loving faculties we demonstrate not only an uncompromising faith in him, but also, that understanding wisdom which recognizes the truly good life as that of humble commitment to the will and purpose of God.

Loving God with all the mind as well as with all the heart and all the soul, we rejoice to spend ourselves with the best of which we are capable in the service of our Lord. To be sure though, we do not presume that we are worthy to be busy in God's work, but within our deepest selves, we are so overwhelmed by an insistent longing to be of largest usefulness to the cause of God's Kingdom, that like Isaiah, we stand at attention saying, "Here am I, Lord, send me."

The commonly accepted smart man of our day who is shrewd enough to camouflage his consuming craze for selfish gain, by what appears to be friendly and benevolent regard for others, is not qualified to sit for the portrait of the man in meekness of wisdom pictured in the writing of James. The humble and wise man does not covet the place of superiority above all his fellowmen, but aspires for the privilege of living as one who serves without expectation of personal reward, and grateful always for what others have done for him.

James was quick to recognize the distinction between the meekness of Godly wisdom, and the opposite of meekness, that passes frequently for wisdom. Thoroughly selfish motivation will lead both individuals and nations into scheming, wicked acts of jealousy and ruthless ambition, and at the same time assure them that they are wise in everything they engineer toward the undoing of their fellowman. As Luke informs us in his Gospel, "The children of this world are in their generation wiser than the children of light." The children of this world think only in worldly terms. To them, nothing has value unless it can be seen and touched. The wisdom they imagine they have employed so expertly, is but the ugly shadow of themselves in their heartless manipulations. As James so aptly describes it, "The wisdom is not such as comes down from above, but is earthly, unspiritual, devilish. For where jealousy and selfish ambition exist, there will be disorder and every vile practice."

In impressive contrast to worldly wisdom, James graphically lifts up before his readers the wisdom of the children of light, after this manner, "But the wisdom from above is pure, then peaceable, gentle, open to reason, full of mercy and good fruits, without uncertainty or insincerity."

Wearied of war as are we, and also those of other nations, it is both timely and fitting that we give concentrated attention to the conscience searching counsel of James. Put briefly he places the causes of wars upon selfish, unruly human passions. "You desire and do not have; so you kill. And you covet and cannot obtain, so you fight and wage war."

We need to be done once and for all with the theory that war is inevitable. "War is admission of the limitation of man's wisdom." In times of war people rally to a cause, with extravagant resources of money and man power. If, in times of peace, we would dare to dedicate ourselves and all our resources to the spread of impartial justice for all mankind, and the spirit of brotherhood, conditions could be made ripe for the blessed harvest of peace.

6½%

REGISTERED
FIRST MORTGAGE
CHURCH BONDS

For Information Call or Write Today:

Church Investors

DeKalb-Peachtree Airport
Atlanta, Ga. 30005
PHONE 451-5431

• CALENDAR OF COMING EVENTS •

NOTE: If any of the meeting dates or places are in error, please inform the ADVOCATE immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

June 14-16: Fourteenth Annual Southeastern World Affairs Institute, Blue Ridge Assembly, Black Mountain
July 23 : National Association of Methodist Two-year Colleges, Nashville, Tenn.
July 24-28: Southeastern Jurisdictional Conference, Lake Junaluska

LAKE JUNALUSKA ASSEMBLY

June 17-21: Ecumenical Theological Refresher Course
June 20-23: 7th Annual Church Ushers Conference
June 28 : Organizational Meeting of the SEJ Society-Guild
June 29-July 5: All-Eastern Youth Choral Festival
June 30-July 3: Southeastern Conference on Christian Social Concerns
June 30-July 5: Fred Waring Music Workshop
June 30-July 6: Publications Workshop, Inc.
July 6-12: Southeastern Youth Conference
July 7-14: Gospel in Art Workshop
July 9-11: SEJ Historical Society
July 11-14: Junaluska Bible Conference
July 11-14: Board of Evangelism Staff Meeting and Retreat
July 15-19: Reg. Workshop in New Church Development Section, Church Extension, National Board of Missions
July 15-21: SEJ Missionary Conference
July 15-21: Youth and Missions Conference
July 19-21: Weekend Conf. for Local Church Comm. on Missions
July 28-Aug. 1: SEJ Ministers' Conference
Aug. 1- 4: SEJ Laymen's Conference
Aug. 4- 9: Southeastern Institute of Church Music
Aug. 4-16: Leadership and Laboratory School
Aug. 6- 7: Gen. Comm. on Archives and History of The United Methodist Church
Aug. 8-11: Southwide Lawyers and Doctors Conference
Aug. 10 : Lake Junaluska Assembly Board of Trustees Meeting
Aug. 11-15: Senior Citizens Conference
Aug. 12-15: Southeastern Family Ministry Leadership Workshop
Aug. 16-19: Church School Administrators Conference
Aug. 16-19: Conf. for Professional Workers in Christian Education
Aug. 18-23: Candler Camp Meeting
Aug. 18-23: Conference on Evangelism
Aug. 18-23: Conf. for Chairmen of Local Church Comm. on Membership & Evangelism
Aug. 23-25: Western North Carolina Laymen's Advance

WESTERN NORTH CAROLINA CONFERENCE

Jun. 14-16: Wesleyan Service Guild Annual Meeting, Lake Junaluska
June 14-16: Young Adult Conference, Lake Junaluska
June 17-22: Senior High Officers Workshop, Lake Junaluska
June 24-29: Senior High Christian Witness Assembly, Lake Junaluska
June 30 : N. Wilkesboro District Set-Up Meeting, First Church, N. Wilkesboro, 3 p.m.

METHODIST NEWS ROUND-UP

DOTTS WINS FELLOWSHIP

Rev. Ted J. Dotts, Jr., Abilene, exas, has been awarded a Fellowship in Preaching by the United Methodist Board of Education's Department of the Ministry for graduate study during the 1968-69 year.

The basic stipend for a Fellowship in Preaching may be up to $5,000, depending upon the recipient's anticipated needs. Mr. Dotts, now pastor of Saint James Methodist Church, Abilene, plans to study at Perkins School of Theology, Southern Methodist University, Dallas.

★

CHARLOTTE CHOSEN FOR TELEPHONE CENTER

The first new center to be accredited since the formation of the Council on Telephone Ministries is expected to be in Charlotte, according to Rev. Ross Whetstone, director of the Council. The Council for Telephone Ministries is sponsored by the General Board of Evangelism of the United Methodist Church.

The copyrighted name of the local units will be CONTACT followed by the name of the city.

Information about the Telephone Ministry may be secured by writing the Rev. Mr. Whetstone, 1908 Grand Ave., Nashville, Tenn. 37203.

★

MISSION SEMINAR AT GARRETT

A special opportunity for study, discussion and involvement of United Methodist pastors, laymen and laywomen in the mission of the church is offered in an "Orientation in Mission — 1968" seminar July 1-19 at Garrett Theological Seminary, Evanston, Ill. Previous seminars have been held at Scarritt College.

Theme of this year's seminar will be "Contemporary Issues in the Mission of the Church." The seminar will include field trips to church-related agencies and institutions; interviews with church and civic leaders; experimentation in art, drama, and music, and observation visits to various religious groups.

Enrollment will be limited to 25. Persons interested in participating may write Miss Lillian A. Johnson, Room 1414, 475 Riverside Drive, New York, N.Y. 10027.

★

RELIEF FUNDS ASSIGNED

The United Methodist Committee for Overseas Relief (UMCOR) authorized spending $391,000 for relief, rehabilitation, development and refugee resettlement projects at its May 20-21 meeting in New York. Included were grants for such things as a storefront family-planning clinic in Dahomey, a floating emergency medical clinic in Ghana and food-for-work projects in four countries.

The largest individual grants made were $50,000 to Vietnam Christian Service, bringing UMCOR's contribution to Vietnam since 1966 to $270,000, and $25,000 for emergency aid to Middle East refugees.

Five new United Methodist workers were assigned to various phases of refugee service in war-torn Vietnam. They will almost double the number of United Methodist personnel now serving with Vietnam Christian Service, ecumenical relief agency related to the National Council of Churches

★

BISHOP GUANSING DIES

Bishop Benjamin I. Guansing, episcopal leader of 61,576 United Methodists in the Manila Area of the Philippines Central Conference, died Monday night, June 3, in Manila of a heart attack. He was 60.

Since his election to the episcopacy in February, 1967, Bishop Guansing had been one of two United Methodist bishops in the Philippines. His episcopal area comprised the Philippines and Middle Philippines Annual Conferences. He had been in the United States in April and May for international church meetings, including the Uniting Conference, and had returned to Manila on May 25.

★

NEW BISHOP ELECTED

The Rev. Dr. C. Ernest Sommer of Frankfurt became the first bishop to be elected in the United Methodist Church May 27 when he received an overwhelming majority on the first ballot at the Germany Central Conference. His election was one highlight of conference sessions in Frankfurt/Main, Germany, on May 25-30 that included, also, the first address by a Roman Catholic bishop to a Central Conference in Germany, and a visit from one of the presidents of the World Council of Churches.

Bishop Sommer, 56, has been director (president) of the theological seminary of the former Methodist Church in Frankfurt since 1953. Prior to assuming the directorship, he had been a professor in the seminary. He is the son of the late Methodist Bishop J. W. Sommer and is widely known for his work in Christian education.

The new bishop will administer the church's work in the four annual conferences of the Frankfurt Area, succeeding Bishop Friedrich Wunderlich, who retired May 30 after 15 years in the office.

★

RUINS OF FIRST METHODIST COLLEGE

The ruins of the first Methodist college in the world have been unearthed in Abingdon, Maryland. On May 25 there was a dedication of a scale bronze model of the original Cokesbury College and a display of some of the artifacts discovered during the archaeological search directed by Dr. Dewey Beegle of Wesley Theological Seminary.

Cokesbury College was named for Bishops Thomas Coke and Francis Asbury. The cornerstone was laid June 5, 1785 and classes began in 1787. The building was destroyed by fire on Dec. 4, 1795.

WRITERS

N. Y. publisher wants books on all subjects, fiction, nonfiction. No fee for professional opinion. FREE: Brochures that show how your book can be published, publicized, sold; contracts. Write Dept. 31-F

EXPOSITION PRESS INC.
50 Jericho Turnpike, Jericho, N.Y. 11753



IN MEMORY OF DR. JORDAN

Dr. John R. Brokhoff and Mrs. G. Ray Jordan inspect the new dossal in Emory University's Durham Chapel, which was dedicated in memory of Dr. G. Ray Jordan, longtime professor of homiletics in the theology school. The dossal, a colorful wall hanging with the Christus Rex crucifix as the central element, was given by Dr. and Mrs. Brokhoff in memory of Dr. Jordan and in honor of his widow. Dr. Jordan, who died in 1964, was pastor of churches in Greensboro, Winston-Salem and Charlotte prior to joining the faculty of Emory's Candler School of Theology in 1945.

Woman's Activities

(Continued from page 13)

Beaman, district superintendent of the Thomasville District.

In the early portion of the service the Rev. Jesse Johnson, host pastor, conducted the meditation and the hostess president presented greetings.

Mrs. Paul Feezor presided over the meeting.

ASHEVILLE DISTRICT GUILD MEETS

Mrs. David Walker, former missionary to the Congo, spoke at the district meeting of the Wesleyan Service Guild of the Asheville District held at Montmorenci Methodist Church near Asheville on Sunday afternoon, May 26.

Mrs. Walker and her husband were for eight years teachers in a Methodist mission school in Wembo Nyama and were among the missionaries evacuated from the region when the revolution reached a critical stage. The Walkers now live in Weaverville, and he is a professor at Mars Hill College.

Miss Sallie Herbert, Hendersonville, announced that the district has organized three new guilds in the last year: Trinity Methodist, with Miss Edna Cook as president; Leicester Methodist, with Mrs. Kenneth Parham, president; and Berry Temple Church, with Mrs. Virginia Kirkland as president.

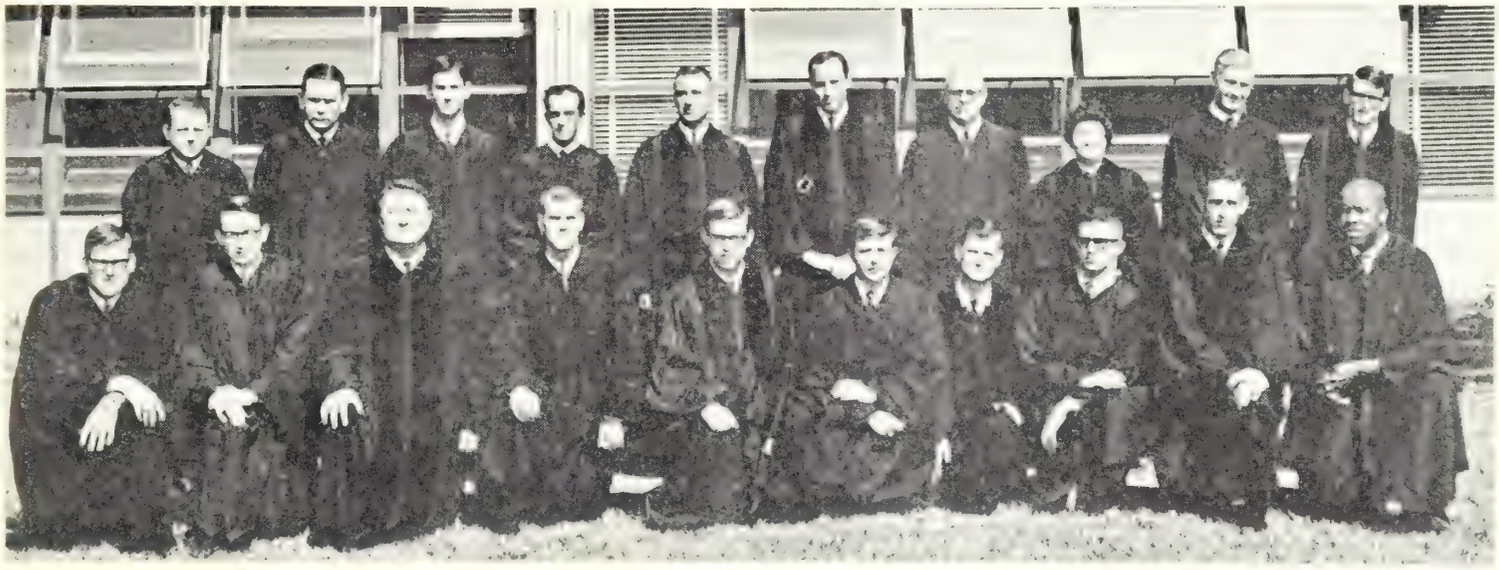
Miss Herbert was re-elected chairman of the Wesleyan Service Guild in the Asheville District and Mrs. Elizabeth Manant, Asheville, was named district secretary.

NORTH CAROLINA
Christian Advocate

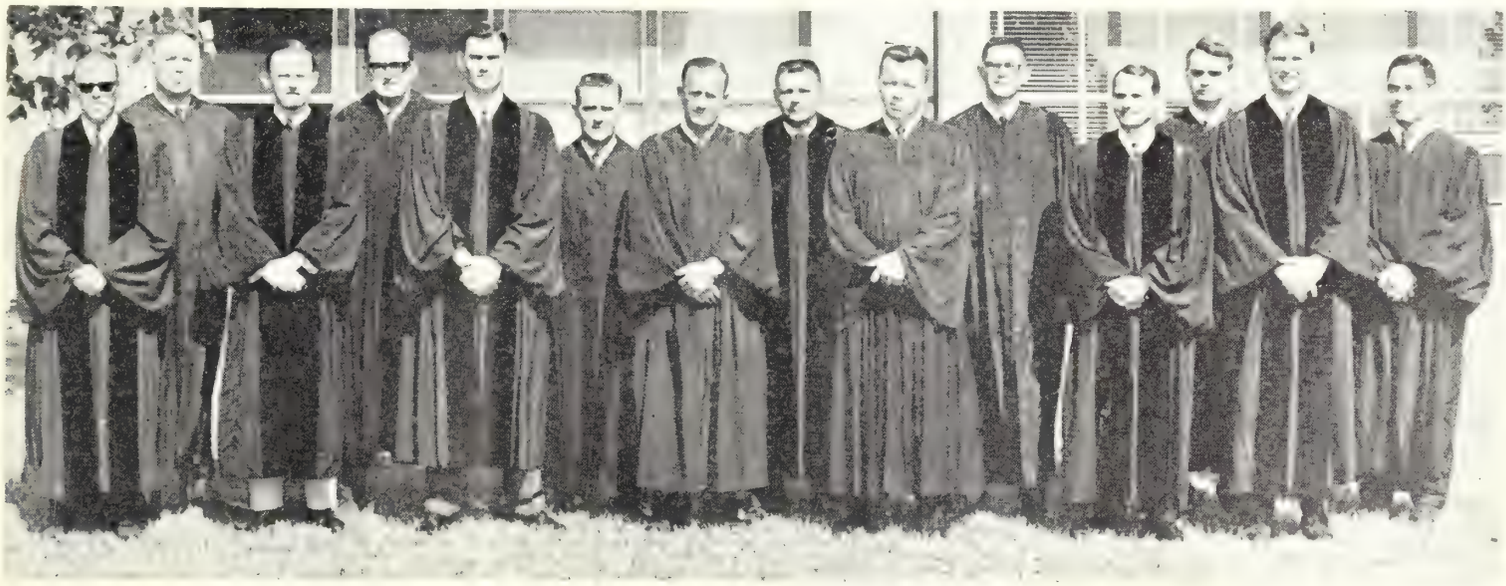
VOLUME 113 GREENSBORO, N. C., JUNE 20, 1968 NUMBER 25

OFFICE OF THE DEAN
DUKE UNIVERSITY SCHOOL
DURHAM N C 27706

Deacons, Elders Ordained at North Carolina Conference



DEACONS: *Front row, left to right, kneeling, Cecil Samuel Arnold, III, Ronald William Browning, Charles N. Burgess, John Gibson Cottingham, Roger Vernon Elliott, William Hughes Gattis, Dewey William Griffin, Andrew Marne Hall, Jr., William Ernest Herbert, Leroy Horsley. Back row, left to right, Elwood Colen Lancaster, Henry Neal Lovelace, John Samuel McMillan, Haywood Lee Martin, Alvin Joseph Morris, Walker Pettyjohn, Edgar Frazier Seymour, Lynn Testerman Wall, James Hershal Wiygul, Thomas Sidney Yow, III*



ELDERS: *Front row, left to right, Jack Monroe Benfield, Daniel Ross Chandler, Carlton Earl Davis, Andy Burgon Falls, Jr., Horace Taylor Ferguson, Don Lee Harris, Clarence Reginald Johnson. Back row, left to right, Jerry Jay Juren, David Ray McKay, Thomas Ray McKay, John David Mitchell, William Winter Newman, Benjamin Charles Rouse, William Lee Wolfe.*

CAROLINA BRIEFS *

¶ Mr. and Mrs. Barry Lynn Rogers of Lake Junaluska announce the birth of a daughter, Barrie Leigh, on June 7. The Rogers have one other child, a son, Russell Bert.

¶ The Rev. Charles White, district superintendent of the Gastonia District, was elected a member of the Commission on the Structure of Methodism Overseas (COSMOS) at the Uniting Cnoference in Dallas, Texas.

¶ Mrs. William Mitchell has joined the staff of Belmont Park Methodist Church, Charlotte, as educational assistant. She graduated in 1964 from Pfeiffer College with an A.B. degree in religious education During the past year, she has taught retarded children in Albemarle, and prior to that time, she served two years as educational assistant at First Street Methodist Church, Albemarle.

¶ The Senior High UMYF of Mount Bethel Church, North Wilkesboro District, had a weekend planning retreat at Elk Shoals Methodist Camp, June 7-9 with twenty-three attending. The church lay leader, Floyd Fox, delivered the message at the eleven o'clock service. One hundred and two were present for the service in spite of the rain. After the service, a picnic lunch was served.

¶ The Rev. Fred K. Macon, Methodist campus minister at the University of North Carolina-Greensboro, recently received a Master of Theology degree at Duke University. The post-graduate degree was made possible by a national campus ministry fellowship, The Baker Award. He also holds a Bachelor of Arts degree from High Point College, and a Bachelor of Sacred Theology degree from Boston University School of Theology. He is in his fifth year as campus minister at UNC-G.

¶ Bishop Cyrus B. Dawsey of Columbia, S. C. preached at First Church, Gastonia on June 9. Now retired, he served 41 years as a missionary in Brazil, and in 1946 was elected bishop of The Methodist Church in Brazil.

¶ The Rev. Don Ellis, pastor of Spruce Pine Methodist Church, recently was elected to the board of directors of the Children s Home Society of North Carolina. Ten other North Carolina citizens were also elected to the board at the annual meeting of the Society in Greensboro, which was attended by more than 1,000 persons.

¶ A Drama Workshop is scheduled at Lake Junaluska from June 24 through June 29. It will be under the direction of Prof. James Warren of Scarritt College, Nashville, Tenn., and will focus upon the use of drama in the church. Enrollment will be limited to the first 30 persons who submit application forms. Information may be received by writing Drama Workshop, Box 67, Lake Junaluska 28745.

¶ Mrs. Hassie Beane Mitchell, widow of J. W. Mitchell, died in Miami, Fla., May 6. She had lived in High Point for over sixty years and during this time had been a member of Welch Memorial Methodist Church. She was a past president of the local WSCS and was presented a life membership pin by the district for her loyalty to the work. Funeral services were held at Welch Memorial on May 11. She is survived by a daughter, Mrs. Lois Harrison of Hyattsville, Md., and two granddaughters.

¶ The Pleasant Hill United Methodist Church, Thomasville, will hold its Annual Homecoming on Sunday, June 23. The service will begin with church school at 9:45. The guest speaker for the morning worship service at eleven will be Dr. George M. Schreyer, professor of Christian Education, Pfeiffer College. A dinner on the grounds will follow the service. All members and former members of the church and all who have any connection with the Pleasant Hill Cemetery are cordially invited to attend. The cemetery at Pleasant Hill is over 100 years old and was in use before the church was organized in 1854.



Shown during the visit of the Stanfords to St. James are: left to right on back row, Sheldon Bailey, incoming chairman of the Commission on Missions; Mrs James Stanford; Miss Nina Garner, present Commission chairman; Rev. James C. Stanford, holding son Ricky, and Rev. Irving E. Cook, pastor. Standing in front are Sharon and Denise Stanford.

St. James Has Missionary Concern

The St. James Methodist Church in Newport is moving forward in its missionary concern and outreach with a dual goal of full support of a missionary and a budget that actually gives "as much for others as for ourselves." As steps in this direction the church has doubled each year its Advance Specials asking while accepting the increases asked on World Service and Conference Benevolences.

Thus, this year in addition to $1,500 in Advance Specials was included $1,500 in partial missionary support. The Commission on Missions under its chairman, Miss Nina Garner, selected Rev. and Mrs. James Stanford as the congregation's "partners in the Gospel."

Rev. Mr. and Mrs. Stanford visited St. James recently to speak at the morning worship service and to show slides of their past term of service in Peru.

OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

FOR RENT — Cabin in the Mountains. For rent by day or week. Must have reservations. All modern conveniences. Reasonable. Contact Mrs. Minnie Wilhoit, P. O. Box 15, Troy, N. C. 27371.

BALDWIN ELECTRIC ORGAN FOR SALE In good condition. 2 manuals, 4 pedals, 3 speakers and No. 5 console. Cost $3875.00 new. Will sell for $1500.00. Contact Trinity Methodist Church, Wilmington, N. C. 919-762-5727.

FOR SALE—Church furniture. Pews: 12—11½ ft.; 18—8 ft.; 6—7 ft. Pulpit chair—1—W27", D22", H52". Communion Chair—2—W20", D20", H42".
Contact: Tabernacle Methodist Church
115 Church St., Albemarle, N. C. 28001
Phone 982-6450

THE ADVOCATE can furnish stock Offering Envelopes for churches at $0.85 per hundred, $7.25 per thousand. Or we can print special orders with the church's name at reasonable rates. Let us have your order now for the new conference year.

NOTICE TO ACTIVE PASTORS IN WNC CONFERENCE

A sufficient number of ministers enrolled in our Blue Cross-Blue Shield group during Annual Conference to provide full waiver (except for maternity) to all present and all new members of our group. Any other active pastors, including supplies serving appointments under Bishop Hunt, may also receive the waiver if they enroll before July 15, 1968. For further information, write to Rev. G. G. Adams, Jr., Group Treasurer, P. O. Box 6034, Charlotte, N. C. 28207.

NORTH CAROLINA
CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western North Carolina Conferences of The United Methodist Church
ESTABLISHED 1855

James C. Stokes—Editor and Manager

Address all correspondence to P. O. Box 508, Greensboro, N. C. 27402

Second-class postage paid at Greensboro, N. C. Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., 429 W. Friendly Avenue, Greensboro, N. C. 27401

Single subscriptions, $3.00 a year; every family plan: each subscription, $2.50 a year. All subscriptions payable in advance. Obituaries and resolutions, $2.00 for the first 100 words; $2.50 per hundred for next 200 words; 3 cents per word for all over 300 words.

For Christians: No Parking This Side

All motorists who travel on our roads and highways these days encounter numerous signs of varying sizes, colors, attractiveness and value to guide him along the way. There they are: Stop, Slow, Deer Crossing, Yield, Dead End, Curve Ahead, Railroad Crossing and a small catalog of others. One that caught the writer's attention recently proclaimed clearly: No Parking This Side.

All of life—Christian life—from the beginning to the end, when correctly and fully understood, has such a directive as the latter for it, for life is a journey. A host of writers in the English language has used the image.

He who would be alive, dynamic and growing as a Christian must ever be at the business of moving in the Christian faith. Knowledge gained in schools, colleges, universities, and institutes and elsewhere is not enough. No parking this side in the area of gaining knowledge. The need for reading and studying is constant. Wesley and Asbury understood this well. Prayers and meditation of last year and last month, renewal efforts and preaching missions are not enough. The Lord's Prayer with its verbs in the present tense tells us plainly it is for this day. No parking this side in the area of prayer life. Giving of ourselves a decade ago is not sufficient for this day. We must continue giving—time, energy, talent, concern, possessions and especially wisdom and good will in these troubled days. No parking this side—no abandonment of effort—in the area of Christian living.

The Master Teacher was and is our Great Exemplar in the Faith. He turned aside from the press of the masses — in preaching, teaching and healing—to rest, to be replenished, to be revitalized. He frequently turned aside to minister to individuals. But in his devotion to the Father, He never manifested for a moment that he followed the directive: No Parking This Side. He was never stale, never dull, never superficial, never unchallenging, never second-rate. At no point did His life come to a standstill.

". . . I came that they may have life, and have it abundantly." John 10:10 RSV.

Because He lived and died, we are to live. We must ever be moving in the Faith. We shall never know its full measure here, its full vibrancy, its full potential.

—Grady L. E. Carroll

Raleigh

SOUTHEASTERN EQUIPMENT CO.



Chairs and tables in complete range of sizes for every Church need. Steel and wood folding chairs, folding banquet tables, speakers' stands. Also office desks and chairs. Write for information.

SILER CITY, N. C.



SAINT LUKE, LAURINBURG, BREAKS GROUND

Groundbreaking services for Saint Luke Methodist Church, Laurinburg, took place on April 7. Pictured above is Bishop Paul N. Garber, just after he turned the first spade of earth. Others, from left to right, are: the Rev. Robert S. Pullman, minister; the Rev L. C. Vereen, executive secretary of the Conference Board of Missions; the Rev. V. E. Queen, Sanford District superintendent; C. L. Jordan, III, chairman of the building committee, and Douglas Y. Yongue, Sr., building fund treasurer. Rev. Mr. Vereen presented a check for $17,000 to Mr. Yongue from the conference Ten Dollar Club, and Dr. F. H. Biddell, chairman of the Commission on Stewardship and Finance of First Methodist Church, Laurinburg, presented a check for $1,800 from his church. The first unit, consisting of chapel, fellowship hall, five classrooms, pastor's study, kitchenette, restrooms, storage and area for heating and air conditioning units, will cost $62,699. Saint Luke began holding services Oct. 10, 1965, and was organized Jan. 30, 1966. There are 86 full members and 34 preparatory members.



At a press conference in Raleigh on May 30 Governor Dan Moore announced the designation of June 29-30 as Religious Concern for Traffic Safety Days. Dr. Billy Graham, standing to the governor's left, is the chairman of the committee. Other members, representing the leadership of major denominations in North Carolina are shown. Methodist representatives on the committee, not shown in this picture are Bishop Paul N. Garber, Bishop Earl G. Hunt, Jr., and Dr. James C. Stokes.

Something To Think About

Although the churches have always taught that Christ was both God and man, Christians have hardly ever seemed to accept his humanity. Historically, preaching has emphasized the Risen Christ, who sits at the right hand of God, and will come in glory to the Last Judgment. This is a basic premise of faith, but it is equally true that Jesus was emphatically a man — a lowly carpenter who walked the earth of Palestine at a specific moment in human history, and whose death fulfilled Isaiah's prophesy of the Suffering Servant. Jesus, as Bonhoeffer memorably put it, was "the man for others."

A CHRISTIAN IS:

A Mind, through which Christ thinks
A Heart, through which Christ loves.
A Voice, through which Christ speaks
A Hand, through which Christ lifts.



The spirit of liberty remembers that not even a sparrow falls to earth unheeded; the spirit of Him who, near 2,000 years ago, taught mankind that lesson it has never learned, but has never quite forgotten; that there may be a kingdom where the least shall be heard and considered side by side with the greatest. . . .

Judge Learned Hand

EDITORIALS

★

CONCERNING SIN IN GENERAL AND SIN IN PARTICULAR

An interesting aspect of American religious life is our acceptance of guilt for social sins but refusal to accept guilt for personal aberrations. In the face of national tragedies and general conditions of injustice many people seem actually eager to acknowledge their involvement in sinful social conditions and practices. It is noteworthy that in our confessions of sin as contained in general worship services the emphasis is upon those sins which we share in common with the larger corporate body.

But confessions of personal, individual involvement in wrong attitudes and practices are harder to come by. Thus, we will confess our guilt in the slaying of national figures. We will flagellate ourselves for being a people who tolerate poverty in the midst of affluence, who treat relatives with love but view people in general with indifference, who claim superior enlightenment but engage in mass murder.

We are not suggesting that our involvement in corporate sins are not dreadful and demonic. We are not proposing that confessions for sins of that nature ought not to continue. They should; not merely in the formal recital of words, but in the true contritions of our hearts.

But there is a sense in which a man can, through that process seek to remain spiritually incognito. He is saying, "Lord, all of us are guilty; I along with all the rest of these people; I along with all of the millions of people who live in this country; with all of the billions who live in the world. We are certainly a guilty lot, and I confess that I am one among them."

Moreover, when we confess to sinful practices which are so vast and pervasive as war, racism, oppression of the poor, we escape the responsibility for positive action. Really, there is little—almost nothing—that any of us can do about the situation in South Africa. The problems of poverty are so complex and vast that the average individual feels incapable of doing anything about them.

Therefore, he can engage in confessions of guilt for social sins with a certain comfortable detachment. He can go to church, make his confession, and go home to Sunday dinner feeling good about himself. This feeling of goodness may stay with him all week, though it may begin to wear off before Sunday rolls around again. But then, come Sunday, he can go back to the religious service station and get another refill.

But nothing gets really changed. He does not become a better individual, nor do the social conditions he "officially" deplores improve.

We believe that our preachers need to confront people with their own sinfulness in such a direct way that they cannot pass the buck or squirm off the hot seat. Something of "thou art the man!" should be staunchly but lovingly propounded.

If the man seated in the pew is consistently guilty of losing his temper and "flying off the handle" around his home, he should be impelled to feel convicted and repentant for this. If the immaculately groomed lady sitting next to him has used her tongue during the past week to spread poison among her associates, she should be called to task; not in any holier-than-thou attitude but under the authority of "thus saith the Lord."

Has there been lying, stealing, quarreling, adultery, drunkenness going on among members of the congregation—to name a few of many possible personal sins? As long as we keep explaining away the poignant relevance of sinful attitudes and acts on the basis of relativity (situational ethics) we are going to keep our church-fulls of bland, so-called Christians. We will continue being and doing pretty much what we please, without much thought about whether what we are is pleasing to God.

We need to be brought face to face with our own particular sins—not merely with our sinfulness in general, or with our involvement with communal sins. Until a man begins to do something dynamic about his own personal wrongdoing, he is not likely to do anything effective about the wrong situations around him.

The rampant sickness in our world calls for surgery. But not surgery with a dirty knife. The world needs the service of millions who will help, but there is not much help from those who can only offer soiled hands. We will do a lot more for Christ and for the world if we begin by cleaning up our own lives. Then we can bring to the crying needs of people a personal purity and nobility of character which will show us to be like Christ. Then our "Christian presence" will carry with it the Christ-presence. And the world needs Christ more than anyone else. But if the world gets to see Christ, it must see Him in people like you and me.

THE MORAL ISSUE IN TRAFFIC SAFETY

During his term as chief executive of North Carolina, Governor Dan Moore has evidenced exceptional interest in traffic safety. He has beefed up the state highway patrol, has introduced larger use of devices to detect the drinking driver, has brought in more sophisticated instruments for checking on speed.

His latest effort involves a direct appeal to the churches and synagogues of our state. At the suggestion of churchmen in North Carolina, he has designated June 29-30 as Religious Concern for Traffic Safety Days. In doing this, he has frankly pointed out that traffic is a moral as well as a legal matter. He has emphasized the need to create within our people a sense of moral responsibility to drive safely.

Normally, our longest list of highway fatalities occurs during the week of the Fourth of July. This year, that week starts on June 29. Governor Moore has appealed to the religious forces of our state to exert their influence toward making for a safer Fourth of July period. We should respond to this appeal with unreserved enthusiasm. Many a life may be involved in how effectively we do this.

It is to be hoped that a statement explaining and supporting this will be made in every Methodist pulpit on Sunday, June 23. The moral implications of carelessness, of too great speed, of driving after drinking, are clear and conclusive. We are our brother's protector and keeper. To take a life on the highway, where this can be avoided, may be as criminal as to point a loaded gun at a person and pull the trigger.

Over 57,000 people died on the highways of our nation last year. 1,749 of them were in North Carolina. There is no more basic law of God and man than this: "thou shalt not kill." Our people need to peel off the calloused attitudes which we have developed about killings on our highways. We need to develop a deep sense of our moral responsibility for the safety of ourselves, our loved ones, and of all travelers, as we drive. Our increased moral sensitivity can be the means of saving lives, including our own.

✧ ✧ ✧

Something To Think About

Some of us have got to the point of giving generously; or so we think. But do we ever stop to consider how much we retain for ourselves? According to Jesus the acid test is not how much is given but how much is retained. In His eyes a "big giver" is not necessarily one who makes a large contribution, but is a man or woman whose contribution, whether large or small, represents real sacrifice.

DR. ERNEST FREMONT TITTLE

Legislation in Pamphlet Form Available From Cokesbury

All legislation dealing with the local church in The United Methodist Church will be available in pamphlet form in early July, according to The Methodist Publishing House in Nashville, Tenn.

The pamphlets may be purchased from Cokesbury, retail division of the publishing house, at 35¢ each, $3.75 per dozen.

The United Methodist Church was formed April 23 in Dallas when The Methodist Church and The Evangelical United Brethren Church united.

The General Conference of the new denomination requested that local church legislation be published as soon as possible to enable local churches to begin reorganization plans at once, instead of waiting until the complete *Book of Discipline* is available, probably in early 1969.

The pamphlet, entitled "Legislation for the Local Church," is designed for use by both pastors and laymen. It is to be regarded as a temporary and unofficial document for interim use pending publication of the complete *Book of Discipline*, the publishing house said.

N. C. Ministers' Wives Meet

Approximately 225 members were present for the thirty-ninth Annual Luncheon of the Association of Ministers' Wives of the N. C. Conference on June 6 at the Downtowner Motor Inn in Fayetteville.

Mrs. R. L. Nicks, president, opened the meeting by calling for a silent prayer for the family of Senator Robert F. Kennedy Mrs. H. L. Watson responded to the welcome given by Mrs. C. D. Barclift and invited the group to Chapel Hill next year for their luncheon.

Mrs. Nicks presented a gift from the Association to Mrs. Paul N. Garber, and thanked her for the international prestige she had brought to the North Carolina Conference. Bishop Garber will be retiring in July after seventeen years as episcopal leader of the Raleigh Area.

New members from the Eastern District and brides were introduced and welcomed to the group.

The president appointed the following nominating committee: Mrs. W. K. Quick, chairman; Mrs. J. M. Cline and Mrs. Mark Lawrence.

A musical program was presented by a group of students and faculty members from Methodist College in Fayetteville. Mrs. A. F. Fisher introduced the program participants.

Special appreciation was expressed to Mrs. G. S. Eubank, Fayetteville District superintendent's wife, and the other ministers' wives of the area who helped in preparing for the occasion. The women of Hay Street Church, who furnished arrangements of spring flowers and transportation to the luncheon, were also given a vote of thanks.



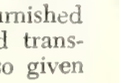
DEPARTING PASTOR AND FAMILY HONORED

Col. W. C. Hammond, left, presents a love gift of $500 to the Rev. Robert Mooney, Jr., as Mrs. Mooney and their daughter, Miss Jandy Mooney, look on. The gift was presented when members of Chestnut Street United Methodist Church, Lumberton, honored their pastor and his family with a tea Sunday afternoon, May 26, in the Fellowship Hall of the church. Col. Hammond, chairman of the Stewardship and Finance Committee, told Mr. Mooney the gift was a token of appreciation for the work he had accomplished during his five years' pastorate, his work in the community, and his dedicated Christian life. Tribute was also made to Mrs. Mooney and Miss Mooney for their contribution to the church, especially for their work with the children's choir. Approximately 200 members and friends attended the tea. Mr. Mooney was appointed to First Church, Raeford, at the recent Annual Conference.



MOVING DIRT FOR PROGRESS

The dirt was really flying at Camp Mt. Shepherd, the High Point District camp, at groundbreaking ceremonies held there on June 1. Taking part, left to right, are: Gilbert H. Weant, campaign chairman; Rev. T. Paul Starnes, Jr., camp chairman; Dr. Philip L. Shore, Jr., High Point District superintendent, and Clyde Vaughn, committee member. The groundbreaking was for a new lodge, paved parking area and sewerage treatment plant, which are to be completed in 90 days at a cost of $120,000. Camp Mt. Shepherd is located on a 536-acre tract near Asheboro.



If the Gospel is true for any man, anywhere, it is true for all men everywhere.
The Methodist

Issues and Opinions

Are We Really United?

Christianity has not been tried and found difficult, but rather it has been found difficult and not tried. It is quite difficult to follow Christian principles, perhaps more so where social issues are involved. Two rather important questions were asked and answered, I believe, to the dismay of the questioner. How are you enjoying the North Carolina Annual Conference? The answer to this question, "I feel left out," was given very emphatically. For example, three black faces graced the platform. One was repre senting a college president who could not appear, another representing the highest office in the United Methodist Church. Incidentally, he was snubbed by many of his white brothers and sisters who did not stand upon his introduction to the Conference. Perhaps this is mere protocol and of no moment. But it does seem that an office goes higher than the man—that is, what he represents should be honored. Oh, yes, one was permitted to read the scripture and pray. Since his name did not appear on program, I suspect he was a substitute.

Are we really a United Methodist Church? The press may say this rather glibly, but those of us who were there, both black and white, know the real story. I would recommend Stringfellow's book, "Dissenters In The Great Society," to the person who asked, "Did you get what you wanted?" I suspect that he had reference to the erasure of the black district with its black district superintendent. That was done to both dismay of some and the delight of others. I hasten to say that the former district superintendent of that former black district became Administrative Assistant to the Cabinet. It seems quite strange that this office has not been needed in the North Carolina Conference until now. There will be a great amount of resentment when he appears as the district superintendent's respectful representative at the Quarterly Conferences of the black United Methodist charges.

No, we did not get what we wanted. We wanted a black district superintendent presiding over an integrated district. This is what is necessary for real unity in the United Methodist Church. We are going to have to put aside skin color as our yardstick. If you set me apart because I am uncouth, I can become mannerly; if you set me apart because I am unclean, I can cleanse myself; if you set me apart because I am uneducated, I can become educated. But if you set me apart because I am black, I can do nothing about it—God gave me my color. This basis for setting me apart is a sin in itself.

When the church is thought of as a movement rather than as an institution, it makes a great deal of difference in the way we regard its safety and security, or the conservation of its social goals. The church is never safe in retreat and withdrawal. Persons and institutions are tested by the extremes not by the average and routine situations. American Christians are being judged by their contemporaries in the world and by history upon the reality of their commitment to freedom, community, and the abundant life.

The church is more than an institution. It is not limited to an institution, to a building, to a congregation; it has assets beyond the "church visible." The New Testament shows it to be a body of believers brought together by the call of God. It endures by moving, changing, and growing. The church must survive by being keenly aware of the movements and counter movements which surround it, and by achieving mastery over the turmoil.

What makes the Western North Carolina Conference of the United Methodist Church so much different from the North Carolina Conference of the United Methodist Church? Could it be that the majority of those individuals have taken Jesus Christ out of the *Bible* and out of the *Churches* and put him in their hearts and in their lives? Could it be that they realize that Jesus Christ was not crucified between two candles on an altar, but on a cross between two thieves?

Ross E. Townes
Asbury Temple
United Methodist Church
Durham

★

Every Member Canvass Not Best

I have been a member of the Methodist Church forty-six years trying in my way to do the best I can according to my understanding most of these years. Does this give me a right to ask a few questions that I still don't understand?

I will be the first to admit I haven't been a very outstanding church member. I have never done anything spectacular or anything of great importance. I am just in church each Sunday, barring sickness. I work in WSCS as a member of my circle, and try to be a faithful and active member.

I find as I grow older and have a few personal problems, as most of us do, that is just about all I can do. So perhaps I don't have a right to question anything. This letter will probably end in the waste basket, but anyway I will feel better for having gotten it out of my system.

We have just recently passed Loyalty Sunday, and the every member canvass. And I do mean every member. The old, the indignant, the prosperous, the sick, and the well were all contacted and asked to make a pledge.

There was one aged shut-in lady who has no income she can call her own. Her children look after her needs; but none of them are well fixed financially themselves so that is about all they can do. I heard this lady say she did not feel worthy to be a church member anymore since she wasn't able to attend services or to pledge her financial help to support the church.

She has been a life-long Methodist. In her younger years she was quite active in the church. She raised a large family teaching her children a faith in God. They have never out-grown this faith. Her young years were spent in an age when doctors were scarce in the rural areas and sickness and disease were wide spread. She went to her neighbors any hour day or night to nurse and care for them. She often carried food for those in need.

Should she be made to feel now that she is unworthy to be a member of the United Methodist Church? Do you not believe there is a better way to handle this than the every member canvass?

The true Christian really does not need to make a pledge. He will give all he can gladly and happily. Only God knows how much that will be. Those that have not become close enough to God to know the joy of giving will not become more so because some one knocks on their door and asks them to make a pledge. They often just drop out of church altogether; where if they had continued to come, they might have grown closer to God and really become a giving Christian.

I know we are supposed to give a tenth of our income to God. I think I usually give more than a tenth of my small earnings but not always in the collection plate on Sunday mornings. We have our dues in the circle and often make up donations for this cause or that. This is not counted on our pledge to support the church. Neither is what is put in Sunday School. There are times that my little tenth doesn't reach the church at all. Where I see a need before me and feel that is what God would have me do, I help. Perhaps you think I should give to the church, tell the church of this need, and let them send our investigating committee.

Some people would not tell them of their need. We don t mind telling God our problems regardless of how personal. Sometimes there are things we would prefer not to discuss with a committee or our neighbors. Don't misunderstand me, I believe in supporting my church to the very best of my ability. I know it takes a lot of money to run a church.

Then there is no minister worth his salt that will ever be paid more than he is worth. A good pastor does things for his people that no money in the world can pay for.

Do you not think a better way than the every member canvass might be to mail our pledge cards to each member after the chairman of the finance committee has explained the church's needs to the congregation? A minister should never have to preach money from the pulpit, in my humble opinion. His business is to save souls, and if enough are really saved, the money problems will take care of themselves.

When the pledge cards come back in, I think they should be accepted by the officials, and they should trust God that those who did not make a definite pledge will still do all they can. No one can do more. I have no way of knowing what my income will be. Many others do not either. I will just have to trust God I will have the necessities of life. I know the church would like to know what amount to expect for the coming year. So would I! However, we may both have to operate on faith.

You don't always feel like trying to

explain to a member of the visitation committee why you cannot pledge a certain amount. I feel a little like the lady who was asked why she had been absent from Sunday School for several Sundays. Her answer was: "God knows why, and it is no one else's business."

Before this goes in the waste basket, let me assure you that it won't cause me to move out of the United Methodist Church. Nor will it cause me to withhold my offering. Regardless of the fact that I may disagree with some minor things, it is my church; and I love it.

Sincerely yours,
HATTIE B. MOOSE
Bethpage United Meth.
Church, Kannapolis

★

From A Concerned Layman

I have just returned from morning worship on the second Sunday of national mourning proclaimed by he President of the United States in two months. Sadly for the second time I, and I certainly hope others in the congregation, received no solace because the minister chose to ignore the grievous issues of the day. Were it not for television and the beautiful simplicity of a Negro Baptist service in Atlanta and the beautiful majesty of a Catholic service in New York City there would have been no comfort for me except from private prayer. In April an attempted telephone discussion with the minister of this "respected" church brought the rejoinder, "But this is a controversial matter." Sadly it was so "controversial" that the church even refused to host an interdenominational interracial, city-wide memorial service for Dr. Martin Luther King, Jr. The Presbyterian church, which has much smaller accommodations, hosted the crowded but inspiring memorial service.

Through the years The Methodist Church has contributed much both spiritually and historically to this great nation. Its contributions in Christian education stand second to none from providing relevant, meaningful church school literature to its significant contributions in college and university education. We must not allow timid leadership in the pulpit to undo much that is being accomplished in the classrooms of Sunday schools and colleges, and in the camps and assemblies of the United Methodist Church. The disadvantaged and the young of the nation are quite correctly concerned and aroused. The church must not fail to provide guidance in this time of need.

We as Christians know what is right All too often what is lacking is moral courage from both the laity and clergy to do what is right, controversial or not. Preaching and practicing the love of God and of one's fellowman is controversial in itself so evading matters of so called controversy is not the Christian answer. And total silence on issues as I experienced today, or indirect reference to "this problem" as racial concerns were referred to the first Sunday in April in the church I attend, are certainly not the answer either.

My church has meant much to me in developing a pattern and philosophy of life. It grieves me that at this time I receive more guidance and inspiration from other denominations and even television programs. I have followed with interest and I am heartened by reports of the proceedings of the two church conferences held in North Carolina this past week. I pray that the worship and programs of the local churches will reflect renewed serious attention to and involvement in the Christian social concerns of the day. We must preach and practice a true understanding of the Christian faith as opposed to a comfortable religion resting on a cursory knowledge of the Bible.

Yesterday Edward Kennedy quoted the eloquent works of his brother, Robert F. Kennedy. He read in part:

"Each time a man stands for an ideal, or acts to improve the lot of others, or strikes out against injustice, he sends forth a tiny ripple of hope. And crossing each other from a million different centers of energy and daring, those ripples build a current that can sweep down the mightiest walls of oppression and resistance. Few are willing to brave the disapproval of their fellows, the censure of their colleagues, the wrath of their society. Moral courage is a rarer commodity than bravery in battle or great intelligence. Yet it is the one essential vital quality for those who seek to change a world that yields most painfully to change

"And I believe that in this generation those with the moral courage to enter the moral conflict will find themselves with companions in every corner of the globe."

I pray that the United Methodist Church of North Carolina, individually and collectively, might exhibit such moral courage.

WILLIAM E. KING
N. C. Wesleyan College
Rocky Mount



CHAPEL AT MEBANE CHURCH

The Mebane Methodist Church has now finished its building program with the addition of new class rooms and a Boy Scout Room. The final part of this building program was a new Church Chapel, the interior of which is pictured above. It is paneled with Honduras mahogany and the furnishings are of African mahogany.

N. C. Wesleyan Trustees Adopt Record Budget, Increase Tuition

Promotion of administrative officers and faculty and adoption of a record budget of $1.6 million along with an increase of $150 in tuition highlighted the annual meeting of the N. C. Wesleyan Board of Trustees held on the college campus in Rocky Mount.

In presenting the $1,598,181 budget, President Thomas A. Collins emphasized that despite the tuition increase Wesleyan would remain among the non-public institutions with only moderate cost. He said the Wesleyan student pays only 60 per cent of the cost. The remaining 40 per cent has to be raised from the church, alumni, parents and friends.

Tuition was increased from $650 to $800 and room rates from $250 to $275 for the academic year, raising the total cost for resident students from $1,575 to $1,750 for 1968-69.

Academic Dean Jack W. Moore and Director of Development Allen F. Cordts were promoted to vice presidents of the college corporation. Also promoted were Dean of Students Sim O. Wilde to secretary and Comptroller Floyd D. Sawyer to treasurer. Dr. Collins was re-elected as president and R. Russell Braswell as vice president.

Re-elected were Luther W. Hill of Tarboro as chairman of the board and E. E. Adkins as secretary. Thomas J. Pearsall was elected vice chairman to replace retiring Dr. J. E. Garlington of Clinton. Elected to the executive committee in addition to the three officers were Ray Bandy, J. Curtis Ellis of Nashville, the Robert J. Jerome of Smithfield and the Rev. Key W. Taylor of Hillsborough. Pearsall, Adkins and Bandy are from Rocky Mount.

SOME INTERESTING FEATURES

Western North Carolina Annual Conference

As the Western North Carolina Conference of the United Methodist Church began its first session at Lake Junaluska on June 5, Bishpo Earl G. Hunt, Jr. and Bishop Edgar Love, now retired, joined hands and affirmed the merger of the Western North Carolina Conference and a large segment of the former North Carolina-Virginia Conference. In this symbolic way, the completion of a carefully planned step was dramatized. Although it came at the beginning, perhaps it was the highlight of the entire conference. However, topping it in significance, was the undramatic but quietly obvious way in which all delegates sought to give the new conference relationship a firm beginning base of mutual fellowship and good will. The opening act set the stage for a spirit of harmony which prevailed until final adjournment shortly after noon on Sunday, June 9.



One of the beloved pastors of the Western N. C. Conference is the Rev. Bob Hardee. He was caught here exhorting the brethren with forceful eloquence as the conference debated a social concerns issue.



A Sunday morning worship service preceded the reading of the appointments. Bishop Hunt had delivered a stirring sermon, and the choir and congregation were singing Isaac Watts' great hymn "Jesus Shall Reign" when this scene was recorded. The lector for the service (standing to right of Bishop Hunt) was the Rev. John J. Patterson, pastor of Hartzell Memorial-McQueen Chapel, Hickory. The choir shown in the background was formed from the combined choirs of West Market Street Church, Greensboro and Central Church, Albemarle. Standing at extreme left in the picture and directing the choir is William H. Jordan, who is Minister of Music at West Market Street Church.

Another important action of the conference was the passing by unanimous vote of a resolution asking for the return of Bishop and Mrs. Hunt to the Charlotte Area for a second quadrennium. The resolution read:

WHEREAS, in the four years in which Bishop Hunt has presided over the Charlotte Area, he has given to our conference outstanding and dedicated leadership and has greatly endeared himself to the ministers and laymen of this Annual Conference,

AND WHEREAS another quadrennium will give him an opportunity to bring to fruition plans and programs which he has initiated for the United Methodist Church in this area,

THEREFORE, we request the return of Bishop Earl G. Hunt, Jr. to the Charlotte Area for another quadrennium,

AND FURTHER, that the Episcopal Committee of this conference be requested to work for his reassignment to the Charlotte Area.

In a resolution dealing with traffic safety in North Carolina, the conference went on record as supporting Governor Dan Moore's proclamation designating June 29-30 as Religious Concern for Traffic Safety Days It stated in part: "We call upon our ministers and local church commissions on Christian Social Concerns to take note of these days and plan for a meaningful observance in their communities. . . . The commandment, 'Thou shalt not kill' is a mandate covering reckless, careless, or irresponsible use of a motor vehicle as much as it does indiscriminate pointing of a loaded firearm. We call upon the ministers and laymen of our conference to bring this philosophy to the immediate attention of congregations throughout our conference."

In another action, the conference set up a bi-racial committee whose function will be to keep lines of communication open within the conference. Richard C. Erwin, Sr., Winston-Salem attorney and prominent church layman, was named chairman. The other members are: Rev. Joseph Bethea, Greensboro; Rev. M. T. Jones, Asheville; Rev. Cecil Hefner, Belmont; Rev. Kenneth Johnson, Winston-Salem; Rev. J. Clay Madison, Greensboro; and Robert M. Smith, former conference lay leader, of Mt. Airy.

The conference rejected approval of a

OF THE ANNUAL CONFERENCES

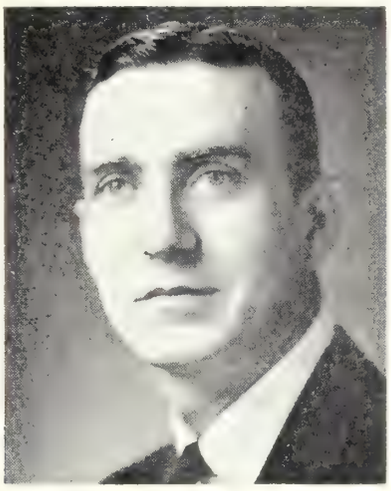
guarrenteed annual income, but authorized the study of possible forms of this.

The "violent and senseless act" in the murder of Senator Robert F. Kennedy was deplored, and Congress was asked to enact stringent legislation on control of the sale and use of firearms.

William R. Henderson of High Point was elected conference lay leader, succeeding Harry Bell, also of High Point, who died several months ago in the first year of his service in this capacity. A member of Wesley Memorial Church, Henderson has been active in religious and civic activities in North Carolina for many years.

In the area of Christian Higher Education, the conference heard an urgent plea for increased support for our colleges. J. C. Cowan, Jr., lay delegate from Greensboro who is chairman of the conference College Coordinating Council, stated that the only way to keep our colleges in existence and effective is to enlarge the financial support.

In this connection the conference asked the Board of Education to "take any steps deemed advisable to encourage the state authorities to study carefully a method of tuition grants to all students attending properly accredited institutions so as to include students attending private institutions of higher education." The board was asked to work with other denominational agencies in this matter.



WILLIAM R. HENDERSON
Conference Lay Leader



The Rev. Russell Montford, an accomplished song leader as well as an effective pastor, is here leading the annual conference in the singing of a series of "old-time" hymns and songs. Nobody needed a hymn book as they moved rapidly from one to another and sang with nothing short of gusto.



This is the way an annual conference at Lake Junaluska looks right after a recess has been called. Note the happy expressions, as delegates stretch legs and rest their seating apparatuses.

North Carolina Annual Conference

The conference was in session at the time when Sen. Robert F. Kennedy was assassinated. On June 7, it adopted a resolution expressing deep shock at the outrageous act, but rejected emphatically the idea of individual guilt. The original paper as presented by Rev. E. M. Thompson, Jr. of Scotland Neck on behalf of the Board of Christian Social Concerns, stated in part: "We sense our individual and corporate guilt for our apathy and failure to correct the injustice and climate of hate and violence that triggered his assassination, and that of his brother, President John F. Kennedy, and of the Rev. Martin Luther King." The "individual" part of it was struck out on motion from the floor.

The conference also passed by a substantial majority a resolution on firearms control. The resolution commended Congress for passing the handgun control section of the Crime Bill, but called for the following: strict federal regulation of mail-order sale of rifles and shotguns; federal registration of all guns, if individual states fail to do

(More on next page)



To either side of Bishop Paul N. Garber are (left) Bishop Walter C. Gum of the Richmond Area, and (right) Bishop Hazen G. Werner of the Hong Kong-Taiwan Area, each of whom delivered one or more major addresses. A fourth bishop, Bishop Willis J. King, now retired and living in New Orleans, had not yet reached the conference when this picture was taken. He delivered an address on "The History of the Negro in The Methodist Church Prior to 1939 and the Challenge for the Future in the Merged Jurisdiction."



At its dinner meeting June 5, the United Methodist Rural Church Fellowship elected officers for the new year. They are: president, Rev. Paul Bunn; vice-president, Rev. J. A. Tingle; secretary, Rev. Milton Mann, and treasurer, A. J. Riggan, Jr. Shown above are, left to right, Roy L. Turnage of Ayden, outgoing conference lay leader; Haywood Harrell of Gatesville, retiring president of the fellowship; the Rev. Mr. Bunn, and the Rev. Mr. Mann.



Dr. L. Stacy Weaver of Fayetteville, president of Methodist College, was selected by the Board of Lay Activities to receive the Layman of the Year Award. Shown following the presentation are (left to right) Charles McAdams, who presented the award, Mrs. Stacy Weaver and Dr. Weaver. Recognizing the vital part a wife plays in the activities of her husband, Mrs. Weaver was invited to come and stand with her husband as he received this special recognition. McAdams, director of public relations at Methodist College, was selected to be the new conference treasurer, taking the place of Marvin Cowell who is retiring. His term of office will begin July 1.

North Carolina Annual Conference

(Continued from page 9)

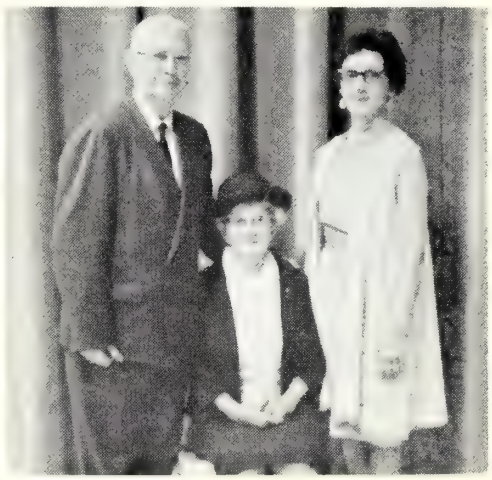
so; purchase of firearms permits which require positive identification of both individuals who possess firearms and those who propose to buy them, and a reasonable waiting period between application and issuance of permits to enable applicants with rash motives to "cool off."

A statement on "the crisis in the nation" was also passed. It strongly urged every charge in the conference to begin a study-action group dealing with the urban crisis as soon as possible.

Another resolution had to do with housing maintenance. It called upon all governing bodies in North Carolina cities and counties to enact and enforce laws requiring that residential rental property be kept in functional good repair or be removed from the market.

Rural churches which have outstanding records of accomplishments were presented $50 in recognition of their work by the Rev. Reginald W. Ponder, chairman of the Commission on Town and Country Work These churches were: Pilmoor Memorial (Elizabeth City District); Bethesda (Fayetteville District); Providence (Goldsboro District); Englehard (Greenville District); Bayboro (New Bern District); Union Chapel (Raleigh District); Hornes (Rocky Mount District); and Zion (Wilmington District).

The conference, by a substantial margin refused to delete an item calling for the abolition of the death penalty. It then adopted without opposition a program calling for the mandatory licensing of day care



Mrs. B. C. Thompson, seated between Bishop Garber and Mrs. W. G. Coleman, was one of the oldest members in attendance at the North Carolina annual conference. She is the widow of Rev. B. C. Thompson. The two of them helped found Ahoskie Methodist Church in 1900, and she was the first Sunday school superintendent there when her husband was pastor. He died in 1934 after serving in the conference for over 34 years. Mrs. Thompson lives at Norlina, and Mrs. Coleman, who is her daughter resides in Warrenton.

facilities for children; enactment of legislation to protect the consumer; alcoholism education; and support for the rule of law. A resolution in support of Governor Moore's Religious Concern for Traffic Safety emphasis, June 29-30, was also approved.

Tribute was paid to Marvin J. Cowell, as the conference rose to its feet in his honor. A photographic portrait of Cowell was unveiled at the time. This portrait will hang in the treasurer's office in the Methodist Building, Raleigh.

Three new district superintendents were appointed. They are Dr. C. D. Barclift, Durham District; Rev. Charles H. Mercer, New Bern District; and Rev. Paul Carruth, Rocky Mount District.

Ministers who retired this year are Daniel C. Boone, R. Grady Dawson, E. R. Schuller, A. L. Thompson, Lester A. Tilley, and C. E. Vale.



The Rev. Kimsey King, pastor at Ahoskie, presided during the presentation of the Conference Historical Society of which he was president. This active and aggressive pastor carries out an effective ministry from a wheel chair.



Bishop Paul N. Garber was presented a citation June 6 for "his vision and fearless devotion" in the foundation of two colleges. The citation was presented by Dr. C. P Morris of Raleigh on behalf of the Board of Education. Depicted above are, left to right, Rev. William Howard, president of the Board of Education; Mrs. Paul N. Garber; Bishop Garber, holding the framed certificate; Dr. Arnold K. King, chairman of the Committee on Christian Higher Education, and Dr. Morris, executive secretary of the Board of Education.



The low scale of pastors' salaries came in for discussion. The Rev. Jack Crum was here presenting the results of research on the subject. A study of the problem and steps to rectify the situation were proposed for the coming year.



One of the outstanding visiting speakers at the conference was Bishop Willis King, shown seated beside Bishop Garber as he presides. Bishop King brought a scholarly and eloquent address on the History of the Negro in The Methodist Church prior to 1939. He also depicted the challenge for the future in the merged jurisdiction. Bishop King, who is retired, now lives in New Orleans.

✧ ✧ ✧

Report Shows Membership Gain In N. C. Conference This Year

The report of the conference statistician, Rev. David D. Traynham, showed a net gain in membership of 4,331 for the N. C. Conference during the 1967-68 conference year. The total present membership is now 210,941, in contrast to the 206,610 members reported last year.

A breakdown of membership figures showed that 3,000 members were received from the Central Jurisdiction; 3,717 received on profession of faith; 3,852 from other Methodist Churches; 1,296 from other denominations.

The average attendance at church services was 70,238.

The total membership in the church school is 128,971, with an average attendance of 70,074.

The statistician listed 29,576 members in the Women's Society of Christian Service, and 7,314 members in Methodist Men's Club.

In the area of finance, the grand total raised for all purposes was $11,356,876, with the figure for combined benevolences amounting to $1,543,727.

IN MEMORIAM

MRS. MARY SINK WAGNER

Mrs. Mary Sink Wagner, a loyal member of Bethesda United Methodist Church, died March 17, 1968. No one was more interested in Christian Education. Many people owe their early Christian development to the truths they learned in her class.

Her life was a constant Christian witness. She was interested in all phases of the church life and in making the community a better one. She also had a look into the future in providing better facilities for the church. Her influence will live on and on in the lives she has touched.

Mrs. Reid Ellerbe, Chairman
Commission on Education
Bethesda United Methodist Church

Woman's Activities

W. N. C. CONFERENCE

MRS. JOHN C. WRIGHT

DR. HARRY HAINES SPEAKS ON WORLD REVOLUTION

"More than two-thirds of the world's population is today involved in a major revolution," said Dr. J. Harry Haines in his address to the members of the Women s Society of Christian Service in their Annual Meeting at Lake Junaluska in June.

"This is perhaps the greatest single devel opment of the 20th century," he continued. "This revolution has broken the hold of the West over the countries of Africa and of Asia, and is now rapidly changing political, economic, social, and spiritual conditions within these countries.

"It is important to remember that at the same time, we in the West, are caught up in this revolution. We are not spectators, but participants, and the only difference is that in Africa, Asia and Latin America they are experiencing the full blast of the storm."

Dr. Haines pointed out that, "Through the revolution, God is working out His purposes. In the midst He is working out man's redemption. I believe, with all my heart, that Christ is calling his church to become involved in the revolution, to speak to men everywhere of the one who is the Lord of the revolution. For men everywhere are seeking a new direction for life, a sense of acceptance and a source of new strength."

He added, "If there is one word by which we could capture this moment in history, I believe it would be the word 'migration' as one billion two hundred million people move from the past of unimaginable poverty, illiteracy, feudalism, ignorance, exploitation and colonialism.

"Everywhere men are in the march," he said. "Western colonialism is dead, but new forms of colonialism are in our midst. Today there is a battle for the minds and hearts of people. This struggle is an idealogical one The forces engaged are nationalism, the awakening of ancient religions, militant communism and secularism."

Dr. Haines is executive secretary of the Methodist Committee on Overseas Relief and administers the relief and rehabilitation program of the Methodist Church in 46 overseas countries. Contributions to this agency reach a million dollars each year. The funds are expended for the "relief of human suffering without regard to race, color or creed."

The secretary is a Methodist minister born in New Zealand, educated in New Zealand, Australia, England and in the United States, where he completed all of his post-graduate and theological work.

He has been a missionary in China for six years, and served as pastor of churches in Malaya, later returning to Chungking, China, to work with the students of the Chinese Air Force. His annual conference membership has been in the Switzerland Church since 1962.

He was one of the featured speakers at the meeting of MCOR held at Wesley Memorial Church in High Point.

MRS. LESLIE BARNHARDT GIVES CHALLENGE TO WOMEN

Addressing the women of the W N C Conference, Mrs. Leslie Barnhardt, Charlotte, retiring after four years as president of the group, said, "As we realize the tremendous changes that will be taking place as we move into the United Methodist Church we must remind ourselves that we should not fear change—it has brought us many good and lasting things.

"We are challenged to remember our deep commitment to God and the Church. All of our 'structure' and 'organization' is a means to an end that the Christian way of life may be made known more effectively to all people everywhere."

Mrs. Barnhardt pointed out ways that the women's group had "prepared for change and newness." She told of "joint ventures with the societies and guilds of the WNC and North Carolina-Virginia Conference to create better understanding and appreciation." These were an Inter-Conference School of Christian Mission at Pfeiffer College, a Spiritual Life Retreat at Lake Junaluska when more than 400 women attended; World Understanding Workshops in many districts, emphasizing Africa; cooperation in implementing the Bishop's Convocation on Christian Responsibility and the stressing of the Observance of 1968 as the 20th anniversary of Human Rights.

Other projects Mrs. Barnhardt mentioned were the program of seven Church and Community workers in the conference, scholarship assistance for 14 students now in college; $700 contribution to the Summer Service project; $1,000 to the Chapel of the Nameless Woman at Woman's Prison in Raleigh; a gift of $28,000 to the operating budget of Pfeiffer College and many other projects.

She concluded by saying that during the past year the "Society-Guild pledge for mission appropriations of the Board of Missions through the channel of the Woman's Division is $310,000."

★

N. C. CONFERENCE

MRS. IVAN E. WELBORN

WESLEYAN SERVICE GUILD RETREAT

The first Spiritual Life Retreat of the Wesleyan Service Guild of the North Carolina Conference was held at Camp Rockfish on May 18-19, with 31 registered.

The camp has five cabins which house approximately forty-eight persons. The main lodge has a large dining and meeting area, as well as a well-equipped kitchen and bathroom facilities. This camp belongs to the North Carolina Conference, and the lake, trails, wild flowers and especially the beautiful mountain laurel afford a great deal of pleasure.

Saturday morning Mrs. C. P. Satterwhite, Aberdeen, with the help of several early arrivals filled about 160 kits for children



The four depicted above are key leaders in the missions program of the conference. Well known over eastern North Carolina they are, l. to r., the Rev. L. C. Vereen, executive director of the board of missions; Mrs. Sam Dunn of Enfield, who until recently was conference president of the Women's Society of Christian Service; Mrs. Harold Mann, Sanford, the newly elected president; and the Rev. A. F. Fisher, Jr., pastor of Centenary Church, New Bern, who is president of the conference board of missions.

of migrant workers.

Fifteen ladies arrived in time for 12:30 p.m. picnic lunch.

Mrs. Addie Jones and Mrs. Virginia Jones had charge of registration and assigning the cabins.

The meeting opened at 2 p.m. with Mrs. Lucille Donnell, Sanford, chairman of Spiritual Life Cultivation, Wesleyan Service Guild, North Carolina Conference, in charge. She welcomed everyone, and read several notes expressing regrets at not being able to attend.

Miss Rosalie Holmes, Snow Hill, secretary of the Wesleyan Service Guild of the North Carolina Conference, reported that the Love offering amounting to four hundred dollars was sent to the Migrant School Youth Workers. It was decided to send the balance collected for kits to the director of Migrant Work for use in any way it was needed. Rosalie announced that the School of Christian Missions would be held at Methodist College, Fayetteville, Aug. 3-4. She also requested that the names of all guild presidents be sent to her immediately.

Mrs. J. E. Sponenberg, presented the meditation. Mrs. Carl B. Moore, Greenville, sang very beautifully "Breathe on Me, Breath of God" at the last session.

Mrs. Sam Dunn, Enfield, outgoing president of the Women's Society of Christian Service, North Carolina Conference, reported on the meeting in Dallas, giving the highlights and answering some questions which needed clarifying.

Mrs. Dunn also presented the new structure for the guilds, which brought on a lively and helpful discussion.

Mrs. G. D. Bizzell, New Bern, asked the blessing at all meals.

Mrs. Lena Gray, Rocky Mount, had charge of buying and the preparation of the food, assisted by "Josephine." All meals were greatly enjoyed and a vote of thanks was given to Lena.

Fourteen towns were represented.

Mrs. Harold Mann, Sanford, outgoing treasurer and incoming president of the Women's Society of Christian Service, North Carolina Conference, was in attendance along with other Women's Society of Christian Service members already mentioned. Others attending were outgoing secretaries, incoming chairmen of the districts in the conference as well as local guild members.

A vote of appreciation was given to Lucille Donnell, who was responsible for the retreat's excellent program. It is hoped that an annual retreat will be developed as a result from this one.

MRS. MABEL M. JONES

GREENVILLE DISTRICT

Mrs. R. B. Hooker of Kinston, Mrs. J. W. Harrell, Grifton; Mrs. B. C. Langson, Grifton; Mrs. J. C. Hooten, Grifton, and Mrs. Donald Edman, Grifton, were hostesses at Mrs. Edman's home for luncheon for the district officers and subdistrict leaders of the Greenville District on May 21, at 11 a.m.

A lovely three course luncheon was served. Potted plants and lovely spring flowers were used throughout the home.

Miss Camille Staton, conference vice president, who will go out of office in June was remembered with a lovely silver trivet engraved with W.S.C.S.—C.S. 1968, as a gift from the district officers.

Before the luncheon, music on the piano and organ in duet was played by Mrs. Langson and Mrs. W. H. Taft of Greenville.

MRS. GEORGE E. MOORE
Chmn. Public Relations
Greenville District WSCS

Thirteen WNC District Builders' Club Rallies Planned

Thirteen Builders' Club rallies and workshops are scheduled from June 27 through August 29 in the Western North Carolina Conference. There will be a meeting in each district, with the exception of the two Winston-Salem districts which will hold a joint rally. Many of these rallies are in conjunction with the district set-up meetings.

The conference goal is to have one out of every ten local church members belong to the Conference Builders' Club. Each member is urged to subscribe as much to church extension as he is able. The minimum is $5 per call, with not more than three calls per conference year.

One-half of the money thus contributed will be sent to the District Mission Society treasurer to be used for church extension by the District Mission Society, and one-half of the money will be used by the Conference Church Extension Committee for purchasing new church sites and starting new first units for churches. Sixteen sites need to be purchased this year. New churches are planned within the following districts: Charlotte, Hidden Valley and Lansdowne; Gastonia, Union Road in Gastonia and Eastway Heights in Shelby; Thomasville, North Midway.

Enrollment Sunday for the Church Builders' Club in the local churches is set for Sept. 8.

The Rev. John H. Carper is director of church extension and the United Methodist Church Builders' Club for the conference

The rally and workshop schedule is given below.

DISTRICT	DATE	TIME AND PLACE	SPEAKERS
Asheville	Thursday, June 27, 7:30 p.m.	Central Church, Asheville	Dr. Walter J. Miller Mr. Hugh Stephens, District Director
Gastonia	Thursday, June 27, 7:30 p.m.	First Church, Gastonia	Dr. J. L. Stokes II Mr. Joe Carpenter, District Director
High Point	Thursday, June 27, 7:30 p.m.	Wesley Mem., High Point	Dr. J. Clay Madison Mr. William Henderson, Conf. Lay Leader
Marion	Thursday, June 27, 7:30 p.m.	First Church, Marion	Dr. Horace R. McSwain Mr. Arnold Carpenter, District Director
Salisbury	Thursday, June 27, 7:30 p.m.	Trinity, Kannapolis	Rev. Charles Reichard Mr. R. M. Cochran, District Director
Statesville	Thursday, June 27, 7:30 p.m.	First Church, Hickory	Mr. Harvey J. Smith, Sr. Mr. Charles Durham, District Director
W.-Salem-Forsyth W.-Salem Northeast	Thursday, June 27, 7:30 p.m. (Joint)	Ardmore, Winston-Salem	Rev. John H. Carper Mr. Ira Shamel, District Director Mr. Clarence M. Winchester
Greensboro	Sunday, June 30, 2:30 p.m.	W. Irving Park, Greensboro	Rev. John H. Carper Mr. Harvey Smith, District Director
Waynesville	Monday, July 8, 7:30 p.m.	First Church, Sylva	Rev. John H. Carper Mr. Bob Sloan, Co-District Director Mr. C. E. Fraley, Co-District Director
North Wilkesboro	Sunday, Aug. 18, 3:00 p.m.	First Church, North Wilkesboro	Rev. John H. Carper Mrs. W. S. Thomas, District Director
Albemarle	Sunday, Aug. 25, 3:00 p.m.	Central Church, Albemarle	Rev. John H. Carper Mr. Van Sechrest, District Director
Thomasville	Monday, Aug. 26, 7:30 p.m.	Wesley Heights, Lexington	Rev. John H. Carper Mr. James Badgett, District Director
Charlotte	Thursday, Aug. 29, 7:30 p.m.	Dilworth, Charlotte	Rev. John H. Carper Mr. Leroy Robinson, District Director



MRS. CATHRINE VICK

Dear Girls and Boys:

I am sure that during the summer many of you will be spending some time out-of-doors. You may be at camp or on vacation. I hope you will take time to think about God and remember that he has made this world we take for granted. There is a psalm that I would like you to read many times this summer. I hope you will want to memorize it so it will be a part of you. It is Psalm 8.

As you read the psalm, think about its meaning. It seems to be telling us to look at what God has created and think about his greatness. He has not only created the earth but also the heavens. Even children praise him for his creation. The movements of the stars, the dependable course of the moon, the orderliness of our universe makes us feel very small. But God has created man and has given him the power to control all creatures of the land and the sea, and the air. We in all our greatness and dominion must remember that God is still all powerful and deserves our praise and obedience. I hope this will become one of your favorite passages of the Bible.

AUNT CAY

THE LITTLE BIRD WHO WOULD NOT GIVE UP

It had been a birthday present from Aunt Clara and Uncle Ted. The day it arrived, Gerald was the happiest boy on the street. All the makings of a model airplane! And such a big one, too! When he would finish building it, he would invite all the other fellows in to look at it. It would be twice as big as Marty's. The one Joe had just finished would not compare with this one.

Gerald hurried home from school to begin the assembling. He was too impatient to start putting it together to unpack the many pieces carefully. He poked around in the box trying to find the proper parts. It was slow work, for there were so many pieces, each a different shape and size. Finally, he decided it was too big a job. He wanted to build it all right, but it would take him too long. He would rather go bicycling instead.

He was about to open the garage door to get out his bike when a little bird caught his eye. The bird was trying to drag a piece of straw more than twice his size. He would jerk his head vigorously to move the straw a fraction of an inch. Then he would take a few staggering steps backward. Again and again he jerked his head, and again and again he staggered backward, each time gaining a few small paces. Then Gerald spied the beginning of a nest in the lower branches of a small tree. He quietly sank into the grassy lawn near the side of the garage to watch the little bird. Just then the end of the straw which had been dragging on the ground became caught under a stone.

"Now he will have to give up," Gerald thought. "He will never to able to pull the straw loose."

But the little bird did pull the straw loose, although he fell backward to the ground several times before he succeeded. Each time he scrambled to his feet with more determination than before. After several unsuccessful attempts, he finally succeeded in carrying the straw the short distance from the ground to the lower limb. At last it was safely woven into the nest.

"Now he will probably rest," thought Gerald. Instead, the little bird flew directly to a chicken feather which he must have seen while pulling the straw. He held it securely between his bill and again started toward the nest.

Gerald was so intent in watching the little bird that he did not notice a stray cat sneaking slyly toward the nest. With one nimble leap the cat sprang toward the bird, only to find the bird too quick for him. Leaving the feather behind, the bird flew to a top branch of a near-by tree. Just then a very large dog spied the cat, that was now sitting quietly watching the bird. The next moment the dog barked and the cat hissed. She stood with arched back as the dog circled around her, barking and snapping. Then the cat sprang at the dog, but missed him. As the dog leaped aside, his bushy tail swept across the lower branch and scattered the half-built nest on the ground under the tree. The cat suddenly disappeared, and after a few low, gruff growls, the dog continued on his way.

"Oh, the poor little bird," cried Gerald. "After all his hard work, his nest is ruined! Whatever will he do now?"

When the dog was at a safe distance, the bird came fluttering down. He walked up and down under the young tree, chirping mournfully. Then, without wasting more time, he started toward the large pieces of straw and patiently began his long, hard pull once more. Piece by piece was carried back to rebuild the nest.

As Gerald peddled down the street, he kept thinking about the little bird. "He just would not give up," he thought. "No matter what happened, he tried again." Gerald intended to turn right at the corner. Instead, he turned around and started toward home. "If that little bird can do it, so can I," he thought. "He just would not give up, and neither will I."

Mother had to call Gerald twice for dinner that night. When she asked what was so interesting in his room, Gerald replied, "My airplane."

"But I thought you said you could not put it together," she said, looking very pleased.

"I couldn't," Gerald replied, "until I took a lesson from a little bird who would not give up."

—*Selected*

THE LORD'S PRAYER

And forgive us our debts, as we also have forgiven our debtors. These are the words we read in the Bible. Instead of these words in the Methodist Church we say, "Forgive us our trespasses, as we forgive those who trespass against us." These are both ways of asking God to forgive us the wrong we have done, in the same way we have forgiven those who have done wrong to us. If someone does wrong to us and we forgive him, we try to be kind and friendly to that person. We try to help them know that we are not hurt or angry and we will not think again about what has been done. We want God to forgive us when we have done things that are not part of his plan for us. If God forgives us and loves us, we ought to forgive and love others.

"OO" WORD PUZZLE

The definitions below are of four letter words, the middle letters of which are "OO." How many can you find?

1. .oo. A circle of string
2. .oo. Part of all plants
3. .oo. Used by a carpenter
4. .oo. Something you shut
5. .oo. A heavenly light
6. .oo. Found on the table
7. .oo. Used to make warm clothes
8. .oo. What ice makes drinks
9. .oo. A corner
10. .oo. Found in a chimney
11. .oo. A fastner
12. .oo. The opposite of rich

RIDDLES

What city's name commemorates the greatest feat of strength ever performed in the United States? Wheeling West Virginia.

If a biscuit is a soda cracker, what is an ice pick? A water cracker.

ANSWER FOR LAST WEEK: THINK

Sunday School Lesson

FOR JUNE 30

DR. EUGENE C. FEW
(International Lesson Series)

Patience and Prayer

Background Scripture: James 4:13 thru 5:20
Lesson Scripture: James 5:7-16

The Letter of James consists of only five comparatively short chapters, yet each of these chapters is crowded with content. In the final section of his writing James must have been prompted and prodded by a dynamic sense of mission. It was transparently clear to him that he had a message from the Lord to be delivered to the people.

Hence, in crisp, lively language, and in rapid succession, he uttered sermonettes so pointed and straight from the shoulder, that no one could fail to grasp their meanings. Patience, oaths, prayer, sacred song, and healing of the sick, these were the timely and timeless themes with which the author of the book of James dealt in masterly manner.

In the early days of the Christian Church, Christians were eagerly awaiting the return of Jesus at any moment. With the memory of the glorious ascension of the Son of God, ever fresh in their minds, they were sure that very soon the Messiah would reappear on earth, clothed in Divine power and ready to establish the Kingdom of God among men.

When Jesus failed to return immediately and in the exact way numbers of Christians had expected, many became victims of impatience and frustration and were dangerously near deserting the Christian cause altogether. They were in sore need of some prophetic voice calling them to an honest demonstration of Christ-like patience. Even as the farmer plants his seeds, cultivates his land, lives through the rainy season and the dry, and awaits in patience the approach of the harvest, so must Christians with rare patience, live day by day with God's help, preparing themselves for the coming of their Lord when and how he chooses.

The dependable Christian's word is as binding as any legal contract. Therefore, to seal that word with a solemn oath is both superfluous and presumptuous. The true Christian depends upon the great God with such simple faith, that the Lord supplies him with strength sufficient to cope successfully with sufferings of unnumbered types. The whole-souled Christian has found out through personal experience that there is a most intimate relationship between patience and prayer.

Many of us have a proneness to be impatient with God when he delays his answers to our prayers. Little do we realize that often we pray so foolishly that as Jean Ingelow, we should live to thank God that not all of our prayers have been answered.

For an illuminating picture of prayer born of faith, like that of a little child, and patience, like that of Christ, we may turn to Dr. Harry Emerson Fosdick who says: "Prayer at its deepest must always be the soul's endeavor to open the way for God to do His divine will. We do not try by prayer to move the arm that moves the world; but rather so to enter into spiritual fellowship with God's purpose that the arm that moves the world can move us. Prayer is one form of cooperation with God by which we give Him the opportunity of doing in us what He has wanted to do perhaps for years."

Then too, what Catherine Marshall has called "Prayer of Relinquishment," (ceasing to try to direct God's answers to our prayers, and leaving ourselves quietly and confidently in His hands) has wrought marvelously in the experiences of many persons. As evidence of this, may we attend the testimony of Dr. Alexis Carrel: "As a physician," says he, "I have seen men, after all other therapy had failed, lifted out of disease and melancholy by the serene effort of prayer. It is the only power in the world that seems to overcome the so-called 'laws of nature'; the occasions on which prayer has dramatically done this have been termed 'miracles.' But a constant, quieter miracle takes place hourly in the hearts of men and women who have discovered that prayer supplies them with a steady flow of sustaining power in their daily lives."

Art and Stained Glass Company
Complete Church Window Service
1000 Tryon Ave., High Point, N. C. 27260
Phone 883-0516

6½%

REGISTERED FIRST MORTGAGE CHURCH BONDS

For Information Call or Write Today:

Church Investors

DeKalb-Peachtree Airport
Atlanta, Ga. 30005
PHONE 451-5431

• CALENDAR OF COMING EVENTS •

NOTE: If any of the meeting dates or places are in error, please inform the ADVOCATE immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

July 12-14: Fifteenth Annual Southeastern World Affairs Institute, Blue Ridge Assembly, Black Mountain
July 23 : National Association of Methodist Two-year Colleges, Nashville, Tenn.
July 24-28: Southeastern Jurisdictional Conference, Lake Junaluska

LAKE JUNALUSKA ASSEMBLY

June 28 : Organizational Meeting of the SEJ Society-Guild
June 29-July 5: All-Eastern Youth Choral Festival
June 30-July 3: Southeastern Conference on Christian Social Concerns
June 30-July 5: Fred Waring Music Workshop
June 30-July 6: Publications Workshop, Inc.
July 6-12: Southeastern Youth Conference
July 7-14: Gospel in Art Workshop
July 9-11: SEJ Historical Society
July 11-14: Junaluska Bible Conference
July 11-14: Board of Evangelism Staff Meeting and Retreat
July 15-19: Reg. Workshop in New Church Development Section, Church Extension, National Board of Missions
July 15-21: SEJ Missionary Conference
July 15-21: Youth and Missions Conference
July 19-21: Weekend Conf. for Local Church Comm. on Missions
July 28-Aug. 1: SEJ Ministers' Conference
Aug. 1- 4: SEJ Laymen's Conference
Aug. 4- 9: Southeastern Institute of Church Music
Aug. 4-16: Leadership and Laboratory School
Aug. 6- 7: Gen. Comm. on Archives and History of The United Methodist Church
Aug. 8-11: Southwide Lawyers and Doctors Conference
Aug. 10 : Lake Junaluska Assembly Board of Trustees Meeting
Aug. 11-15: Senior Citizens Conference
Aug. 12-15: Southeastern Family Ministry Leadership Workshop
Aug. 16-19: Church School Administrators Conference
Aug. 16-19: Conf. for Professional Workers in Christian Education
Aug. 18-23: Candler Camp Meeting
Aug. 18-23: Conference on Evangelism
Aug. 18-23: Conf. for Chairmen of Local Church Comm. on Membership & Evangelism
Aug. 23-25: Western North Carolina Laymen's Advance

WESTERN NORTH CAROLINA CONFERENCE

June 17-22: Senior High Officers Workshop, Lake Junaluska
June 24-29: Senior High Christian Witness Assembly, Lake Junaluska
June 30 : N. Wilkesboro District Set-Up Meeting, First Church, N. Wilkesboro, 3 p.m.

METHODIST NEWS ROUND-UP

SORROW EXPRESSED AT KENNEDY ASSASSINATION

The staff of the General Board of Christian Social Concerns in Washington, D.C., expressed its sorrow at the assassination of Sen. Robert Kennedy. The statement noted that "this country continues to consider all too calmly our domestic dangers. . . . Few persons advocate the shifts which must be made in the direction of our government and in the structures of our society. How many more martyrs are needed to move us?"

★

MINISTER'S SPOUSE ELIGIBLE AS LAY MEMBER

Legislation by the Uniting Conference that a minister's spouse may not be elected as a lay member of an annual conference has been ruled in violation of the Constitution.

The United Methodist Judicial Council ruled at the same time that related legislation barring election of a lay pastor as a lay member of an annual conference is constitutional.

★

CONFERENCES MOVE INTO UNIONS

Missouri and Kansas apparently are taking the lead in mergers of former Methodist and Evangelical United Brethren units into new annual conferences of the United Methodist Church.

Missouri West Conference (Methodist) began its May 28-30 session with a service of union, while the Missouri East union was June 11, both with portions of the Missouri EUB Conference.

The Central Kansas Conference (Methodist) and Kansas Conference (EUB) in simultaneous sessions gave unanimous approval May 22 to their plan of union within the state. The actual union will take place in late July.

★

STUDENTS GAIN ACCORD AT AMERICAN UNIVERSITY

Assurances as to privacy of personal rooms and records, dormitory rules and a voice in budget matters have been gained by students at American University, Washington, D.C.

The agreements, plus other proposals referred to university, faculty and student governing groups, resulted from deliberations by a student-faculty-administration committee, which in turn followed brief campus demonstrations during May. The demonstrations, seeking various reforms, involved as many as 200 students, all were without violence, and no classes were halted.

★

DREW FACULTY MEMBER JOINS BOARD OF EVANGELISM

The Rev. Dr. David Randolph, faculty member of Drew University, Madison, N.J., has joined the staff of the United Methodist General Board of Evangelism in Nashville, Tenn., as director of the Department of Evangelists.

He succeeds the Rev. Ed Beck, who left the board staff to become pastor of Warren Methodist Church, Denver, Colo.

Dr. Randolph has been assistant professor of preaching and pastoral ministry at Drew since 1963.

He has directed students in action/research through the "Church Without Walls" project in Times Square, New York City, and on the beach at Ocean City, N.J.

The "Church Without Walls" sought to reach persons untouched by the church. This was through street work, bar ministry, and in other ways.

★

DEMOLITION OF CHURCH CENTER OPPOSED

Three leaders of the United Methodist Church June 5 strongly supported action of the executive committee of the National Council of Churches seeking to forestall the projected demolition of the Church Center for the United Nations at 777 United Nations Plaza.

The Center is in danger of demolition when the planned United Nations District is developed, as provided in New York State Senate Bill No. 5854, which was passed May 25 and signed by Gov. Nelson Rockefeller June 1. The area in which the Center and many other buildings are located is scheduled for redevelopment under the bill creating a United Nations Development District and Corporation.

The United Methodist leaders joining the National Council in its protest were Bishop Lloyd C. Wicke of the New York Area; Mrs. Porter Brown, New York, general secretary of the Board of Missions, and the Rev. Dr. A. Dudley Ward, Washington, general secretary of the Board of Christian Social Concerns.

In their statement, Bishop Wicke, Mrs. Brown and Dr. Ward pointed out that the Church Center was a new, architecturally attractive and functionally sound building. Efforts to have amendments attached to the Senate bill, excluding the Center from the demolition plans or, as a last resort, providing equally good facilities just as close to the UN as the Center, failed to pass. Now they are joining the National Council, and with any and all concerned persons and groups, to seek to prevent demolition of the Center.

★

EXPRESS SORROW AT KENNEDY DEATH

The grief at the assassination of Senator Robert F. Kennedy "becomes agony for conscientious Christians who are committed to reconciliation," Bishop Eugene M. Frank of St. Louis, Mo., has declared.

Speaking as president of the United Methodist Church's Council of Bishops, Frank said: "Our nation rages with anger. Some are angry because of unjust and inhuman treatment at the hands of their fellow men. Others are angry that anyone would insist upon justice. In our complex society . . . uncontrolled anger becomes violence. The death of Robert Kennedy again calls Christians in our stricken nation to commit themselves anew to reconciliation."

In Washington, the Methodist Building chapel overflowed for a memorial service, which included a litany of dedication "to the cause of social justice for which he so boldly crusaded . . . to the search for liberation from entrenched cults of violence among us . . . (and to) the effective healing of the deep wounds of bitterness and hopelessness."

The Rev. Dr. L. Harold DeWolf, dean of Wesley Theological Seminary, Washington, pleaded that "more toughness, reduced civil liberties" not be the response to the assassination. He called for enforcement of "just law justly enforced and with compassion for all classes of people."

✧ ✧ ✧

Bridgewater Ashram Set July 15

A week-long Christian Ashram will be held at Bridgewater College, Bridgewater, Va., July 15-20.

The leading speaker will be Dr. J. T. Seamands, professor of missions at Asbury Theological Seminary. Other speakers include Dr. Anna Mow, author and former missionary; Mrs. Geraldine Conway, conductor of youth Ashrams in Europe, and Rev. Sten Nilsson, a Methodist minister who directs the Ashram movement in Sweden. Mrs. Conway will be the youth director at the Ashram. There also will be a program for children, and a nursery morning and evening for the smaller children.

Adult rates are $33.50 minimum for the week, and children's rates are less. This includes all expenses.

For further information or to register, contact Carl B. Harris, Director, 2130 Mecklenburg Ave., Charlotte or Rev. John P. Spillman, Jr., Associate Director, 713 Mable Avenue, Kannapolis.

What does the Garden of Gethsemane look like today?

It hasn't changed much in 2,000 years. Neither has the Mt. of Olives. Imagine seeing it for yourself! Or see where the stable stood in Bethlehem! Visit the room of the Last Supper and follow the road up to Calvary!

Lufthansa will fly you there. We have a 15-day Bible Lands Journey with escorted departures every Monday and Thursday. For as little as $898.

Mail this coupon today for details on the Bible Lands Journey.

Price based on 14-21 day CIT Economy Class fares from N.Y. when applicable; land arrangements based on each of 2 people traveling together.

Lufthansa German Airlines, Dept. JL-617
410 Park Avenue, New York, N.Y. 10022
Send information on the Bible Lands Journey and on your Pay Later Plan.

Name_____

Address_____

City_____ State_____

Zip_____ I plan to leave_____

My Travel Agent is_____

Lufthansa

DUKE UNIVERSITY LIBRARY
SEP 9 1968
DURHAM, N. C.

NORTH CAROLINA
christian advocate

VOLUME 113 GREENSBORO, N. C., JUNE 27, 1968 NUMBER 26

Classes Received on Trial and Into Full Connection by Western North Carolina Conference

Received on Trial



Front row (from left): Burvin L. Baucom, Ray G. Burrell, Jr., Leslie F. Ditchfield, William D. Camp, Larry L. Kimel, Henry M. Smith, Karl Wesley Judy, P. Donald Heafner, and Charles L. Adams.

Second row (from left): Carrol R. Lindsey, William R. Frost, Henry M. King, Carl M. Worthy, Jr., David Cox, Edwin L. Plowman, C. Alberto Rodriguez, James G. Allred, Jr., Teddy Blair Craddock, Barry P. Osborne, and Ervin H. Houser.

Third row (from left): Bruce Norwood, David C. Creech, Robert E. Hamilton, James M. Leatherwood, Lewis C. Gibbs, Robert H. McDowell, James T. Trollinger, Thomas James Herin, Paul V. Ridenhour, and James L. Powell.

Received in Full Connection



Front row (from left): Ralph Surratt, John Kale, Oren Edmonds, Ralph H. Ballard, Frank A. Stith, III, Sammie L. Martin, Thomas J. Duncan, Jr., and Floyd L. Berrier.

Second row (from left): John W. Setzer, Jr., Kenneth R. Eller, George Lee Pollock, Bennie B. Bearden, Marion Joe Parker, and Reece Edward Cook, Jr.

Absent when picture was taken William B. Ellison and Hubert D. Noblitt.

Carolina Briefs

¶ Friends of the Rev. F. B. Brandenburg will be glad to know that his condition is somewhat improved. He suffered a cerebral hemorrhage on May 22, but he has been moved from Moore Memorial Hospital in Pinehurst to the Montgomery Nursing Home in Biscoe. He is now able to receive visitors. Mr. Brandenburg is a retired member of the North Carolina Conference.

¶ The Methodist churches of Kannapolis are sponsoring union Sunday evening services again this summer. Local ministers will preach at the services, and the host church will be responsible for the choir and music director. Participating churches are Bethpage, Jackson Park, Memorial, Mt. Mitchell, North Kannapolis, Royal Oaks, Trinity, and Midway. Services begin each Sunday evening at 7:30.

¶ Rev. C. Graham Nickens continues as a patient in Loris Hospital at Loris, S. C. since being stricken on June 6 during Annual Conference. He was taken home by Rev. T. J. Whitehead and immediately hospitalized. It was determined after tests that his heart was damaged but that a possible serious heart attack was averted. Although he still may not have visitors, he and his family request the prayers of his many ministerial and lay friends through the North Carolina Conference.

¶ Rev. Robert L. Johnson returned last weekend to his duties as director of the Wesley Foundation at Chapel Hill after completing graduate study at Harvard University. On leave for the past year on a study grant provided by the Danforth Foundation, he received a Master in Theology degree in the history of religion. In addition to this degree, Mr. Johnson holds degrees from UNC-Chapel Hill, and Union Theological Seminary in New York. He has recently completed a three-year term as president of the National Association of Wesley Foundations.

✧ ✧ ✧

Something To Think About

When our churches have crumbled and our vestments have rotted and the wind blows through the ruins of our ecclesiastical structures, all that will stand and have eternal significance are creative acts of compassion — the effectual signs of the presence of the Kingdom.

COLIN MORRIS

No Advocate Next Week

In conformity with long standing policy, the *North Carolina Christian Advocate* will not publish next week. This issue contains church school lesson material for two weeks. Our next issue will come out on July 11.



Providence Church Consecrated

A Consecration Service was held Sunday, June 23, at Providence United Methodist Church, Route 1, Forest City.

At this time, the new church sanctuary addition was consecrated. This addition was completed recently and consists of remodeling the old previously existing sanctuary and increasing the size of the sanctuary to a size about double the old one; also added in this project was a much needed classroom and large foyer area.

A complete remodeling job was done on the old section, with the chancel area being remodeled, extra choir space added; all new gothic style pews installed through the sanctuary; wall-to-wall carpeting installed, and installation of air conditioning system.

The Rev. A. Glenn Lackey, district superintendent of the Marion District, brought the message at the 11:00 a.m. worship hour and assisted the pastor in the service of consecration. Elton L. Strickland is pastor at Providence.

The Providence United Methodist Church has a long and interesting history. It is believed to be the oldest Methodist Church in this area, being approximately 178 years old. According to available information, Providence was first established by Jesse Richardson, in 1790.

OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

FOR RENT — Cabin in the Mountains. For rent by day or week. Must have reservations. All modern conveniences. Reasonable. Contact Mrs. Minnie Wilhoit, P. O. Box 15, Troy, N. C. 27371.

BALDWIN ELECTRIC ORGAN FOR SALE In good condition. 2 manuals, 4 pedals, 3 speakers and No. 5 console. Cost $3875.00 new. Will sell for $1500.00. Contact Trinity Methodist Church, Wilmington, N. C. 919-762-5727.

HOUSE FOR SALE—20 Stuart Circle, Lake Junaluska, N. C. All electric, year round home, five bedrooms, three full baths, one block from lake. By owner Mr. and Mrs. H. B. Jones.

The Broad Scope

PRESBYTERIAN MEMBERSHIP

Membership in the United Presbyterian Church declined by nearly 30,000 in 1967.

Despite the membership loss, however, there was an increase in total giving of nearly 18 per cent and a gain of 0.97 per cent in giving to the General Mission Program.

★

METHODIST JOINS CHRISTIAN CENTURY

A United Methodist clergyman, an executive with the United Church of Christ, has been named a co-editor of *Christian Century* magazine. Dr. Alan Geyer, a member of the Northern New Jersey Conference, has been serving as director of international relations with the Council for Christian Social Action of the United Church of Christ. He will serve in a joint capacity with Dr. Kyle Haselden, joining the staff on Sept. 1.

★

WEDDING PHOTOGRAPHERS CODE ENDORSED

The code of ethics for wedding photographers developed by the Professional Photographers of America, Inc. has been endorsed by the National Council of Churches as an important aid in preserving the dignity of wedding ceremonies.

According to the National Council, the code makes four requirements of professional photographers who sign it. They voluntarily agree to contact the officiating clergyman before the wedding; to abide by the church's established rules; to work in an unobtrusive manner, and to respect the dignity of the church at all times.

★

NEGRO HISTORY TELECASTS SCHEDULED

A series of documentary telecasts tracing the history of the Negro and relating it to his place in the U. S. today will begin July 2 on CBS television. "Of Black America" will be shown at 10 p.m. (EDT) each Tuesday for six weeks.

NORTH CAROLINA
CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western North Carolina Conferences of The United Methodist Church
ESTABLISHED 1855

James C. Stokes—Editor and Manager

Address all correspondence to P. O. Box 508, Greensboro, N. C. 27402

Second-class postage paid at Greensboro, N. C. Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., 429 W. Friendly Avenue, Greensboro, N. C. 27401

Single subscriptions, $3.00 a year; every family plan: each subscription, $2.50 a year. All subscriptions payable in advance. Obituaries and resolutions, $2.00 for the first 100 words; $2.50 per hundred for next 200 words; 3 cents per word for all over 300 words.

The Methodist Board of Publication

O. Kelly Ingram, Durham, President; H. G. Allen, Statesville; N. E. Edgerton, Raleigh; William R. Henderson, High Point; T. C. Hoyle, Jr., Greensboro; Charles E. Jordan, Durham; C. P. Morris, Raleigh; L. W. Routh, Greensboro; Wilson O. Weldon, Nashville, Tenn.; Carl C. Wooten, Kinston.

News Briefs From Annual Conferences

TROY (N.Y.) ANNUAL CONFERENCE

The Troy Annual Conference, meeting May 22-26 in Poultney, Vermont, took the following action:

Approved a plan whereby Bishop Lloyd Wicke will appoint a Program Director and two Associate Program Directors to head the newly-formed Troy Annual Conference Council.

Voted to increase pension funds from $64 to $66 for each minister's year of service.

Adopted a budget of $877,348; $533,337 for the administration and program of the General Church, and $344,011 for expenses and activities within the conference.

Approved increases in minimum ministerial salaries from $5,600 to $6,000 for pastors on trial and in full connection, and from $4,800 to $5,000 for full-time approved pastors.

•

NORTH MISSISSIPPI ANNUAL CONFERENCE

The North Mississippi Annual Conference, in session June 3-7 at Millsaps College, approved a recommendation that the 1969 conference be a three-day weekend meeting so as to encourage the attendance of laymen. Bishop Edward J. Pendergrass set the weekend of June 13-15 as dates for the North Mississippi Annual Conference in 1969.

A resolution was unanimously adopted requesting the return of Bishop Pendergrass to the Jackson Area for the next quadrennium. He is now completing his first quadrennium as presiding bishop of the area.

The district superintendents in their "state of the church" address stated that 1967-68 had been a year of action. Reference was made to the Mississippi Methodist Action Crusade whose goal of $3 million was exceeded by almost half a million dollars. The funds will go mainly to colleges and camps, with some funds allocated to undergird the pension program and church extension.

•

MICHIGAN ANNUAL CONFERENCE

Some of the highlights of the Michigan Annual Conference, meeting June 4-8, on the Albion College campus, were:

The unanimous approval of unification with the former Michigan Conference of the Evangelical United Brethren Church. The final vote for the Plan of the Union came without any debate and was unanimous with nobody abstaining. Actual merger will probably take place next June.

Delegates heard a report from the Board of Ministerial Training stating the conference is facing a real crisis in ministerial shortage. The chairman reported that seven men were retiring and six men had been lost to the conference for other reasons, and that only 10 were coming into the conference in full connection.

The Conference Council secretary reported that a counseling program for ministers and their families is planned.

The statistician reported a loss in church membership of less than 200, leaving the total membership at 105,546, and a 4% decrease in church school membership.

Total giving of the churches increased 10.56%.

Minimum salaries for ministers remained the same, except that car allowance was increased $400 for parish work. The annuity rate to retirees will be $65 beginning Jan. 1, 1969.

•

NORTH ARKANSAS CONFERENCE

The North Arkansas Conference, held at Mount Sequoyah the last week in May, heard that membership in the conference passed the 100,000 mark last year, a long-time goal, as the result of a net gain of 680 members.

The conference established a financial priority for a capital funds campaign for the pension program during the next quadrennium. The annuity rate was increased from $48 to $49. The rate for special annuitants was raised to 85% of this rate, or $41.65.

Recommendations also looked to complete merger with the Southwest Annual Conference no later than 1970, cooperation with the Little Rock Conference in quest for a common location for the office of the Interboard Councils of both conferences, and cooperation with the other supporting conferences in providing additional financial support for Philander Smith College.



FIRST CHURCH, MARION, BURNS NOTE

Members of the First United Methodist Church in Marion climaxed their year's work on the Sunday preceding Annual Conference, as they engaged in a note-burning service to celebrate the fact that their church is now debt-free. During the past fiscal year the church has raised $88,703.96 toward paying off the note, together with an all-time high annual budget of $57,496.33, making the total contributions for the year $146,-199.39. Participating in the note-burning ceremony are, left to right, Robin Hood, treasurer; Larry Brown, chairman of the Official Board; James H. Coleman, minister; Joe H. Tate, trustee; Eugene Cross, Jr., chairman of the Commission on Stewardship and Finance; R. Jack Morris, member of Finance Committee and chairman of the special drive to pay off the building fund debt, and J. C. Rabb (partially hidden), trustee. The Rev. A. Glenn Lackey, district superintendent, was present and took part in the service.

Upon This Hallowed Day of Rest*

8.6.8.6.7.6.8.6.

TUNE: ST. LOUIS

Upon this hallowed day of rest,
Most holy of the week;
By thee, O God, ordained and blessed,
Thy holy will we seek.
We gather here to praise thee,
Thou Source of truth and light;
Make known thy will; set us aflame,
As candles in earth's night.

Our lives are daily filled with care,
Pursuing earthly gain;
Our souls grow weak, our hearts despair;
Oh, make us whole again.
Renew us, as we worship;
In body, soul, and mind;
Fill us with peace, cast out all fear,
Let each salvation find.

Forgive us when we vainly trust,
Or hope in what we see;
Help us to know things are but dust;
Till we abide in thee.
And on this holy Sabbath,
Let heavenly peace descend,
A balm for every soul distressed,
Thy peace that shall not end. Amen.

REV. H. GLEN LANIER
Charlotte

**From twelve new Lord's Day hymns, copyright 1968 by Hymn Society of America; used by permission.*

EDITORIALS

★

COMMUNICATING THE GOSPEL IN AN ELECTRONIC AGE

Have you noticed the increased use of drama and other arts in the communication of the Gospel? We have. This is nothing new in Christendom, although it may seem strange and foreign to some of us. Historically, music, drama, and other arts have all been used effectively in the interpretation of the Christian religion.

We should welcome this development. Not that drama or other art forms can take the place of the pulpit. But they have a legitimate role in their own right. For the Church to ignore any effective communications media would be tragic. Some of the most effective "messages" today are being conveyed through television, radio and film in league with the art forms of music, drama and literature. Speeches and sermons may not be as effective as they were before the advent of the electronic age. This should not alarm us, as long as we keep moving aggressively and skillfully into the areas of communication which are effective today.

Jesus didn't use a mike when he delivered the sermon on the mount. But if he were in the flesh today, he certainly would—or so we believe.

However, it is important that Christian use of art forms and modern means of communication should be based on a sound biblical theology. It should also interpret the Gospel in terms of the real world of today and not in terms of a yesterday which is gone. The Gospel does not change—the story of God's love revealed in Christ—but the world changes and the application of the Gospel changes.

Perhaps there is no greater challenge facing the church today than its skillful and effective use of modern communications media to "preach" to a lost and confused world in such a way that it will understand and respond. We have hardly begun to scratch the surface, but the possibilities should set us into vigorous and imaginative action.

The Church badly needs the services of its sons and daughters who are masters of the communications arts. Too frequently it has turned to them a cold shoulder to its own impoverishment. This should not be. Artists and communications technicians should be encouraged to use their gifts in the never ending task of interpreting the Gospel in forms and terms that will turn people on and not off.

THE ROLE OF WOMEN IN THE CHURCH

A major concern today is about human rights. The concern centers mainly around whether or not minority groups are discriminated against or treated unjustly. But there is one majority group which feels that its rights and privileges are sometimes ignored.

This is our women. As a class, they outnumber the men. Yet, in almost every power structure and policy-making organization—political, social, economic, or religious—they are overwhelmingly outnumbered by men.

There are reasons to account for this situation. While not wishing to list the reasons here, we would have to say that most of them are now archaic, if they ever were valid.

Take the situation in The United Methodist Church. At the local level, more than half of all church members are of the female sex. When it comes to volunteer service, we would judge that women do considerably more than half of it. But who are the lay delegates at annual conference? Almost all are men. So likewise with the Jurisdictional and General Conference.

Anyone—even a mere man—who has ever observed how the Women's Society of Christian Service functions, all the way from the local church on up to the annual conference and general church level, cannot but be impressed by what he sees. If he is unbiased, he must admit that women excel in organization and dedication.

They expect their elected officials to function. They read and study more than their male counterparts. They give with surprising generosity and serve with untiring devotion.

Why then do they not have greater representation at the policy-making levels of The United Methodist Church—aside from the fact that our bishops are all men and are likely to remain so? The reason carries us right down to the local church and its nominating committee for the Church (Quarterly) Conference. The plain fact is that this committee seldom nominates a woman to be the delegate to annual conference.

The lay members to the annual conference elect the lay delegates to the General Conference and the Jurisdictional Conference. Most of the people doing the voting are men, and they seem to consider it appropriate to elect members of the male sex. Usually they will tip their hat to the fairer sex by electing the conference president of the Women's Society as one of the delegates.

There seems to be growing dissatisfaction with this situation—at least among Methodist churchwomen. It appears to us that they have a good case for complaint. However, we cannot be too optimistic about any drastic change in the situation. As a class, women are short on complaining and long on forbearance, as men well know. They will probably, therefore, continue to put up with the men running the show while they do most of the work.

This should perhaps be added: the most important things of life do not come from being given all and every one of one's "human rights;" but from being loved and honored and respected. The one, however, should not be made a substitute for the other.

SCOUT ACHIEVEMENTS IN OUR CHURCHES

Once in awhile someone will ask us why we run pictures showing Boy Scouts receiving God and Country awards and other recognitions in church. We do this because we believe that our young people should be brought into the limelight. We believe that their achievements should be recognized, and that they should be encouraged in the pursuit of activities which build good habits and good character.

The United Methodist Church sponsors more Boy Scout troops than any other denomination or any other organization of any kind. The scouting program seems to be about the only church-related activity of the United Methodist Church in which boys, individually or as a group, are publicly recognized before the whole congregation. In most of our children's and youth activities we seem to take the attitude that recognition of special achievement is taboo. Of course, such practices are carried out among our youth in the public schools and in various non-church related youth organizations. But we don't seem to want it done in our church programs.

The Boy Scout program operates on the principle that step-by-step achievement should be recognized; that this recognition will encourage boys so honored to gain further wholesome advances, and will set an example that other boys will seek to emulate. When a boy qualifies for Eagle Scout or the God and Country award, the sponsoring church is often asked to honor that boy by presenting his award before the whole congregation.

We feel that the good from this public recognition far outweighs any possible evil effects. To be sure a scout may have his eye fixed too much on getting a chest full of merit badges and other awards. Also, some boys may try just as hard, not quite achieve, but deserve

recognition just as much. Relative values in this situation have to be weighed.

In the last analysis, we carry these pictures, because we believe that teenagers should be encouraged for the excellent things they do rather than sharply criticized for their mistakes and shortcomings. There are too many of us who enthusiastically fault them for their failures, but never take occasion to praise them for their many wholesome achievements. Perhaps you, gentle reader, may consider these scout pictures as a waste of space. But if the recognitions we give will help spur them on, and influence dozens of other boys in the right direction, the space is well used.

Bishop Hunt Heads Bible Study in Quadrennial Emphasis

The United Methodist Church's Quadrennial Program Committee completed its organization in Chicago, Ill., June 20 and voted to establish its headquarters in Dayton, Ohio.

Bishop James K. Mathews of Boston, Mass., who had been elected chairman at an earlier organizational session in Dallas, Texas, presided at the one-day meeting, which included encouraging progress reports from several annual conferences where pledges have been taken for the $20-million Fund for Reconciliation to help alleviate the nation's racial and poverty crisis.

Dr. Lloyd M. Bertholf, president of Illinois Wesleyan University, Bloomington, Ill., was chosen recording secretary.

Bishop Paul A Washburn of Dayton, Ohio, will continue to serve as director *pro tempore* until his assignment to an episcopal area in the North Central Jurisdiction in July. Meanwhile, a special committee will be in search of permanent staff members.

The Quadrennial Committee was divided into six working committees in addition to the Executive Committee, headed by Bishop Mathews. These committees and their chairmen are:

Bible Study—Bishop Earl G. Hunt, Jr., Charlotte, N. C.

Fund for Reconciliation — Bishop W. Ralph Ward, Syracuse, N. Y.

Local Church Work — Dr. Walter R. Hazzard, Wynnwood, Pa.

Coordination—Mrs. Charles Mead, Omaha, Neb.

Youth and Voluntary Service — Floyd Villines III, North Little Rock, Ark.

Annual Conference and Area Work—Dr. John T. King, Austin, Texas.

Dr. King also serves as a vice-chairman of the Quadrennial Program Committee. Other vice-chairmen, previously named, are Mrs. Alvin B. Pfeiffer, Aurora, Ill., and the Rev. Dr. Richard W. Cain, Los Angeles, Calif.

The quadrennial emphasis involves not only raising $20 million over the four-year period for the Fund for Reconciliation but also a church-wide Bible study program, concentrating on the Sermon on the Mount, and a United Methodist Voluntary Service for which persons 18 to 30 years of age may offer themselves on a subsistence basis for specific works of reconciliation or reconstruction wherever they are needed.

General theme for the program is *A New Church for a New World.*

Next meeting of the full committee was set for September 19-20 in Chicago. Several of the sub-committees will be having earlier one-day work sessions.

In choosing Dayton as the place for its working staff, leaders of the quadrennial emphasis pointed out the advantages of that location in close proximity to the denomination's Program Council offices. Both agencies will be housed in the former Evangelical United Brethren headquarters building at 601 W. Riverview Avenue, Dayton, Ohio.

John Wesley Camp Meeting Opens Today in High Point

The John Wesley Camp meeting opened today in High Point and will continue daily through July 7. The meeting is heing held at the John Wesley Camp on East Chester Drive.

Dr. J. S. Logan, former president of Vennard College in University Park, Iowa, is the evangelist for the services. He is now a full-time evangelist.

Other persons taking part are Rev. Carl Waggoner, a missionary; Dr. John R. Church of Winston-Salem, president of the camp; Rev. J. W. Stiles, who will lead the music, and Mr. and Mrs. Carl Brooks, youth workers.

Preaching services are at 10:30 a.m., 2:30 p.m. and 7:45 p.m. each day. A youth service is held every morning at 9:00, and missionary day will be Thursday, July 4.

The public is invited to attend any or all of these services

Ministers Endorse Statement

The Methodist ministers of Greensboro endorsed the following statement at their meeting on June 24:

"Because there has been some misunderstanding among some people as to the stand the United Methodist Church took on tobacco and alcoholic beverages at the last General Conference in Dallas, the Methodist ministers of Greensboro would like to say that the United Methodist Church believes in total abstinence but leaves it up to the conscience of the individual Christian. This places the responsibility on the individual Christian.

"There has been no let-down in the stand the United Methodist Church has taken over the years."

This statement was signed by Rev. Robert M. Hardee, Rev. E. H. Lowman, and Rev. W. H. Dyar.

Methodist News Round-up

COMMISSION TO DRAFT PLAN OF UNION NAMED

Names of those who will serve on a commission to draft a plan of union, under the Consultation on Church Union, have been announced by United Methodist Bishop James K. Mathews of Boston, chairman of the consultation. All were named by their denominations.

Members from the United Methodist Church will be Prof. John Deschner of Perkins School of Theology, Dallas, Texas; newly elected Bishop Paul Washburn of Dayton, Ohio, and Prof. Paul Hardin III, president-elect of Wofford College, Spartanburg, S. C.

Also announced was selection of the Rev. Dr. Paul A. Crow, Jr., professor of church history at Lexington (Ky.) Theological Seminary, as the consultation's first full-time general secretary. He is a Disciples of Christ minister.

★

METHODIST NEWS CAPSULES

Warner Sallman, famed painter of religious subjects, died recently in Chicago, aged 76. He was the 1957 recipient of the Upper Room Award for World Christian Fellowship.

★

First full-time chaplain for Emory University is to be the Rev. Dr. Richard C. Devor, currently chaplain at Allegheny College. He also will teach in the department of religion.

★

Three co-chairmen have been selected for a campaign which Lake Junaluska Assembly hopes will yield $100,000 yearly for capital and program improvements. They are D. W. Brooks of Atlanta, Ga., R. P. Caldwell of Gastonia, and Bishop Paul Hardin, Jr., of Columbia, S. C. Donors will be designated "Junaluska Associates."



COMPLETE COLLEGE QUOTA

The happy expression on the faces above is because the Capital Funds Crusade has been completed on the Town Creek Charge. The Rev. Thomas McKay, right, is presenting the final payment to the Wilmington District superintendent, the Rev. Clyde McCarver. Mr. McKay paid tribute to the congregation for their fine work and especially to Mrs. Elizabeth Sellers, Mrs. J. R. Shew and the MYF for their enthusiasm in finishing their goal. The Rev. Mr. McKay was appointed to Cokesbury Church in Raleigh at Annual Conference.

Issues and Opinions

Deliberate Breaking of Law Wrong

Only recently has my attention been called to the action of the Methodist General Conference on Report No. 17 known as The Rule of Law and The Right of Dissent. It is inconceivable to me that such a resolution would be adopted by any religious body, much less that it would be ordered printed in the Methodist Discipline.

I support the right to dissent, but not to the point of deliberate breaking of the law. The report says in part "We believe that such disobedience under conscientious control does not justify, nor would it encourage, widespread casual and indiscriminate violation of law." The truth is that such so-called civil disobedience has already been the source of widespread casual and indiscriminate violation of law which has led, in many cases, to violence. When such privilege of disobedience of law is permitted to one it cannot be withheld from all, and under that condition, where each person decides what laws he will obey and which he will disobey, we no longer have the rule of law, but anarchy.

Bad as is the reasoning behind Report No. 17, the Conference went further in adopting Report No. 24. By definition Report No. 17 includes in civil disobedience "the willingness to accept penalties for that violation." However, Report No. 24 makes provision for setting up a fund for reimbursing any Methodist who incurs such penalties, thus in practice, paying citizens to violate the law.

It is my opinion that a large percentage of the rank and file of the membership of our churches does not know about, and would not approve of the action of the General Conference in passing these two resolutions, and I hope that Official Boards, Methodist Men, Church School classes and other groups in the churches of our Conference will get copies of them and consider their implications.

Fred C. Kinzie
Spindale Meth. Church
Spindale, N. C.

★

Exercises Right of Dissent

Since the Conference at Dallas endorsed "right of dissent as an essential ingredient of any democratic society," I would like to dissent concerning some of their actions which seen quite high-powered.

From what I read in "Methodist Story-Spotlight," the interest of the group centered on the Negro question more than on the spiritual.

The warm feeling of Christian fellowship was lacking at the Annual Conference in Fayetteville, I might add. It seemed that every speaker condemned the white man—leaving the delegate cold and resentful. I mention this because our church in Benson has experienced the presence and power of God as a result of "A Lay Witness Mission." It disturbs me that the program initiated at Dallas may be a hindrance to this spirit rather than a challenge.

I was appalled to read: "In an action on race, delegates agreed that the philosophy of black power which epitomizes the desire for self identity . . . should be recognized as legitimate." We have been told that white power is the cause of the race question—how prejudiced can one get?

"Project Equality" was an interesting recommendation—economic power to be used against business firms if they do not observe fair employment practices. This United Methodist Church is becoming as powerful as the Roman Catholic Church was during the life of Martin Luther. Power can be dangerous even in a church.

I cannot agree with Rev. Kenneth M. Johnson when he says, "I personally am willing to let the General Conference speak for me." I do *not* believe the Conference expresses the sentiments of the total church.

The local congregations lost touch with the church body when the first merger was accomplished. The future looks dismal to me now.

We are the second largest Protestant denomination within the U. S. So what? It seems that there is a race between denominations vying for superiority in numbers.

If any recommendations were made at Dallas concerning the grieved families of boys killed, wounded, or maimed in Vietnam, they were too insignificant to be mentioned in "The Methodist Story." It grieves me to know that the delegates to that awesome conference felt so little appreciation. I can sleep with my conscience tonight—I just hope they can!

Claudia W. Denning
Benson

✧ ✧ ✧

ON A WIDE CIRCUIT

By W. W. Reid

My Contribution to Peace

I will view all men as my brethren since they are all the children of God—all equally precious in his sight—and not judge them on the basis of language, education, color of skin, nationality, or economic background; nor will I treat men *en masse,* but look upon each with the respect due a *person,* a person for whom Christ died.

I will study and try to understand the point of view of those whose opinions and goals differ from my own, endeavoring to knew why and how we come to different conclusions from the same basic facts. I will never deride nor villify those who in all sincerity and from experience disagree with me, but will endeavor to find what truth and ground we hold in common.

I will refrain from hasty and belligerent words and acts that may cause a neighbor or a neighbor nation to fear my plans, misunderstand my motives, arouse hatred in his heart or speech, or drive him to arms in supposed self-defense.

I will share, as I am able, with all men in my community and across the earth the knowledge and know-how that will relieve hunger, and ignorance, and suffering, and poverty—and will urge upon my government the sharing of its ability to assist and to provide the benefits of talents and skills.

I will oppose with all my strength and ability the false philosophy that any one race is superior to another—that one should rule and one serve; oppose also the theory of "little" nations and "great" nations, but endeavor to help every individual and every nation develop freely and fully the potentialities — and the differences — with which they have been endowed by a wise and omniscient Creator.

I will never be a party to the making or spreading of any propaganda against any race or nation, any religious faith, any social system, but shall endeavor to find the truth and profit from the truth that may be found in any one of them.

I will teach my children—and all others with whom I may have influence— to love all things and all people whom God has placed upon earth; to bear no hate in their hearts for any person no matter how he may differ from them, not even if he harms them, but to (in the words of our Master) "return good for evil."

I will do everything in my power to convince individuals and groups that the day when any differences of opinion or belief can be settled by recourse to arms, or to bombs, or to wholesale genocide is long since past—and if continued can obliterate the human race: meanwhile advocating and acting upon confrontation of differing parties at the conference table and in other sincere and duly constituted efforts to come to decisions peaceably.

I will preach the word that war is a sin—a sin against the youth and the helpless of earth, and a sin against the Creator in whose image and for whose service men were made. I will preach that the impressment of young men into armies in any nation to kill young men in any other nations—and themselves to be killed for "causes" in the making of which they had no part—is a form of physical enslavement even worse than the selling of men's bodies for labor. And I will do all in my power to change the ancient and outworn idea that there is "glory" in warfare: teaching rather that "glory" comes from living in creative and peace-producing service to one's fellows.

I will pray to God—and endeavor to work with God—that men may come to their senses and declare that war shall no more be fought anywhere on the face of earth, but that men shall "reason together" and resolve their differences around the conference table; and that men and wealth, now squandered in conflict, shall be put to the creative task of building the Kingdom of God upon earth, including the freedom and well-being of every child that comes upon the earthly scene.

Ten New Trustees Elected To N. C. Wesleyan's Board

Ten new members of N. C. Wesleyan's Board of Trustees were elected at the recent North Carolina United Methodist Conference held in Fayetteville. Four of these represent an increase in the size of the board as authorized by the conference in an amendment to the charter by which the church founded the Rocky Mount college in 1956.

Board Chairman Luther W. Hill of Tarboro, who announced the appointments, said all the new trustees had notified Wesleyan President Thomas A. Collins of their acceptance.

The new trustees and the expiration of their terms are as follows:

Milton E. Harrington of New York City and Durham (1969); Thomas B. Rose III of Henderson and Guy E. Barnes of Rocky Mount (1970); the Rev. J. Paul Edwards of Raleigh, William W. Shaw of Rocky Mount and Mrs. James M. Harper, Jr. of Southport (1971); the Rev. Edward F. Smith of Wilmington, the Rev. H. Langhill Watson of Chapel Hill, Archie W. McLean of Rocky Mount and Mrs. Harold L. Mann of Sanford (1972).

Reelected were A. L. Brandon and John T. Minges of Rocky Mount and E. C. Brooks, Jr., of Durham (1972).

Harrington, a native of Winterville and a Duke University graduate, is president of Liggett & Myers, Incorporated. He recently delivered the commencement address to the 93 seniors composing the college's fifth graduating class.

Rose is an official of Rose's Stores, Inc. and an active Methodist in his native Henderson.

Both Mrs. Mann and Mrs. Harper have long, active service with the N. C. Methodist Conference. Mrs. Mann, a native of Sanford, is president of Women's Society of Christian Service. Mrs. Harper is past president of the N. C. Federation of Women's Clubs. She manages the Steven Insurance Agency in her native Southport and was recently a candidate for lieutenant governor of N. C.

The three new ministerial representatives serve churches as follows: the Rev. Mr. Edwards at Highland Methodist Church in Raleigh; the Rev. Mr. Smith, the Trinity Methodist Church in Wilmington; and the Rev. Mr. Watson, the University Methodist Church, Chapel Hill.

The new Rocky Mount board members are all prominent business leaders who have fostered the development of the college since its founding. Barnes is operator of Peoples Tobacco Warehouse, Shaw is board chairman of Peoples Bank & Trust Company, and McLean is president of the Planters National Bank and Trust Company. Each has held official positions in the Rocky Mount Area Wesleyan College Foundation.



SALEM HAS DEDICATION

The Christian Education Building of Salem Methodist Church, Oxford, was dedicated last month in a Sunday morning service, signaling completion of payment for the $46,000 structure consecrated five years earlier. Shown in the foreground are, left to right, Rev. R. L. Ossman of Fayetteville, former pastor; Carl Lawrence, builder; Rev. O. L. Hathaway, former district superintendent who is presently executive director of the Department of Gifts and Wills; Miss Charlotte Crews, church treasurer; Graham Hunt, chairman of the building committee, and Rev. B. L. McCullen, pastor at the time of the dedication service. The modernistic-type architecture of the new building blends with the line of the old frame building, which is carefully kept and maintained. Automatically heated and air conditioned, the Christian Education Building provides facilities for church school and other religious activities.

World Service Giving Drops

The final report on World Service giving for the former Methodist Church showed a disappointing drop of nearly one per cent from giving in the previous fiscal year. The total of $17,469,840 was more than half million dollars under the goal of $18,000,000.

The report was released in Evanston, Ill., by the Rev. Dr. Don A. Cooke, general secretary of the Council on World Service and Finance. His report covered the fiscal year of June 1, 1967 to May 31, 1968. Although The Methodist Church ceased independent existence at the time of church union in April, it was understood that finances of the former denomination would be continued on the old basis through the end of the fiscal year, May 31.

Along with World Service, most major benevolence items for the last year of the former church showed slight decreases, but were at about the same level as the year before. The notable exception was giving of Advance Specials for overseas relief, which increased nearly 32 per cent, topped one million dollars, and was the largest amount ever given for overseas relief Advance Specials, apart from special appeals.

The complete benevolence report shows:

World Service—$17,469,840, down .94 per cent
World Missions Advance Specials—$7,475,795, down 4.84 per cent
National Missions Advance Specials—$1,800,371, down 4.38 per cent
Overseas Relief Advance Specials—$1,053,244, up 31.91 per cent
One Great Hour of Sharing—$693,653, down 5.22 per cent
Fellowship of Suffering and Service—$864,956, down .49 per cent
Television-Radio Ministry—$302,197, up .43 per cent
World Service Specials—$180,050, up 52.08 per cent
Temporary General Aid—$369,614, up 30.04 per cent

The complete administrative funds report shows:

Episcopal Fund—$2,396,712, up .86 per cent
General Administration—$1,040,784, down .95 per cent
Interdenominational Cooperation—$565,875, down 1.72 per cent

Some work without worshiping and others worship without working, but Christians should do both.

Allan H. Ferry

Let No Man Put Asunder

THE STORY OF A SUCCESSFUL MARRIAGE

By James F. Green

This is a true story about the most successful marriage I know of. My grandparents have been married 64 years, March 15, 1968. It is a perfect example of how two people can maintain a successful marriage if they want it. Their life together has not been exciting in the definitions that contemporary society uses today; but there were never any threats of divorce or desertion as there are today. Their love is of the old fashioned kind that could not be replaced by desires of a material world or a status seeking couple of today. Their contribution to the world of statistics belongs exclusively in the success category. They married and lived together for the sake of each other, their marriage, and their family. Not all of their goals have been reached, but their main objective was attained—their marriage.

Life began for Grandpa on June 6, 1880; Grandma was born on April 1, 1885. Twenty-four years later these neighboring children began their legend of success.

They met in a one-room school. Grandpa was 20; Grandma was 15. Perhaps it was Grandma's long, black, flowing hair that attracted Grandpa. Grandpa was a nice looking young man. He posed a striking figure as an honest and ambitious gentleman.

Whether it was love at first sight or not doesn't matter. After they met they courted for three years and courted only a few others during this time. About the second year of courtship they settled down with each other. Grandpa was one of the more fortunate young men at the time. In the third year of their courtship he was able to buy his own horse and buggy.

Entertainment during their courtship was was limited in comparison with ours today. All they had to go to as far as social functions were concerned were corn shuckings, quilting parties, or a dance. They went to church every Sunday and Grandpa walked Grandma home from the church each time. She lived two miles from the church.

Their engagement period was one year in duration. Unlike young couples today, the young people back then did not discuss sex and children. They had no problems with religion since both were staunch Methodists. Both families were farm families. Instead of worrying about worldly goods they talked about and planned how they would make a living. No engagement ring, a definite expectation of most future brides of today, was given. They couldn't afford it; besides it wasn't the custom in those days.

Their wedding was simple. They were married by a justice of the peace with only the immediate families attending. There was no honeymoon. They lived at the bride's home for their first year of marriage. On their first wedding night Grandpa took his work clothes along with him to his father's-in-law so he could get up at sunrise the next morning to plow.

They rented a small farm for two years. Saving all the money they could, they bought a thirty-five-acre farm but later found out that the title was no good. The man they bought from bought it back; Grandpa made a profit of three hundred dollars because of it. He bought another farm twelve miles away and they have been there ever since.

How did Grandma react during this time? First of all she was raised on a farm herself; she was a country girl. She had been brought up working; she had no qualms about continuing her life on a farm. That was all she knew. Both of them had only third grade educations. She knew what was expected of her so she accepted her role as a farm wife without contesting it. She was with the man she loved and honored her marriage vows for better or for worse.

For entertainment they continued to attend neighborhood corn shuckings and church socials. Corn shuckings were popular social events. Everybody enjoyed each other's company. Sometimes they had string bands and square dancing or played games. These events occurred about once a week. Always there was work to be done so they always came home early and went to bed.

Their adjustments to each other during the first few years of marriage were easily made. Their four years of courtship and engagement had sufficiently prepared them for their life together. They knew and accepted their responsibilities with maturity. Each did his best to make a better life for the other. They were well suited to each other.

Grandma washed by hand, ironed with the old type irons that had to be heated on the stove. She cooked, using a wood stove, hoed cotton and tobacco. Canning and curing were the methods of preserving foods. Grandpa harvested, cut wood, and plowed with a team of horses for many years and continued to use horses several years after he bought his first tractor in 1946. They raised hogs, chickens, cows, cotton, tobacco, truck crops, and orchards of different fruits.

According to them, they never had any big fusses or arguments. When one or the other had to have something, they sat down, talked it over, and worked out a way of getting it.

As told by my grandparents, people then "saw a better time than they do now." Neighbors always helped each other. If a neighbor became ill, somebody always stayed with them every night and others helped with the crops. People were more sociable then. Co-operation was the underlying theme of that era.

When the crops failed, they adjusted to the situation, together, and did the best they could, together. Real problems arose when they ran out of money. When this happened, Grandpa accepted his responsibility as a provider and would hire out to someone else for a few days in order to make some money. Many days were spent working at a saw mill for twenty-five cents a day, sun-up to sun-down.

Grandpa's and Grandma's advice for a successful marriage is simple and true: a young couple should put their heads together, pull together, save all the money they can and spend it only for necessary things. Grandma says to leave liquor alone, decide on everything together and work out your problems together. Above all obey the Ten Commandments.

Even if a total stranger asked them for advice they would receive the same counseling. They have lived in accordance with a firm belief and trust in God and have recognized Him as the founder of all things. Honesty to them is a way of life, strong drink has always been shunned by both. Nor have there ever been problems with some other man or woman trying to interfere with their lives. Both have honored and obeyed their marriage vows, and loved, honored, and respected each other. For them, working together, living a Christian life, and solving problems together has been a way of life.

None of the modern conveniences of the modern age, such as tractors, electric irons and mixers were available to them until late in their lives when they were past their prime productive years. All of their lives it has been hard work; root hog or die.

Their marriage was enriched with four girls. Their first two children were twin boys but they passed away a few days after birth. Boys could have been a great benefit to Grandpa on the farm. They accepted the loss and adjusted to it. Even today there is no resentment for their bereavement.

How much more successful could a marriage be—sixty-four years with the same partner without ever regretting a day of it and four children. Their years together have been happy and rich years. Life has been good to them as well as hard, but you will never hear one of them complain. The two biggest mistakes Grandpa says he ever made was when he didn't go to work on the railroad and not buying any Ford Motor Company stock when it was selling for $10.00 a share back in 1930 He readily admits the mistakes and regrets them, but he has accepted his fate and has done the best he could, uncomplaining.

Today, Grandma's long, black, flowing locks have been replaced by white tresses and an old fashioned braided knot. Grandpa is stooped and shuffles around with the use of a cane. The days of plowing with a team of horses and corn shuckings are past but they are still in love as much if not more than the day they were married. The secret to their successful marriage is basic and simple even though it is laughed at today. Co-operation, work, togetherness, an intense love for each other, and a strong faith in God is what they will tell you. They wanted a successful life together; they worked for it; they still have it.

Mr. Green, a student at Western Carolina, is a member of Midway Methodist Church, Lexington.

Duke Memorial Has New DCE

Miss Kathryn Parks joined the staff of Duke Memorial Methodist Church, Durham, on June 17 as director of Christian education. She replaces Miss Carol Lee Vensel, who has accepted a similar position in Scranton, Pa.



Miss Kathryn Parks

Miss Parks, a native of Henderson, is a member of the First Methodist Church there. She received a degree in religious education from Greensboro College in May. While in college, she was employed part-time by the College Place Methodist Church. She also was active in students affairs and was on the staff of the college newspaper.

Miss Parks will coordinate the work of the commission on education, the church school program and the youth activities. She also will assist with the operation of the week day school.

World Affairs Institute Set For July at Black Mountain

"Beyond Vietnam—Stable Peace or Recurring Wars?" will be the question under discussion at the fifteenth annual Southeastern World Affairs Institute, scheduled July 12-14 at Blue Ridge Assembly, Black Mountain.

Among the sponsoring organizations are the North Carolina Conference, the Western North Carolina Conference Board of Christian Social Concerns, and the North Carolina Council of Churches.

The Honorable Graham Anderson Martin, United States Ambassador to Thailand, will address the group Saturday evening on "A Constructive United States Foreign Policy."

Faculty members include Dr. Richard C. Chewning, professor of economics, University of Richmond, Richmond, Va.; George Holt, executive director, The Greenville Clark Institute for World Law, Woodstock, Conn.; Dr. John Thompson, professor of history, University of Indiana, Bloomington, Ind., and Dr. Quincy Wright of Charlottesville, Va., emeritus professor of international law, University of Chicago.

Edwin M. Yoder, associate editor of the *Greensboro Daily News*, will discuss the 1968 presidential elections and their impact on stable peace during the Saturday afternoon session.

Irving Carlyle, prominent Winston-Salem attorney, is general chairman of the Institute, and Samuel Levering of Ararat, Va., is chairman of the program committee.

The Institute is held annually to give businessmen, editors, lawyers, ministers, teachers, students and other leaders interested in world affairs an opportunity for discussion.

• CALENDAR OF COMING EVENTS •

NOTE: If any of the meeting dates or places are in error, please inform the ADVOCATE immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

July 12-14: Fifteenth Annual Southeastern World Affairs Institute, Blue Ridge Assembly, Black Mountain
July 23 : National Association of Methodist Two-year Colleges, Nashville, Tenn.
July 24-28: Southeastern Jurisdictional Conference, Lake Junaluska
July 29-Aug. 9: Campus Ministry Clinic, Duke Divinity School, Durham
Aug. 19-24: University Christian Movement Southeastern Conference, Emory University, Atlanta, Ga.

LAKE JUNALUSKA ASSEMBLY

June 28 : Organizational Meeting of the SEJ Society-Guild
June 29-July 5: All-Eastern Youth Choral Festival
June 30-July 3: Southeastern Conference on Christian Social Concerns
June 30-July 5: Fred Waring Music Workshop
June 30-July 6: Publications Workshop, Inc.
July 6-12: Southeastern Youth Conference
July 7-14: Gospel in Art Workshop
July 9-11: SEJ Historical Society
July 11-14: Junaluska Bible Conference
July 11-14: Board of Evangelism Staff Meeting and Retreat
July 15-19: Reg. Workshop in New Church Development Section, Church Extension, National Board of Missions
July 15-21: SEJ Missionary Conference
July 15-21: Youth and Missions Conference
July 19-21: Weekend Conf. for Local Church Comm. on Missions
July 28-Aug. 1: SEJ Ministers' Conference
Aug. 1- 4: SEJ Laymen's Conference
Aug. 4- 9: Southeastern Institute of Church Music
Aug. 4-16: Leadership and Laboratory School
Aug. 6- 7: Gen. Comm. on Archives and History of The United Methodist Church
Aug. 8-11: Southwide Lawyers and Doctors Conference
Aug. 10 : Lake Junaluska Assembly Board of Trustees Meeting
Aug. 11-15: Senior Citizens Conference
Aug. 12-15: Southeastern Family Ministry Leadership Workshop
Aug. 16-19: Church School Administrators Conference
Aug. 16-19: Conf. for Professional Workers in Christian Education
Aug. 18-23: Candler Camp Meeting
Aug. 18-23: Conference on Evangelism
Aug. 18-23: Conf. for Chairmen of Local Church Comm. on Membership & Evangelism
Aug. 23-25: Western North Carolina Laymen's Advance

WESTERN NORTH CAROLINA CONFERENCE

June 30 : N. Wilkesboro District Set-Up Meeting, First Church, N. Wilkesboro, 3 p.m.
June 30 : District Builders' Club Rally, Greensboro, W. Irving Park, 2:30 p.m.
July 8 : District Builders' Club Rally, Sylva, First Church, 7:30 p.m.

GREENSBORO COLLEGE
Should Be in Your Future

Dedicated to Excellence
Coeducational

A.B., B.S., B.M., B. Mus. Ed
20 Majors

Contact: Director of Admissions, Box A, Greensboro College
Greensboro, N. C. 27402

Southeastern Jurisdictional Conference Meets Next Month

United Methodist Church delegates from nine Southeastern states will convene at Lake Junaluska July 24-28 to elect a new bishop, to assign their bishops, to transact regional business and to share in informational and inspirational programs.

Most sessions of the quadrennial Southeastern Jurisdictional Conference will be in the George R. Stuart Auditorium.

A total of 534 delegates, equally divided between ministers and laymen, will participate. For the first time, they will include Negro delegates, from annual conferences newly assigned to this jurisdiction, as well as delegates from the former Evangelical United Brethren Church.

The delegates will represent a total of 3,060,867 church members in Virginia, North Carolina, South Carolina, Florida, Georgia, Alabama, Mississippi, Tennessee and Kentucky. This total includes 170,136 members from eight former Central (Negro) Jurisdiction annual conferences and 32,199 from four former EUB units.

When the Methodist and EUB churches united in April to form the United Methodist Church, there were 28 annual conferences within the Southeastern states. Those have now been reduced to 24, in the merging of two Negro conferences with the eight mostly-white conferences they overlapped in Virginia, North Carolina, Tennessee and Kentucky, and the merging of two former EUB conferences with the three former Methodist conferences they overlapped in Kentucky and Florida.

One of the main actions of the conference is to be the election of a bishop, for which balloting will begin Thursday morning, July 25. As the session opens, there will be 12 bishops on active duty—10 in original Southeastern area assignments, one each from the former Central Jurisdiction and the former EUB Church. Elimination of separate administration for the EUB and CJ areas and retirement of two bishops will reduce the number of each to ten, but it is planned to create a new episcopal area.

Each bishop, including the one to be elected here, is chosen for life but is subject to reassignment to an area each four years.

The two retiring bishops are Paul N. Garber of Raleigh, elected in 1944, and Walter C. Gum of Richmond, Va., elected in 1960.

The two added to the Southeastern Jurisdiction are Bishop L. Scott Allen from the CJ, elected in 1967 to serve the Gulf Coast Area (Mississippi, Alabama and Florida), and Bishop Paul M. Herrick from the EUB, elected in 1958 and now presiding over the Kentucky, Ohio Miami, Ohio East, Ohio Southeast, Ohio Sandusky and Tennessee annual conferences, with residence in Dayton, Ohio.

The jurisdictional conference will open at 9 a.m. Wednesday with a worship session and devotional address by retired Bishop Nolan B. Harmon of Atlanta. Host Bishop Earl G. Hunt, Jr., of Charlotte, will welcome the delegates. The episcopal message, for all the jurisdiction's bishops, will be presented by Bishop Roy H. Short of Louisville, Ky. Legislative and administrative committees will meet during the afternoon, and several reports will be heard that evening.

Thursday's program will include fraternal greetings from other denominations; sermons by the Rev. Dr. J. Wallace Hamilton of St. Petersburg, Fla., and retired Bishop Arthur J. Moore of Atlanta; addresses on the recruitment and training of ministers by Dr. Paul Hardin III, president-elect of Wofford College, S. C., and Dr. D. W. Brooks, Atlanta, chairman of the Committee of 100 for Candler School of Theology.

Friday's highlights will include a service of commemoration; report from the jurisdictional Women's Society-Guild; address by Bishop H. R. Heininger of Minneapolis, Minn., representing the denominational Council of Bishops; addresses by Dean William R. Cannon of Atlanta and Dean Robert E. Cushman of Durham, representing the jurisdiction's universities, Emory and Duke; sermon by retired Bishop Marvin A. Franklin of Jackson, Miss., and reports of conference committees.

On Saturday will come a tribute to the retiring bishops by Bishop James W. Henley of Lakeland, Fla.; adoption of a budget and other business; address by Bishop W. Kenneth Goodson of Birmingham, Ala.

The new bishop will be consecrated Sunday at 8 p.m. in the conference's final program, a service conducted by Bishop Garber and with a sermon by Bishop Gum. Other Sunday events will include 9:00 a.m. communion service led by retired Bishops Franklin and Costen J. Harrell of Decatur, Ga.; an 11 a.m. worship service led by Bishop Allen with Bishop Garber preaching.

Other bishops participating will include H. Ellis Finger, Jr., of Nashville, J. Owen Smith of Atlanta, Paul Hardin, Jr., of Columbia, S.C., and Edward J. Pendergrass of Jackson, Miss.

Conference secretary is the Rev. Dr. Charles D. White of Gastonia. The Rev. Dr. Waights G. Henry, Jr., of LaGrange, Ga., is chairman of the jurisdictional Committee on Entertainment, and Bishop Hunt is chairman of the Program Committee. The Rev. Dr. A. McKay Brabham, Jr., of Columbia will edit the *Daily Christian Advocate*. Chairmen of the local committee is Edwin L. Jones, Sr., of Charlotte.



PRESENTED EAGLE SCOUT AWARD

Gregory Boyd Fletcher, son of Mr. and Mrs. Boyd W. Fletcher of Kannapolis, was presented his Eagle Scout Award at Trinity Methodist Church on May 16. The award was presented by Brice Willeford, left, vice president of the Central North Carolina Boy Scout Council. Rev. Herman F. Duncan, minister, presented the God and Country Award in the same ceremony. Also shown are Mr. and Mrs. Fletcher and Scoutmaster W. A. Hale, Jr., right. Gregory is a senior patrol leader of Troop 33.

6½%

REGISTERED FIRST MORTGAGE CHURCH BONDS

For Information Call or Write Today:

Church Investors

DeKalb-Peachtree Airport
Atlanta, Ga. 30005
PHONE 451-5431

RESOLUTION

HONORING BISHOP PAUL N. GARBER

WHEREAS, Bishop Paul Neff Garber has given strong and unprecedented leadership to Christian higher education during a period that spans almost half a century; and

WHEREAS, his influence has been felt in our region and throughout the world

1. As professor of church history, registrar, and dean of the Duke University Divinity School where he gave enthusiastic leadership in the training of young men and women for the ministries of the church;
2. As author of timely books and articles on church history that have inspired thousands to a more devoted Christian service;
3. As an engaging and stimulating lecturer and speaker on college and university campuses and before hundreds of religious gatherings which have been inspired and blessed by the contagion of his spirit;
4. As a wise and discerning episcopal leader in Europe and Africa where he gave unstinting and heroic leadership during a time that involved the healing of wounds and the rebuilding of faith and hope following the most destructive war in our history;
5. As a stalwart champion of Christian higher education in the Council of Bishops and as president of the Division of Higher Education of the Board of Education of The Methodist Church;
6. As the tireless and indefatigable bishop and chief pastor of the Richmond Area, to which he gave dynamic leadership in strengthening and enlarging the existing Methodist colleges of Virginia and in the founding of a new senior coeducational college at Norfolk, Virginia;
7. As the presiding bishop of the Raleigh Area in giving inspiration and greater strength to the Duke University Divinity School, Greensboro and High Point colleges and our Wesley Foundations;
8. As the staunch advocate in the enlarging and strengthening of Louisburg College which has resulted in bringing this historic institution to a new position of influence and prestige;
9. As the peerless leader in the founding of Methodist College at Fayetteville and North Carolina Wesleyan College at Rocky Mount, two senior coeducational institutions which within the short span of a decade have achieved the highest academic accreditation and have taken their places in the forefront of church and college circles.

THEREFORE, in deep appreciation for his enduring contributions to Christian higher education in the North Carolina Annual Conference and elsewhere, the Board of Education of the North Carolina Annual Conference of the United Methodist Church, on this sixth day of June, in the year of our Lord 1968, expresses its profound gratitude to this great churchman and educational statesman, Bishop Paul Neff Garber, for his inspiring example, his indomitable courage and his wise and able leadership in bringing our Conference to a preeminent place in Christian higher education. Had it not been for his faith, heroism, and persevering leadership this miracle in Christian higher education would not have happened and this conference could not have achieved an annual support of college operating budgets through the Sustaining Fund of over five hundred thousand dollars and three colleges valued at more than twenty million dollars.

MOREOVER, the Board expresses its humble thanks to Almighty God for sending this great man to be the episcopal leader of our conference during these days of challenge and opportunity. It also expresses its gratitude to Mrs. Garber for the support she has cheerfully provided him and the cause of Christian higher education during the years he has given himself so completely.

FURTHERMORE, members of the Board join all our ministers and laymen in praying for God's continuing blessings upon this esteemed servant of the church and in assuring him that all of us, inspired by his example, will carry on the work he has done so well with the objective of making the influence of Christian higher education felt even more profoundly.

BE IT FURTHER RESOLVED, that copies of this resolution be spread upon the minutes of the Board of Education, the North Carolina Annual Conference Journal and that copies be provided to the North Carolina Christian Advocate and Bishop Garber.

W. M. Howard, Jr., President
Board of Education

C. P. Morris
Conference Director of Education

A. K. King, Chairman
Committee on Christian Higher Education



RECEIVE GOD AND COUNTRY AWARDS

Seven Boy Scouts, all members of Bradley Memorial United Methodist Church, Gastonia, received God and Country Awards in a mass presentation at the church on May 19. Pictured in the first row, left to right, are recipients Victor Willis, Larry Spencer, Lewis Allen, Jr., Bill Bradley, Tim Carter, John Whitlock and Larry Wilson. Second row, left to right, are Scoutmaster A. Lewis Allen; the pastor, Rev. Horace E. Bolick, and Scout Executive Lewis Barnes. During this Service Mr. Allen was presented a memorial plaque in recognition of his many years of service to boys.



SEVEN SCOUTS RECEIVE AWARDS

Seven Boy Scouts were presented the God and Country Award at First Methodist Church, Elkin, on Mother's Day, May 12. Congratulating the recipients is the pastor Rev. Asmond L. Maxwell, Jr. Scouts pictured are: left to right, Mike Bumgarner, L. B. Smith, Gavin Harrell, Bob Qualheim, Rick Caudle, Steve Harrell, and Gary Conrad

Woman's Activities

N. C. CONFERENCE

Mrs. Ivan E. Welborn

NEW MAGAZINE FOR WOMEN

Women in The United Methodist Church will have a new magazine all their own come next January.

The new publication, with the name *response,* will be a successor to two present magazines serving women in the former Methodist and Evangelical United Brethren churches, *The Methodist Woman* and *The World Evangel.* Their final issues will be published in December, and *response* will make its debut in January, 1969.

response will be published in New York by the United Methodist Board of Missions. Presently *The Methodist Woman* is published in New York, and *The World Evangel* in Dayton, Ohio.

The Board of Missions will also continue to publish *World Outlook,* its international magazine of missions. *World Outlook* is published in New York.

Estimated initial circulation for *response* will be approximately 290,000, based on the combined circulations of *The Methodist Woman* (230,000) and *The World Evangel* (60,000). Appearing on the cover of the new magazine with its title will be the words "United Methodist Women."

Designated as the top editorial staff for *response* are Miss Carol Marie Herb, editor, and Miss Mary McLanachan, associate editor. Miss Herb is currently editor of *The Methodist Woman* and Miss McLanachan of *The World Evangel.* They introduced the new magazine to the top women leaders of United Methodism at recent joint meetings of the Woman's Division (former Methodist) and Women's Division (former EUB) of the United Methodist Board of Missions. They also presented it to the Board's Joint Commission on Education and Cultivation. They said:

"*response* will seek to call forth responses in word and action from members of the Women's Society of Christian Service and the Wesleyan Service Guild. These responses are envisioned to be response to God through a deepening of faith, response to the world through the mission outreach of the church, and response to every man as brother."

A new look and new features will be part of *response.* Familiar aspects of both the present women's magazines will also be included.

The magazine will be 7¾ by 10½ inches. Each issue will have 52 pages. A variety of type faces and a new paper stock will be part of the special look of the magazine.

The subscription price for *response* will be $2.20 per year. There will be a combination subscription rate with *World Outlook,* which will be $5 per year.

W. N. C. CONFERENCE

Mrs. John C. Wright

WOMEN'S SOCIETY ELECTS NEW PRESIDENT

Mrs. W. Frank Redding, Jr., of Asheboro was elected president of the Women's Society of Christian Service of the Western North Carolina Conference at the annual meeting held at Lake Junaluska June 11-13.

In her first address to the group, she said, "I bring two challenges to you—the first is to interest the 'non-member' women in our United Methodist Church in becoming involved in the purpose and program of our Society and Guild . . . and that we must let God use us instead of our using God."

She continued, "The Women's Societies and the Wesleyan Service Guilds succeed only by growing—not only in numbers, but also in outreach, innovation and awareness of God. The new lifeblood of the Society will have to come from the young women of the church. The rewards of the fresh ideas and energetic participation overshadows the sometime problem of nursery service, scheduling and change."

The second challenge was one to every woman to deepen her spiritual life, saying, "I believe women can change the atmosphere from fear to prayer. Prayer is the highest possibility open to anyone. This is not a perfect world, but to perfect it, we must perfect ourselves—we must cooperate with God. We must love as He loved. If we will supply the 'willing,' God will supply the power. If we know how to use prayer, we can change the world."

Mrs. Redding has been one of the most prominent lay leaders in the conference for many years. Formerly she has served on the conference executive committee, as secretary of the Wesleyan Service Guild and a two-year term as vice president. She was recently president of the High Point District Women's Society.

Her recent participation as one of the lay leaders chosen to implement the Stewardship and Renewal program was outstanding. She spoke at four district rallies in this program.

As a member of Central Methodist Church, Asheboro, she lends her active support to every phase of church work, including the choir, the church school, Women's Society, the commissions, the Board of Trustees, the Official Board and the church building committee. Her dedication to her church has been a living flame for many years.

This concern has led her into other realms of service in the community—the Asheboro Human Relations Committee, the State Legislative Council, Church Women United, the Parent Teacher Association, the North Carolina League of Municipalities and other organizations whose purpose is the building of better lives for people.

A native of Arkansas she received her education at Winthrop College, Rock Hill, S.C. She was a teacher in the public schools of Randolph County, later becoming affiliated with husband in business in Asheboro. After his death in 1961, she and her three sons continued to live in Asheboro. They are Frank and Milton of Asheboro and Donald of High Point.

Other officers chosen to serve two-year terms in the Conference Society are Mrs. Fletcher Nelson, Morganton, vice president; Miss Mary Bethea, Asheville, secretary; Mrs. Tom Harrell, Salisbury, treasurer; Miss Mary Floyd, Pfeiffer College, Christian Social Relations; Mrs. C. C. Herbert, Jr., Charlotte, Missionary Education; and Mrs. John P. Nesbitt, Clyde, Spiritual Growth.

Others are Mrs. Howard Johnson, Franklinville, Program Materials; Mrs. Carl M. Worthy, Charlotte, Wesleyan Service Guild; Mrs. Alvin Morrison, Statesville, and Mrs. James S. Price, Charlotte, members-at-large.

The four committee chairmen named were Mrs. Paul Feezor, Denton, Nominations; Mrs. John Wright, Weaverville, Public Relations; Mrs. Robert Smith, Sr., Mt. Airy, Scholarships; and Mrs. Henry B. Smith, Monroe, Advisory Committee on Town and Country.

The members of the Committee on Nominations are Mrs. Leslie Barnhardt,



Posing in costumes from other lands are Mrs. W. G. Lipthrott, secretary of missionary education and service of the Asheville District, and Mrs. Alvin Morrison, former Central Jurisdiction secretary of missionary education and service, who lives in Statesville. They were principals in a program which highlighted our round-the-world activities in service. Mrs. C. C. Herbert, Jr., who heads missionary education and service in the conference, presided at this session.

Charlotte; Mrs. C. C. Herbert, Jr., Charlotte; Mrs. Garland Stafford, Statesville; and Mrs. Marion Wooten, Winston-Salem.

HONORS TO OUTGOING OFFICERS

Mrs. Leslie Barnhardt, who is completing a four-year term as president, was honored with a sustaining membership in the Women's Society and a gift of $500 to the chapel at Samarkand Training Center in her honor, both from the conference. A gift to missions in her name was made by the district presidents who have served during her administration. She received a personal gift from the executive committee members and from her home church, First Methodist Church, Charlotte.

Mrs. John Hoyle, Jr. of Gastonia was honored when the conference established the Lucille Hoyle scholarship to be awarded annually to some student in the area. Her membership pins were mounted on golden circles and presented to her by her co-workers.

Honorary life patron memberships were given to nine retiring officers, Mrs. Robert Smith, Sr., Mt. Airy; Mrs. E. D. Chandler and Mrs. Gilreath Adams, Jr., Asheville; Mrs. Arthur Williams and Mrs. Walter Allred, Greensboro; Miss Mary Floyd, Pfeiffer College; Mrs. Hugh Wilkin and Mrs. J. Z. Watkins, Charlotte; and Mrs Orell Lineberger, Stoneville.

The presentations were made by Mrs. Fletcher Nelson, conference vice president.

LEADERSHIP TRAINING WORKSHOP

A Leadership Training Workshop will be held at the University of North Carolina, Chapel Hill, on July 8-11, sponsored by the North Carolina Council of Women's Organizations.

The objectives of the workshop is to help women develop greater leadership abilities, such as: to learn the principles of human relations in organizational activities; to become aware of some of North Carolina's public issues and how to become better informed about them; to learn and practice the best parliamentary moves requisite to orderly and productive business sessions; to develop better speech habits.

The courses of study offered are Parliamentary Procedure, Effective Speech, and Human Relations for the Club Woman.

Housing will be in Morrison Residence Hall at a cost of $4.50 for single occupancy, or $3.50 each for double occupancy. Meals may be had in the college cafeteria for about $3.00 per day. Registration fee is $12. A special buffet on Monday evening will be $3.00.

Further information may be had by writing Mrs. C. C. Herbert, Jr., 4611 Hedgemore Drive, Apt. L., Charlotte, N.C. 28209.

The Conference Women's Society voted to give two $50.00 scholarships for two of its members to attend the workshop.



Among officers chosen to guide the Western N. C. Women's Society are, left to right, Mrs. Fletcher Nelson, Morganton, vice president; Mrs. W. Frank Redding, Jr., Asheboro, president; Mrs. Tom Harrell, Salisbury, treasurer, and Miss Mary Bethea, Misenheimer, secretary.



Some sixty ladies from the Brooks-Howell Home in Asheville attended the annual meeting of the Women's Society of Christian Service of the Western North Carolina Conference held at Lake Junaluska June 11-13. This home for retired missionaries of the Woman's Division of the Board of Missions provides residence now for 82 happy and active persons. Their presence at the conference was an inspiration to others. Miss Reva I. McNabb is the genial and capable deaconess director. Miss Mary Bethea will take over responsibilities as associate director in July.



Dr. Horace McSwain, conference executive secretary of the Board of Missions, received a WSCS life membership pin during the annual meeting in recognition of his service to the cause of missions. Also presented pins were John Borchert, director of Methodist Information; the Rev. Garland Stafford, secretary of Commission on Town and Country Work, and Dr. James C. Stokes, editor of the N. C. Christian Advocate.



Mrs. Lucius Mamora, missionary in Sarawak, Malaysia, is addressing delegates to the annual meeting of the Western N. C. Women's Society. Mrs. Mamora, a member of the Team of International Women, visited in the conference from May 6 until June 16.



Mrs. Cathrine Vick

Dear Girls and Boys:

Have you ever stopped to think that the choices you make become habits? Good choices lead to good habits; bad choices lead to bad habits. You become known by the choices you make. When boys and girls choose to obey rather than disobey their parents, they help build a happy home. When boys and girls choose to tell the truth rather than lie, they become dependable people.

Luke writes these words in his story of Jesus, "And he came to Nazareth, where he had been brought up; and he went to the synagogue, as his custom was, on the Sabbath day." Jesus had made that choice of his use of the Sabbath early in his life. The choice you make of how to use your time will greatly determine the kind of person you will become. Learn to develop good habits.

Aunt Cay

THE PEACEMAKER

Butch was a funny kid. He never seemed happy unless he was fighting. It didn't make any difference to him whom he fought or why. He could pick an argument with anyone. And he was always spoiling things, just the way he ruined our baseball practice game. When we left the vacant lot that Saturday morning, we were all pretty angry and disgusted with Butch.

"Come to my backyard," I said as I led the way down the street. "Let's talk this over."

We often talked things over under the big maple tree in our backyard. The ten of us were just comfortably spread out on the grass when Butch came slowly down the driveway wearing his usual sneering grin. He stopped halfway down the drive and stood with his legs apart, as he always did when he was ready to pick a fight. For a moment every one was silent. Then Joe slowly and deliberately reached for the baseball bat nearest him.

"I'm going to let him have it this time," he said under his breath.

"Same here," said David, as he picked up a rock in each hand.

"He's asking for it," Bruce muttered as he reached for one of the branches which had been broken during the storm the night before.

Butch continued down the driveway slowly. No one said a word. Just as Butch reached the end of the driveway, the back door opened and Mom stepped out to shake her dustmop.

"Why, Thomas!" she exclaimed. "What a lovely surprise! I had no idea you were bringing all the boys to help clean up the back lawn. Last night's storm really blew the branches off the trees!" She was looking at Bruce and Harry and Mack. They were all still holding fast to the branches. "Just pile all the fallen limbs behind the garage," Mom said gaily. "My, but it is kind of you boys to come and help like this! Why, you are even straightening the rocks around my flower beds!" She was looking at Pete and Arnold and Leroy, who stood with a rock in each hand. "Isn't that wonderful? Butch, stand over here and finish shaking out my dustmop, please. I might as well pick a few roses while I am out here. I just finished baking a big platter of chocolate-nut cookies. As soon as you finish, every one come in and we'll lunch on fresh cookies and lemonade."

She hummed merrily as she picked a couple of roses. Then she suddenly opened the back door. "Come along, Butch," she said. "I need you to help me make the lemonade." She gently nudged Butch indoors.

Well, what could we do? I looked at the boys. The boys looked at me. Then we started to clean the back lawn. My eyes almost popped out when we entered the kitchen a little while later and I saw Butch tied inside one of Mom's aprons, pouring lemonade into the glasses.

"I like to do things like this," he was telling my Mom. "I never have a chance at home. I live with my grandparents and they don't do much fussing around the house."

We crowded around the table and drank lemonade and ate cookies. Mom sat between Butch and Joe. She got us talking and laughing.

Soon she said, "Now, boys, I want you to do better with your baseball team this year than you did last. There is no reason why you can't win every game. You must practice harder than you did last year. And I think you need a manager."

"A manager," we all echoed.

"Yes," Mom replied. "Someone to take care of things for you. To arrange the games. To see that all of you come out for practice. I think Butch would make a good manager."

"BUTCH!" we all yelled together.

"Yes, Butch," Mom went on calmly, just as if she hadn't noticed a thing. "How about it Butch? Would you like to be the manager?" "Oh boy," Butch said. "The manager, that would be great."

Butch looked so different. He seemed just like the rest of us. I looked at Joe. He raised his left eyebrow. That was our O.K. signal.

"That might be a good idea Mom," I said. "I guess we do need a manager."

"Fine," Mom said. "Every Saturday morning after your practice game, I want all of you to come here for lunch. That will give us a chance to talk things over and see how everything is coming along. Butch and I are going to make champs out of you."

Selected

THE LORD'S PRAYER

And lead us not into temptation, but deliver us from evil. Temptation means wanting to do something very much. Sometimes our desires lead us to do wrong things. Sometimes what we have to do is hard and we want to give up trying. Sometimes people are mean or unkind to us. We want to hurt them by saying unkind things or doing things that will hurt them. We are asking God to keep us from these kinds of desires and help us refrain from doing evil deeds.

For thine is the kingdom, and the power, and the glory for ever. Amen. We have talked about what we mean by God's kingdom. We mention God's power because God can do whatever he decides to do. God's glory is the greatness that makes us want to worship and praise him. Amen means "make it so," or "make it come true."

WORD PUZZLE

I hope you had fun last week with the "OO" game. Try this week with "EE." Each definition is for a four-letter word and the middle letters are "EE."

1. . ee . A kind of car
2. . ee . Grows in a garden
3. . ee . A red vegetable
4. . ee . To look for
5. . .ee . To look at
6. . ee . An act
7. . ee . Comes after twelve
8. . ee . A rudder
9. . ee . To want
10. . ee . A horse has four
11. . ee . A kind of grass
12. . ee . The back of your foot

RIDDLES

What is so very peculiar about the way a horse eats? He eats best when he hasn't a bit in his mouth.

What do you own that is easiest to part with? Your comb.

ANSWERS FOR LAST WEEK

Loop; root; tool; door; moon; food; wool; cool; nook; soot; hook; poor.

Sunday School Lesson

FOR JULY 7

Dr. Eugene C. Few
(International Lesson Series)

From Rebellion to Disaster

Background Scripture: Jeremiah 38 and 39
Lesson Scripture: Jeremiah 38:14-18; Jeremiah 39:1-2, 6-10

In a serious study of the character and prophesy of Jeremiah, students of the Bible are fortunate in having available to them more trustworthy information about Jeremiah than about any other Hebrew prophet, and perhaps about any other character in the Old Testament.

Born into a priestly family in which religion was a daily and essential part of each life beginning with infancy, as a mere youth, Jeremiah was keenly aware that the Lord had called him to a prophetic career. So certain was he of this that he had a sense of predestination to the office of prophet. Clearly he had heard the voice of God saying to him directly and positively, "Before you were born I consecrated you. I appointed you a prophet to the nations." His humble timidity in accepting God's call at first was overcome by his dedicated confidence that the presence of God was within his life.

Zedekiah was the last King of Judah and Jerusalem. He was the son of Josiah, a godly ruler, who did all within his power to rid his country of idolatry and restore the worship of the one and only true God, Jehovah. Zedekiah was not so much a bad man at heart as he was a man of weakness of will. His commendable intentions were not reenforced by determined resolutions. Yet he undertook the rulership of Judah at a very critical moment, particularly in the religious history of that country. The situation he had inherited from his immediate predecessor was enough to try his soul severely.

For many years the people of Judah had been under the domination of Assyria. However, when Assyria was defeated by Babylon it seemed to the people of Judah that now they had their chance to become free. But such brotherly benevolence as this had never been given the slightest consideration by Babylon, with mind preoccupied with ideas totally to the contrary

Having overthrown Assyria, Babylon assumed that the whole of the Assyrian Empire, including Judah, passed into Babylonian hands. This bold assumption forced Zedekiah, the King of Judah to face a difficult choice. Would he accept the new overlord with as little outward reluctance as possible, or would he repudiate so much as a second thought of such an acceptance, and make a daring stand in behalf of freedom? Caught in the middle of this terrifying dilemma, Zedekiah sent for the prophet, Jeremiah, and requested his counsel as to the wiser of the two decisions before him.

Already Jeremiah had suffered so much at the hands of unscrupulous kings, that he had sound reasons for being skeptical of the motives prompting Zedekiah's request for advice from a prophet of God. Jeremiah suspicioned that if he told Zedekiah the truth as he saw it, he might be put to death. Furthermore, he doubted that Zedekiah would pay any attention to what he had to say to him.

Jeremiah believed firmly that because of their cold-blooded rejection of God, his truth, and guidance, the leaders and people of Judah had brought upon themselves the ill fate that had befallen them. Also, he was convinced that further disregard of the commandments of the Lord, would only make their sad plight all the more deplorable. As a faithful servant of Jehovah, and as a keen political analyst, Jeremiah was aware that his nation was doomed to political death if it followed the plan King Zedekiah and his unprincipled cohorts were on the verge of adopting.

Hence, Jeremiah, true to his convictions, and to the leadership of the Spirit of the Lord, urged Zedekiah to go along with Babylon as the overlord of Judah and Jerusalem. Thus, would the Kingdom, the City, and the King and his family be spared. For Zedekiah and his associates in government, to take the opposite course though, was certain to bring about the overthrow of Judah, the destruction of Jerusalem, and the death of the King and his sons.

Zedekiah, in his weakness, ignored the prophetic wisdom of Jeremiah, as in appeasing his short-sighted, sinful henchmen, he chose to cast his lot with them in a toboggan descent deeper into the mire and misery of wilful estrangement from God.

★

FOR JULY 14

When Nothing Goes Right

Background Scripture: Lamentations 5: Psalms 130; 137
Lesson Scripture: Lamentations 5:1-7, 15-22

The book of Lamentations consists of five chapters, each of which is a poem. The subject of Lamentations is the sufferings of the people of Judah and Jerusalem during the final seige and destruction of the City and the Temple. Jeremiah, the patriot-poet, also was a prophet of exceptional discernment. As a prophet of the Lord, fearless and far-sighted, he was painfully aware that the rebellion against Jehovah by the people of Judah, was doomed to ultimate defeat. Hence, looking into the future, with uncanny predictions, he foretold the approaching overthrow of the Kingdom of Judah and the ravage of Jerusalem and the Temple.

When baffling disaster overtook the citizens of Judah and Jerusalem, as Jeremiah had prophesied, those who were once proud of their heritage as the elect people of God, became the pathetic victims of a miserable existence either as exiles in the land of their enemies, or as helpless slaves who had been left in their own country to struggle, toil, and starve under the cruel domination of their conquerors.

Those Jews who lived in the time of Lamentations, must have been made of stern stuff in their character constitution, or never could they have stood up under the humiliation and suffering by which they were punished. Evidence of this lay in their resolute unwillingness to collapse and surrender themselves body and soul to the wretched sinfulness they had brought upon themselves through their own blind folly. While they sorrowed over their misspent past, at the same time, they rekindled their unquestioned faith in God which lighted their future with radiant hope.

Faith led the erring people of Judah and Jerusalem to an honest confession of their multiple sins. Human individuals and nations bring shame upon themselves when they choose to forsake God and his righteousness. However, when they come to themselves, and are made to realize that they have wilfully rejected Jehovah, their Lord, and then make a frank admission of their sin, they give proof of their inner strength. In their weakness, men and women commit sins knowingly and readily, but in their simple faith in God's forgiving love, humbly and boldly they confess everything unto the Lord, no matter how disgraceful their sins have been.

It was not until the Jews in exile grew so thoroughly tired of their empty existence, separated as they were from their home land, and most of all, from Jehovah, that they determined to examine themselves. In carefully examining themselves they came to see themselves very much as they were in reality. Their unworthiness stood out in bold relief, and they exclaimed, "Woe to us, for we have sinned." It was in that moment that God could do for them what they needed most, namely, pardon their sins and save them, for "Repentence opens the door to the healing and restoring love of God."

Fervently the Hebrews prayed, "Restore us to thyself, O Lord, that we may be restored! Renew our days of old!" God is always near us. He hears our cries unto Him at any second of any minute of any hour of day or night. He wants to do for us even far beyond our capacity to ask Him. Therefore, no matter to what lowly depths we may have fallen, He is able and eager to lift us into companionship with Him. If we only have a consuming desire to rise from our fall, the blessed assurance is ours that through the invincible love of God for us, we shall be supplied the strength for which we yearn.

Even though a man be chock-full of conceit, still his regard for himself cannot begin to measure up to God's respect for him and his possibilities. Because of God's belief in everyone of us, so long as we have life, we have hope in Him. W. T. McElveen expresses this eternal thought as follows: "Christianity declares that we are saved by hope—Christianity declares that God is a 'God of hope.' Our confidence in ourselves lags a long way behind God's confidence in us. He expects much more from man than man can yet imagine."

Art and Stained Glass Company
Complete Church Window Service
1000 Tryon Ave., High Point, N. C. 27260
Phone 883-0516

UCM Assembly Emphasizes Social Action

What is this University Christian Movement to which the campus ministry of The United Methodist Church is related?

The UCM's membership includes bearded, long-haired students and also All-American boy types. It includes some of the New Left and others much closer to the center. Girls in jeans and hair hanging two feet long. Other girls, looking as if they're on their way to Sunday school. Baldheaded university ministers and professors. Blacks who talk about power and possible violence.

All of these and others were in attendance at the annual assembly of the two-year-old UCM at Webster College in Webster Groves, Mo., June 10-15.

Attendance at the assembly was about 375. However, many were not UCM members but observers, with the right to speak but no vote on official actions.

Membership in the University Christian Movement is constituted of local, regional, and national groups which have fulfilled certain requirements. Included are Protestants, Roman Catholics, and Orthodox, and the movement is open to "all who wish to associate with Christians in responding to the needs of the world."

The primary function of the assembly was "to listen, to discuss, and to react to matters presented to it, and to recommend priorities, policy, and action in relation to these concerns."

"Straw votes" were taken by the assembly on several controversial issues. With observers as well as members voting, the decisions were simply recommendations, and do not represent any official stands or pronouncements by UCM. All decisions and reports will be reviewed by the UCM General Committee, which will make final decisions concerning policy and program.

One report approved in principle by a straw vote was termed a call for community re-education and entitled "School in the Streets or the University Inside-Out."

Among other things, this report called for, within four years, at least 1,000 colleges and universities in America to be suspending business-as-usual curricula for one full year and that entire student bodies and faculties commit themselves to a full year of "community-wide (metropolitan-area-wide) re-education."

"Re-education for what?" asked the report. "For justice, against guns and police as the answer, against paternalism as the attitude, for a society in which all Americans learn to respect one another's dignity."

"There is evidence," the report stated, "that lengthy face-to-face discussions between middle class white Americans and ghetto blacks, organized by capable coordinators, can really change the lives of people who participate."

Another report, approved almost unanimously by a straw vote, was entitled "The Magical Mystery Tour Is Coming to Take You Away." It was about the draft and was submitted by the draft issues workshop, one of several workshops which met during the assembly.

The draft report listed four objections to conscription, and, among other things, encouraged local UCM groups to participate in and implement draft resistance programs on their campuses and in their communities.

In response to an informal questionnaire on U.S. presidential candidates, 170 said they preferred McCarthy over other candidates.

When a proposal of the workshop on the 1968 election came to the floor, however, the assembly decided not to support any of the present candidates.

The election workshop report, approved by straw vote, said that since a deserving candidate is not likely to be nominated by either party, "we, together with others who want peace in Vietnam, an end to U.S. intervention around the world, and racial justice in the cities of America, refuse to be co-opted by the 'lesser of the two evils'" but instead encourage the (UCM) General Committee to appoint a person to work with groups planning demonstrations at the Democratic Convention in Chicago to dramatize "the unacceptability of both Humphrey and the Republican nominee."

Senator Kennedy's assassination was mentioned often in conversations and group discussions, and it appeared that had he been living both the informal presidential poll and workshop proposal would have been quite different.

Two persons attending the assembly presented a "Proposal for Sunday School Shake-Up and High School Organizing," which received much applause from the group.

The first part of the proposal reads as follows:

"We, who are concerned about the crisis in America this summer, must look to the sources of dehumanizing decision-making plaguing our local and national scenes.

"Where, in their education, do white middle-class Americans learn to perceive the world in dangerously prejudiced, self-righteous categories of good/evil, right/wrong, white/black? The answer resoundingly rises out of our common experience: in SUNDAY SCHOOL. Sunday school, which is supposed to be the paragon of goodness, beauty and light has had unfortunate success in turning out a nation of pharisees blinded to the imperative for basic social restructuring because that restructuring threatens to undermine the very life-style and institutions in which they take exceeding pride"

The proposal called on the UCM to realize its "potential for radically re-educating young people in the Sunday schools" for a "strategic program intent on directing young people into the movement for social change in America."

It also called for capable teachers in the classrooms and with other groups and a new Sunday school program "committed to in-depth Christian education and in-depth community involvement."

The proposal further asked that during the coming year UCM-type chapters be formed in high schools.

Though the proposal, as presented, was almost completely critical of the Sunday school, other persons pointed out on the floor that many creative and significant things are being done in local-church Christian education today. These comments were generally well-received also and were referred to the General Committee along with the "Shakeup" proposal.

A side feature at the assembly was a dinner at a nearby Episcopal church at which about 65 friends honored the Rev. Dr. H. D. Bollinger, Nashville, who will retire Jan. 1, 1969, from the Board of Education of the Methodist Church, after many years as the top leader of the Methodist campus ministry.

The general secretary of the University Christian Movement is a United Methodist minister, the Rev. Paul Schrading, New York City, member of the Western Pennsylvania Conference and former Wesley Foundation director.

Three of the regional coordinators elected at the assembly are United Methodists. They are Joe Mann, Beaufort, N. C., Southeast Region; Luther Felder, Houston, Texas, Southwest Region; and Thomas A. Green, Salem, Ore., Pacific Northwest.

United Methodists had the largest attendance of any group at the assembly.

The United Methodist Student Movement is phasing out its national structure, and the University Christian Movement is the *national* expression of an intercollegiate Christian movement which The United Methodist Church recognizes.

At the local and state levels, The United Methodist Church may continue to provide for the existence of the United Methodist Student Movement as this may be necessary and desirable.

However, The United Methodist Church has affirmed its commitment to an ecumenical approach to campus ministry, urging local campus, state and regional units of that ministry to work toward such ecumenical programmnig and structures as may most fully express this commitment in their respective areas of ministry.



UCM Conference Slated in Aug.

The southeastern regional conferences of the Methodist Student Movement (MSM) and the United Campus Christian Fellowship (UCCF), usually held in North Carolina in the late summer, are being consolidated into and replaced by the University Christian Movement Southeastern (UCM/SE) Regional Conference, Aug. 19-24, at Emory University, Atlanta, Ga.

This transition, the result of action taken by the 1967 MSM and UCCF regional conferences, has resulted in a conference developing around the theme "The Dynamics and Alternatives of Social Change."

Participation by registrants at the conference will be a dominating emphasis. Major blocks of time will be given over to issue-oriented small groups, meeting on matters ranging from poverty to war. Mood presentations will utilize films, art, music, among other things.

Announcement—applications may be obtained by writing UCM/SE Regional Conference '68, P. O. Box 871, Nashville Tennessee 37202.

NORTH CAROLINA
christian advocate

VOLUME 113 GREENSBORO, N. C., JULY 11, 1968 NUMBER 27

OFFICE OF THE DEAN
DUKE UNIVERSITY SCHOOL
DURHAM N C 27706

A Troubled Prayer

There are those who profess that God is dead!
Their restless lives proclaim it so to be.
In my haste, I challenge not the thought so dread,
"Dear Christ, let Him not be dead for me!"

Many act as though God were less important than
Selfish and secular tasks they clearly see.
Before I judge too harshly this thoughtless clan,
"Dear Christ, let Him not be dead in me!"

The youth chant, "Honest to God, I see Him not!"
In tones that range from perplexity to zeal.
The angry traditionalist, who studies not,
Nor prays, confuses them—not makes God real.

The thoughtless crowd cares not if God be dead;
The 'faith once delivered' doth no longer thrive.
Lest I waste my waking hours in futile dread,
"Dear Christ, help them to know God, through me, alive!"

THOMAS A. COLLINS
North Carolina Wesleyan College
Rocky Mount, North Carolina

CAROLINA BRIEFS

¶ Rev. and Mrs. William K. Quick announce the birth of a son, Paul Sanders, on June 20 at Pitt Memorial Hospital. Mr. Quick is pastor of St. James, Greenville.

¶ Rev. John K. Ormond, Jr., son of Rev. and Mrs. J. Kern Ormond, gave the communion meditation at Garner Methodist Church July 7. He is associate pastor at the First Methodist Church, Dallas, Texas.

¶ Rev. and Mrs. Charles H. Mercer, Sr., and their children, Charles, Jr. and Mary, were honored at a reception at Centenary Church, New Bern, last Sunday afternoon. Mr. Mercer is the new superintendent of the New Bern District.

¶ First Methodist and Wesley Memorial churches in High Point will join First Presbyterian and Green Street Baptist in sponsoring "Sunday Evening Under the Stars" services this summer. Beginning Sunday night and continuing through Aug. 25, the services will be held at Albion Millis Stadium at 7:30 p.m.

¶ Rev. Elmer O. Hall, a Duke University assistant chaplain who also serves as associate director of religious activities on the University's West Campus, has been included in the 1968 edition of Outstanding Young Men of America. A member of the WNC Conference, Mr. Hall is the son of Mr. and Mrs. Charles E. Hall of Rt. 1, Elon College.

¶ Recently elected officers of the staff of the North Buncombe-Madison County Group Ministry in the Asheville District are chairman, Rev. James B. Long, Mars Hill; vice chairman, Rev. Finley M. Orr, Hot Springs, and secretary, Mrs. J. Philip Neal, Church and Community worker. Lay chairman is Don McCurry, Salem, and the treasurer is Mrs. Ed Ponder, Bright Hope.

¶ Rev. James G. Allred, pastor of Friendship-Oak Grove Charge, Albemarle, delivered the graduation address to 200 graduates of North Stanly High School, Albemarle, June 6. Two of the Rev. Mr. Allred's sons have been president of the Student Government at North Stanly. Jim, who is now a student at Duke Divinity School, and John, who is a freshman at High Point College.

¶ Daniel David Swink, a member of David's Chapel United Methodist Church, has been awarded the Gastonia District Scholarship by Brevard College. In addition, he was granted a $500 educational opportunity allowance by the college. He will enter Brevard this fall as a candidate for the Methodist ministry. Mr. Swink is the second young man to enter the ministry from the West Lincoln Charge in the past two years.

¶ The Rev. George W. Clay was honored June 16 with a reception given by his wife and children in honor of his completion of fifty years in the Methodist ministry. The reception, attended by more than 200 guests, was at the Clay home in China Grove. The Clay's children are Mrs. R. L. Powell, Jr., of Greensboro, G. W. Clay, Jr. of Shelby, Mrs. Robert Arey of Shelby, and W. F. Clay of High Point. The Rev. Mr. Clay's sister, Mrs. M. W. Kincaid of Greensboro, was a special guest.

APPOINTMENTS

Bishop Earl G. Hunt, Jr., has announced the following appointments:

Rev. P. B. Bingham, retired supply, to Bethea Church, Bessemer City, in the Gastonia District, effective June 20.

The Rev. William G. Benfield as Minister of Education to Central Methodist Church, Albemarle, in the Albemarle District, effective July 1.

Mr. Robert M. Smith is calling a meeting of WNC delegates to the Southeastern Jurisdictional Conference on Tuesday, July 23, 8:00 p.m. in the Dogwood Room in Lambuth Inn to give attention to the matter of nominations to boards, committees, and commissions.

CECIL L. HECKARD
Secretary

¶ Rev. William Elliott of Rhine Memorial Methodist Church, Red Springs, and Rev. Joe Davis of McAdenville Methodist Church, McAdenville, were among 34 ministers attending a "Seminar on Preaching in the Contemporary World" at Emory University, Atlanta, Ga., June 24-July 5.

¶ Dr. Wilson O. Weldon, editor of *The Upper Room* in Nashville, Tenn., is attending the World Council of Churches assembly in Uppsala, Sweden, as a press observer. He also will preach at churches in Bodo, Norway, and Helsinki, Finland. In addition he will visit Copenhagan, Denmark; Oslo and Arendal, Norway; Frankfurt and Stuttgart, Germany.

NORTH CAROLINA
CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western North Carolina Conferences of The United Methodist Church
ESTABLISHED 1855

James C. Stokes—Editor and Manager
Address all correspondence to P. O. Box 508, Greensboro, N. C. 27402

Second-class postage paid at Greensboro, N. C. Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., 429 W. Friendly Avenue, Greensboro, N. C. 27401

Single subscriptions, $3.00 a year; every family plan: each subscription, $2.50 a year. All subscriptions payable in advance. Obituaries and resolutions, $2.00 for the first 100 words; $2.50 per hundred for next 200 words; 3 cents per word for all over 300 words.

The Methodist Board of Publication

O. Kelly Ingram, Durham, President; H. G. Allen, Statesville; N. E. Edgerton, Raleigh; William R. Henderson, High Point; T. C. Hoyle, Jr., Greensboro; Charles E. Jordan, Durham; C. P. Morris, Raleigh; L. W. Routh, Greensboro; Wilson O. Weldon, Nashville, Tenn.; Carl C. Wooten, Kinston.

OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

FOR RENT — Cabin in the Mountains. For rent by day or week. Must have reservations. All modern conveniences. Reasonable. Contact Mrs. Minnie Wilhoit, P. O. Box 15, Troy, N. C. 27371.

HOUSE FOR SALE—20 Stuart Circle, Lake Junaluska, N. C. All electric, year round home, five bedrooms, three full baths, one block from lake. By owner Mr. and Mrs. H. B. Jones.

AVAILABLE FOR IMMEDIATE EMPLOYMENT: Greensboro College organ major (senior) desires Church Organist (or Organist-Choir Director) position within fifty-mile radius of Greensboro. Contact Allen Harris, P. O. Box 67, Macon, N. C. 27551.

WANTED—Combination Director of Christian Education-Choir Director. Church school building being completely renovated and air-conditioned. University town congregation about 1,400. Work with adult, youth, and children's choirs. Contact Dr. Joyce Early, Jarvis Memorial United Methodist Church, Greenville, N. C. 27834.



WEST LINCOLN PARSONAGE

The West Lincoln United Methodist Charge dedicated this parsonage June 23 with Dr. Charles D. White, Gastonia District superintendent, officiating. Constructed five years ago, the parsonage and its furnishings are valued at $28,000. It contains a living room, dining room, den, three bedrooms, two baths, kitchen, basement, two-car garage and pastor's study. The Rev. R. Norman Beck, Jr., is pastor of the West Lincoln Charge, which includes Laurel Hill, David's Chapel and Hebron churches.

News Briefs From Annual Conferences

VIRGINIA ANNUAL CONFERENCE

The Virginia Annual Conference, meetnig June 10-13 at Richmond, Va., approved a plan to raise the minimum salary of pastors. The minimum this year is $5,100; next year $300 will be added to bring the minimum to $5,400, and by 1970 the minimum is to be $6,000 for pastors serving full time.

Thirty young ministers were admitted on trial and twenty-six into full connection.

The statistical report showed an increase of 6,256 members. Church school enrollment showed a net loss of 6,556 and the WSCS showed a net loss in conference membership of 764.

Bishop Walter C. Gum, who is retiring this month, was presented a check for $5,000 from his friends over the conference. A citation honoring the bishop also was read.

ALABAMA-WEST FLORIDA CONFERENCE

The Alabama-West Florida Conference, in session the last week in May at Huntingdon College, paid special honor to Bishop and Mrs. W. Kenneth Goodson. The annual Laymen's Dinner was a testimonial dinner for the Goodsons. A $10,000 check was presented to the president of Huntingdon College to establish the Bishop W. Kenneth Goodson Scholarship Fund at the college. A volume of testimonial letters was presented to Bishop Goodson and a brass urn to Mrs. Goodson.

The conference passed a resolution asking Bishop Goodson's return to the Birmingham Area for the next quadrennium.

In other actions the conference:

Set the calendar year as the conference fiscal year, beginning January 1, 1969, in keeping with the General Conference action.

Approved resolution of the Tri-Conference Advisory Committee on Inter-Conference and Inter-Jurisdictional Relations that the Southeastern Jurisdictional Conference of 1968 assign to the same episcopal area the Alabama-West Florida Conference, the Central Alabama Conference and the North Alabama Conference and that the three annual conferences continue to work toward merger.

Decided for a new election to determine their delegation to the 1970 Special Session of the General Conference, this to take place at the 1969 session of the annual conference.

NORTH GEORGIA CONFERENCE

Statistical reports to the North Georgia Conference, convening the third week in June, showed a net gain in church membership of approximately 2,000. Contributions also increased over the previous year. A new annual budget for the four years of the 1968-72 quadrennium represents almost a one-third increase over that of the last four years.

A committee on merger was approved to develop plans for union with that part of the Georgia Conference of the former Central Jurisdiction which is within the bounds of the North Georgia Conference. A target date for completion of such mergers set by the General Conference is 1972.

SOUTH CAROLINA CONFERENCE

The South Carolina Conference met at Wofford College, Spartanburg, the second week in June.

Some actions taken by the conference included:

The establishment of the position of Interim Program Director and the organization of a Conference Program Council in accord with legislation passed by the General Conference. An additional staff member was also appointed to the Program Council.

Recommendation by the Committee on Standing Rules that all members of Conference Boards and Agencies rotate off at the annual conference following their 72nd birthday, with the exception until 1970 of the Board of Laity.

The appointment of a special committee to study what can be done about the extension of the church's ministry into fields where an appointment by the bishop is not requested by the agency employing a minister.

NORTH ALABAMA CONFERENCE

The North Alabama Conference met at Birmingham-Southern College on June 9-13. The following actions were taken by the conference:

A resolution was passed requesting the return of Bishop W. Kenneth Goodson to the Birmingham Area.

A Conference Program Council was established and a director appointed. The director of the Program Council also will serve as administrative assistant to the bishop.

The recommendation of the Conference Board of Missions that a full-time executive secretary for the Board of Missions be appointed was approved.

A total budget of $2,004,00 was adopted for the new conference year.

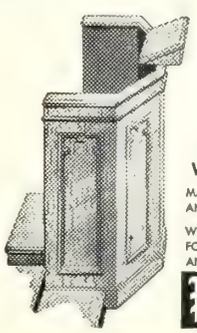
By action on the conference floor the amount of $25,000 was placed in the Conference Unified Budget for Campus Ministries. This sum is in addition to the total of the Conference Unified Budget for 1968-69 as presented to the conference by the Commission on World Service and Finance.

The resolution of the Tri-Conference Advisory Committee, requesting the Southeastern Jurisdictional Conference to place in the same episcopal area the North Alabama Conference, the Central Alabama Conference and the Alabama-West Florida Conference, was overwhelmingly adopted.



ADDED TO HONOR ROLL

Another church is added to the college honor roll in the North Carolina Conference. This time it is Trinity Church on the South Mills Charge, Elizabeth City District. H. T. Mullen, Sr., presents the final College Capital Funds check to the Rev. J. A. Auman, left, as the Rev. Sam L. Wood, pastor, looks on.



Page

CHURCH FURNITURE THAT COMBINES BEAUTY AND DIGNITY WITH LASTING QUALITY

MADE FROM HIGHEST GRADE DOMESTIC AND IMPORTED HARDWOODS.

WRITE FOR CATALOG CONTAINING INFORMATION ON OUR DESIGNS OF PEWS AND CHANCEL FURNITURE.

Page CHURCH FURNITURE CO. ALBEMARLE, N. C.



OUR FATHER

Discoveries in the Lord's Prayer

By Wilson O. Weldon

From years of experience in the pastoral ministry, the editor of THE UPPER ROOM opens for the reader new depths in the Lord's Prayer. A book of high quality for personal devotions and for study. Hardback. $1.25 each; $12.00 per dozen, postpaid.

The Upper Room

The World's Most Widely Used Daily Devotional Guide

1908 Grand Avenue Nashville, Tennessee 37203

EDITORIALS

★

BAPTISTS AND METHODISTS SHOULD WORK TOGETHER

The two largest denominations in North Carolina are the Baptists and the Methodists. The North Carolina State Baptist Convention has over a million members in the state while the latter have approximately half as many.

Moreover, Baptists and Methodists have much in common. The most obvious common factor is that they live in the same political, social and economic environment. But beyond this, their views and goals are closer together than many will admit.

Both groups have a history of an aggressive evangelistic ministry. Both claim a strong adherence to biblically based theology. On many social issues they hold parallel views.

In the light of these areas of common purpose and perspective it is amazing that there is so little communication going on between the Methodists and the Baptists of the state.

This situation is to be deplored, and steps should be taken to remedy it. Lines of conversation should be established at the highest levels of statewide church structure. There should be more cooperative action in campus ministry programs and in the field of social concerns. There should be closer consultation in the areas of women's work and in that of the laity.

The Baptists and Methodists in North Carolina have the organizations and the membership to exert a much greater influence upon the life of our state than is the case at present. The achievement of many common goals could be more quickly and fully realized through joint planning and united action.

This is not to ignore the fact that Baptists and Methodists do not see eye to eye on all questions. As far as that goes there are cleavages among Methodists and differences among Baptists. Each, however, is not thereby hindered from functioning effectively as a unit.

If our much-commended ecumenical spirit cannot find the means to bring Baptists and Methodists into closer communication in the interest of our common mission in North Carolina, then something is seriously wrong.

As Methodists we should value our association in the North Carolina Council of Churches, and its member denominations. We should cooperate fully in the very significant ministry which it is carrying out. We would hope that the time may come when our Baptist brethren will be a part of it. That, of course, is an internal question for the North Carolina State Baptist Convention to decide for itself.

Our common involvement in the Christian Action League is an important link between Baptists and Methodists. However, it is crippled by "token" support in both moral and financial ways. It deserves a better fate at the hands of both Methodists and Baptists. The Christian Action League, given the guidance and the active backing of top church leaders—which it does not now have to the degree needed—could become a much stronger link in the ecumenical chain in North Carolina.

Christian forces all over the world are being driven toward unity and cooperative action by the enormity of the tasks before them. They are realizing that we must stand together and work together if God's kingdom is to evolve out of the wreckage which man's folly has wrought.

In times like these the Baptists and Methodists need to come closer together and to join forces in a new united effort. As the two largest Christian denominations in the state, they could lead the way toward winning men for Christ and toward making North Carolina a more wholesome and Christian commonwealth.

WHERE URBAN PROBLEMS BEGIN

The United Methodist Church is much concerned today about the problems within our vast and growing cities. The seriousness of these problems justifies this concern. Our church proposes to raise $20 million and to challenge our youths and young adults to volunteer for special service at subsistence pay.

The barren wildernesses which are our slum areas stretch for miles, scarring the landscape and marring the characters of the children who are born and imprisoned within its unseen walls.

Right now "70 per cent of our people live in 16 great population centers occupying less than one per cent of the land space in our nation" according to Dr. J. Edward Carothers who heads the National Division of our Board of Missions. He also points out that "more than a million new persons a year (will move) into our cities from the farms in each of the next three years—plus all the babies who will be born."

Dr. Carothers further states about this trek to the cities that "nothing promises much change in the immediate future no matter how much people talk about model cities, new cities and scattered cities." Frankly, we have heard very little talk about model cities or scattered cities recently. All of the talk has been about how terrible are the rats and filth and dehumanizing processes within the cities. The full story of these deplorable conditions in our "ghettos" and in other types of subhuman habitation should be told with none of the gruesome details left out.

But we cannot agree that "nothing promises much change . . . no matter." We think that the United Methodist Church should move with force and vigor to help shut off the movement of people from the country and small towns to the cities. There is only one reason why this movement takes place: the conditions of unemployment and underemployment which exist in the rural areas and in our towns.

The reason why we have such an urban problem today is that yesterday we had a rural problem about which little or nothing was done. It is late to think about the social and economic conditions which exist in the open country and in small towns. But it ought not to be considered too late. Not with the prospects that in the next several years a million people a year will move to our cities.

The cities do not need these millions of people. The presence of a large percentage of them will further complicate our urban problem. While doing what needs to be done to alleviate the horrendous conditions in our cities, we ought to act swiftly to keep others from drifting to these habitations which breed added poverty and desperation.

The United States is a great nation. She can do anything within reason that she wants to do—well, almost. With her technological skills, her broad social sympathies, her vast wealth, her foundation of religious faith, she can solve the problems of her urban jungles. We do not believe the answer lies in letting them grow bigger. We do not believe that 70 per cent of the people living within one per cent of our land space is wholesome distribution of population. We believe that 75 to 80 per cent would be still worse.

The United Methodist Church is an influential force in the life of our nation. While commending its charitable ministries to our sick and suffering cities, we would like to see our church lend more of its great influence toward permanent solutions.

If plants need rootage in soil, space to breathe, and sunlight, then surely people do too. Less concentration of population, wider distribution of people, the creation of smaller and better cities would seem to be the direction in which we should move. This would call for decentralization of industries, the building of factories in open spaces and in smaller towns; the early and adequate

provision for more parks, recreation areas; facilities for primitive camping, zoological and botanical gardens on a gigantic scale.

These changes can be brought about if enough of us really want them. But they would call for the cooperation of every sector of our national life: government at all levels, business, labor unions, and vigorous prodding on the part of our churches.

As we have said, the United States is a great nation—at least potentially. She can come into full realization of this greatness only as she puts first the serving of the needs of her people. Her institutions, her skills, her wealth must be made to serve these needs.

Persons and things must be kept in proper perspective. Institutions and organizations must remain the servants of the people lest persons become the slaves to mere things. This applies to all of the people. It involves dealing with many complex factors. The answer to poverty, for instance, involves much more than handouts of money, which may indeed be the easy way but the wrong way to handle the problems which create poverty.

The important thing, right now, it seems to us, is to accept the fact that we have very serious social, economic and moral problems before us; that these problems are soluble; that we have the means—spiritual, intellectual and physical—to solve them; that we should bend our efforts toward their solution rather than expending our energies in threats and protests.

Littleton College Memorial Association Meets Saturday

The Littleton College Memorial Association will meet in the library of North Carolina Wesleyan College, Rocky Mount, on July 13. The reunion program of alumnae, decendants of alumnae and friends of the former private Methodist college which was destroyed by fire in 1919, will open with registration and a coffee hour at 10 a.m. and will feature a memorial tribute to Miss Annie Blackwell Thorne, a beloved former faculty member of the college. Dr. Ralph Hardee Rives will speak on the "History of Littleton College—Past, Present and Future."

An armillary sphere placed upon a marble pedestal in the center of a Littleton College Memorial Terrace in the southwest corner of the new library and a bronze plaque will be unveiled with appropriate ceremonies. Funds to complete the memorial terrace are being sought, and a progress report will be made on this and the Littleton College Memorial Loan Fund at the business meeting which will follow the luncheon in the college cafeteria.

Mrs. Curtis Crissman of Rocky Mount is president of the association and Mrs. J. B. Usher of Arlington, Va., is secretary. J. W. E. Joyner, director of College Promotion, serves the association as treasurer.

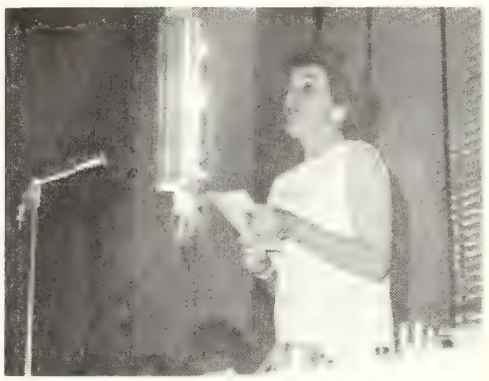
Preachers and Laymen Honor Garbers

The atmosphere was one of informality and good fellowship as some three hundred and fifty persons gathered at the Sheridan-Sir Walter Hotel in Raleigh on Monday night, July 1 to honor Bishop and Mrs. Paul N. Garber. The Rev. Nick Grant, superintendent of the Raleigh District, was in charge of the festivities, and the Rev. Dr. Leon Russell who superintends the work of the Goldsboro District, brought a message of affection and appreciation to the two being honored.

Mrs. J. Herbert Waldrop, whose husband is pastor of Merritt's-Ebenezer Charge in the Burlington District, used her very considerable musical talents to sing several songs, interlacing familiar music with improvisations related to the Garbers. A highlight of the evening came when Mrs. James Auman, the competent and popular secretary of Bishop Garber, presented him with a bound volume of personal letters and tributes to Bishop and Mrs. Garber. In response to these manifestations of abiding affection, Bishop Garber spoke feelingly about his personal faith in Christ which grew out of a Christian home and a dedicated church community.

The dinner meeting was one in a series of special honors which have been shown to the Garbers in consideration of their coming retirement following the Southeastern Jurisdictional Conference to take place later this month. Bishop Garber has served as episcopal head of the North Carolina Conference for the past 17 years.

In listing some of the many tributes and recognitions which have come to Bishop Garber over the years, Mr. Russell stated, "Bishop Garber has received enough honors to satisfy a dozen people." He cited the brotherliness of the bishop, and indicated that the preachers and laymen of the conference were deeply appreciative of his open friendship and warm heart.



Mrs. J. Herbert Waldrop: her vocal numbers were roundly applauded.



Among a distinguished group of ladies and gentlemen present were Mr. and Mrs. James T. Patrick of Durham. He is the newly elected conference lay leader.



Some of the principals in the dinner honoring the Garbers: seated, l. to r.: Mrs. Paul N. Garber and Mrs. Leon Russell; standing, l. to r., Rev. Nick Grant, Bishop Paul N. Garber, Rev. Leon Russell, and Rev. O. L. Hathaway.

Issues and Opinions

Alcoholism Greater Problem

Reference is made to the June 27 issue of the *Raleigh News and Observer* to the headline and article titled "Record Heroin Haul Taken and Corsican Ring Broken."

Below this is the headline and article titled: "Smooth Lobbyists' Work Paved Way for Beer Law."

The fact of life is that drug addiction is bad, and there certainly should be a climate of public opinion against the illegal selling of habit forming drugs. However, let's face it. Alcoholism is such a greater problem than drug abuse, and here we have the North Carolina legislature (made up mainly of Methodists and Baptists) being brainwashed by the beer industry.

I just raise this question: Which is the more morally repugnant, a drug pusher who deals in drugs; or a legislator that will vote for a law that will help the alcoholic beverage industry?

Joe Mot
Hickory

★

Our Brother's Need and Guilt

We received a letter lately from an active church member who said that the minister should preach "love," and have nothing to do with race relations. Her statement was triggered by a sermon on "Race Relations" day in a small town, which occasioned a request for "a new pastor."

We believe in the spirit of love, our outgoing concern and compassion for others. The gospel begins with the individual, the shepherd heart, the seeking and searching for those outside of Christ. The gospel is both comforting, and challenging.

But the thing that gives Christianity a universal appeal is that its frontiers are world-wide, including the whole of life, and all segments of society. Jesus did not share the provincialism and prejudices of his day. For one thing, he didn't detour around the little country of Samaria, which was inhabited by a despised, non-Jewish race. And He rebuked the disciples who wanted to call down fire from heaven to wipe out the natives. The Master told the story of the Good Samaritan who was big-hearted enough to rescue the Jewish victim of an ambush.

For centuries the blessing of the church has been given to the Golden Rule. But do we realize the full implication of that time-honored statement? Can we put ourselves in the place of a man in the ghetto? We are told of one affluent man who disguised himself and accepted the role of a hard, day laborer. It was a difficult assignment, but it changed his attitude toward the working man. It would be difficult to bridge the gap between affluence and poverty, and we would have to visit the ghetto areas for a full understanding of such conditions.

To love others as ourselves is to show respect for our fellow human beings, and to seek for them the full rights and privileges of good citizenship.

It may mean praying for our enemies, on the authority of Christ. President Johnson requested us to pray for our boys in Vietnam and our allies, but he did not include our enemies to the north. As one cameraman said: "These bastards must be killed. In wartime this Christianity stuff must be put aside so we can get the job done." But, as Robert Raines reminds us: "Only as we pray for enemies, national and personal, can we see them as brothers . . . bound to us and we to them by the Spirit in human solidarity, the solidarity of sinners called to be saints."

Opinions of the Resurrection City differ, but it has brought into focus a large army of poverty-stricken people in a land of plenty. It calls attention to millions who have been by-passed in an age of automation, in an era of vast strides of progress. The poor are our brothers in need. To overlook or ignore them must burden us with a sense of guilt, and occasion great unrest. "Anything you did for one of my brothers here, however humble," said the Christ, "you did for me." (Mt. 25:40, NEB).

Rev. D. W. Charlton
St. Mark United Methodist
Kinston

★

Caste System Not Christian

A letter in the June 20 issue of the Advocate berates a minister for lacking "moral courage" because he did not go along with the crowd in holding some memorial services for Senator Kennedy and Dr. Martin Luther King, Jr.

In the same issue, there are official expressions of sorrow from a General Board and the Council of Bishops. Our own WNC Annual Conference paid homage to the senator from New York, as did just about every other church body in the nation. And the same writer who berates his minister for not doing likewise also talks about preaching and practicing "a true understanding of the Christian faith."

But the question arises: "What is a true understanding of the Christian faith?" Does not the Bible teach us that with God there is no respect of persons and that if we have respect of persons, we commit sin? What, then, is so Christian about falling all over ourselves to hold memorial services for a wealthy and powerful man while ignoring the plight of the poor and the ordinary citizens whose life is just as dear to him and whose family suffers the same grief and sorrow when he is murdered? What is so Christ-like about the church working itself up into an ecclesiastical lather over the murder of a wealthy man whose family is left with millions to take care of their every material comfort while at the same time, hardly taking note of the murder of an ordinary citizen whose family may be left to the mercy of the world?

The death of Senator Kennedy was a senseless tragedy, but his death was no more of a tragedy than the murder of a field hand in Mississippi or a furniture worker in North Carolina. We are all children of God and of equal value in His sight, but it would seem that the church, which is supposed to represent Him in the world, would put a sliding scale of values on humanity with the wealthy and powerful at the top and the poor at the very bottom.

Our church leaders often bemoan the fact that the church no longer communicates with the working class of people and the poor of the country. But is it any wonder that they judge our message to be hypocrisy when we speak of the equality of all men, but ignore their grief and suffering while beating the drums of ecclesiastical pomposity over the death of a wealthy man?

I did not hold a memorial service for John F. Kennedy, Martin Luther King or Robert F. Kennedy; but I will not subscribe to the notion that it was because of a lack of moral courage that I did not do so. I grieve for the family of any person who meets a tragic death, but no more for a president, senator, bishop, or district superintendent than for that Jordanian shopkeeper who was murdered simply because he was the same nationality as Sirhan Sirhan.

I haven't heard of any church holding memorial services for him. I just don't see anything Christian about a caste system either in life or death.

Rev. J. P. Greene
North Midway Methodist
Winston-Salem

★

What Is Our Sin?

Your editorial of June 20, "Concerning Sin in General and Sin in Particular," gave me much food for thought. I feel that all of us should take a good look at ourselves and ask this question, "Am I the Christian that God would have me be, or am I just fooling myself into thinking this?"

To measure up to the Christian rules we will not be afraid to become involved as far as our brother is concerned. Have we ever found where Jesus was afraid? Some even hated Him but this did not stop Him, He kept preaching the gospel.

In the face of tragedies, and of one that concerned our nation recently, we say, many of us "I am not personally responsible. Can I help it if a foreigner comes over here and commits such a terrible crime?" The Bible tells us that we are our brother's keeper. We cannot get away from a feeling of guilt when such tragedies occur if we are really a Christian, so this is a sin that we share in common.

The story of "The Good Samaritan" was one of involvement. He could have passed

PEACE COLLEGE
Raleigh, North Carolina 27602
- A SMALL JUNIOR COLLEGE FOR WOMEN
- HIGHLY COMPETENT, CONSCIENTIOUS FACULTY
- AFFILIATED WITH THE PRESBYTERIAN CHURCH
- EXCELLENT LIBERAL ARTS PROGRAM

Write: James R. Stewart, Jr.
Assistant to the President

by on the other side as others had done but he felt compassion. He attended the wounded man very carefully and, not wishing to leave him by the road, took him to an inn. Yet not being satisfied after paying the inn keeper money for his keep, the Good Samaritan told him that if this wasn't sufficient he would pay more when he came by later on. He was doing his Father's work, and I am sure this made him happy He wasn't looking for praise of man. He saw the need and he was there.

If we do not help our brother when he is in need, then each of us have committed a terrible sin of omission for the need was there, and we didn't do anything about it.

Suppose we take a good look at ourselves on Sunday morning. We dress up in our best but do we go there seeking something to strengthen us in our daily living? We sing "Blest be the tie that binds, our hearts in Christian love." Do we think of hearts in Christian love? Do we think at all of the beauty of the words, or do we go through a lip service? We shake hands with the minister and say to him, "We enjoyed the sermon."

A sermon is not something to be enjoyed, but a sermon should stir our very souls. It should make us humble before our Maker and inspire us to witness for Him. "We enter the church to worship, and we depart to serve." If we do not do this we have failed in the purpose of the church, for the first purpose is to save souls. John Wesley said, "The world is my parish," and he meant it. His parish wasn't just a needy family next door it could be one anywhere.

We have heard these words often in our day, "The church is losing its power." Is this true? The church is made up of people; the people are the church. If there were no people, there would be no church.

Another phrase we hear is that our world is sick. God did not will it so, for He loved it so much that He gave His only Son to save it, so what has happened? Jesus wept over Jerusalem. Is He weeping over our sins today?

The world needs Christ as it never has before. People are searching, but they have been so busy trying to run things without Him it seems hard to find Him. Until the world sees Jesus in us (and I for one feel so guilty of my sins of omission) we will still have all of the horrible things that are happening today.

We must all stand up and be counted. We must confess Him for if the world gets to see Christ it must see Him in people like you and me. He has no hands but ours to do His work, will we not give them to Him in service?

MRS. J. L. SMITH
Havelock

SOUTHWOOD COLLEGE

Jr. College, Liberal Arts, Co-Ed, Social Program, Sports, Bus. Adm., Equitation.

Enroll now for fall term.

For information write:
Director of Admissions
Box 128-D
Salemburg, N. C. 28385

Among Our Colleges

HIGH POINT FINANCIAL AID DIRECTOR NAMED

Robert R. Wells, Jr., of Burlington has been appointed director of Financial Aid at High Point College.

Wells, who now makes his home in High Point, is a 1967 graduate of High Point College, and has been teaching high school in Franklinville.

At High Point he will be responsible for helping students who are in need of financial assistance and those who qualify for scholarships.

•

DUKE PROF'S BOOK BEST

A new book by Duke University's Dr Clarence Gohdes, distinguished authority on American literature, has been chosen by the American Library Association as "one of the 25 best reference works of 1967."

Entitled "Literature and Theatre of the States and Regions of the U.S.A.," the book was published by Duke Press. It is to be displayed at meetings of various library associations throughout the country.

•

NEW LIBRARIAN AT WESLEYAN

Alva W. Stewart has been named head librarian at N. C. Wesleyan College, Rocky Mount, and assumed duties on July 1.

A native of Marshallville, Ga., Stewart came to Wesleyan from the University of North Carolina at Charlotte where he had served since 1965 as head of the Acquisitions Department. Prior to that he was inter-library librarian at Emory University for one year and served as head librarian for four years at Methodist College in Fayetteville.

•

LOUISBURG SUMMER SESSION UNDERWAY

Louisburg College Dean John B. York reports that 242 students are enrolled in the school's six-week summer session which concludes on July 26. Seventy-seven students are from North Carolina, and fifty-nine from Virginia.

The first semester of the regular 1968-69 session begins Aug. 25 and ends Dec. 18. Louisburg College operates on an early semester system. Second semester is scheduled to begin Jan. 12, 1969.

•

GARLOW NAMED REGISTRAR

William Jay Garlow has been promoted from assistant registrar to registrar at N. C. Wesleyan College effective with the current academic year.

A graduate of N. C. Wesleyan, he became an admissions counselor there in September 1963 and was made assistant registrar in June 1965. He recently received an M.A. degree in education from East Carolina University.

"Of all the pulpits from which the human voice is ever sent forth, there is none from which it reaches so far as from the grave."
—John Ruskin.



That is one of the reasons why memorial stones are set up beside the burial places of our loved ones, that there may remain after them a spot where their memory may be recovered and the quality of our own lives bettered.

Specify

WINNSBORO BLUE GRANITE
"The Silk of the Trade"

It is most lasting because it is composed of the most durable minerals known. It is superbly beautiful because it is made up of the substance of precious stones and gems. Inscriptions on it are clearly legible because of the marked contrast between cut and polished surfaces.

Be sure that you get genuine Winnsboro Blue Granite. Like other high quality materials, there are many inferior substitutes that resemble this granite on first appearance, but do not possess its durable qualities and lasting beauty.

Write for FREE illustrated booklet, "FACTS for the Memorial Buyer"

Winnsboro Granite Corporation, Rion, S.C.

Nesbitt Joins Endowment Staff

The appointment of Dr. M. Wilson Nesbitt of Durham as director of Rural Church Affairs and secretary of the Rural Church Committee of the Duke Endowment was announced recently by Thomas L. Perkins, chairman of the trustees of the Endowment.

The addition of Dr. Nesbitt as a full-time staff member is a major step in reorganizing operation of the Rural Church program to bring the two Conferences of The United



DR. M. WILSON NESBITT

Methodist Church in North Carolina and their bishops into closer contact with the program, Mr. Perkins said. Dr. Nesbitt will represent the trustees in dealing with the Conferences, with the Divinity School at Duke University, with the Bishops' Advisory Committee on Rural Church, and with other agencies concerned with rural churches. His headquarters will be in the Durham office of the Duke Endowment.

For the last ten years Dr. Nesbitt has been associate professor of the Work of the Rural Church at the Divinity School and director of Rural Church Work under the Endowment. Rural Methodist churches in North Carolina are one of the four major beneficiaries of the Endowment. It provides funds for building, operation, and maintenance of such churches, and to help in the support of Methodist ministers retired from one of the Conferences and of widows and dependent children of ministers who died while serving one of them.

The Rural Church Committee is headed by R. Grady Rankin of Gastonia and is composed of Norman A. Cocke, Thomas F. Hill, and Marshall I. Pickens of Charlotte; Amos R. Kearns of High Point; Robert McCormack of New York, with Mr. Perkins as an ex officio member.

Prior to his association with the Divinity School and the Endowment in 1958 Dr. Nesbitt held several pastorates in the state and for four years had served as executive secretary of Town and Country Work for the Western North Carolina Conference, with headquarters in Statesville. He has held numerous committee posts in the Conference and is a member of the Rural Committee of the North Carolina Council of Churches. He said he regards his new work "more as a ministry to the churches than as administration of funds."

Born in Mars Hill and reared in Gastonia, he received the Bachelor of Arts degree from Lenoir Rhyne College in 1938 and the Bachelor of Divinity degree from the Duke Divinity School in 1941. Pfeiffer College awarded him the honorary degree of Doctor of Divinity in 1962. He is the son of Mrs. Ethel Forest Nesbitt of Gastonia; and the late M. Wilson Nesbitt, Sr. He is married to the former Miss Mary Elizabeth Drum of Catawba. They have two children.

WRITERS

N. Y. publisher wants books on all subjects, fiction, nonfiction. No fee for professional opinion. FREE: Brochures that show how your book can be published, publicized, sold; contracts. Write Dept. 31-G

EXPOSITION PRESS INC.
50 Jericho Turnpike, Jericho, N.Y. 11753

• CALENDAR OF COMING EVENTS •

NOTE: If any of the meeting dates or places are in error, please inform the ADVOCATE immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

July 12-14: Fifteenth Annual Southeastern World Affairs Institute, Blue Ridge Assembly, Black Mountain
July 23 : National Association of Methodist Two-year Colleges, Nashville, Tenn.
July 24-28: Southeastern Jurisdictional Conference, Lake Junaluska
July 29-Aug. 9: Campus Ministry Clinic, Duke Divinity School, Durham
Aug. 19-24: University Christian Movement Southeastern Conference, Emory University, Atlanta, Ga.

LAKE JUNALUSKA ASSEMBLY

July 7-14: Gospel in Art Workshop
July 9-11: SEJ Historical Society
July 11-14: Junaluska Bible Conference
July 11-14: Board of Evangelism Staff Meeting and Retreat
July 15-19: Reg. Workshop in New Church Development Section, Church Extension, National Board of Missions
July 15-21: SEJ Missionary Conference
July 15-21: Youth and Missions Conference
July 19-21: Weekend Conf. for Local Church Comm. on Missions
July 28-Aug. 1: SEJ Ministers' Conference
Aug. 1- 4: SEJ Laymen's Conference
Aug. 4- 9: Southeastern Institute of Church Music
Aug. 4-16: Leadership and Laboratory School
Aug. 6- 7: Gen. Comm. on Archives and History of The United Methodist Church
Aug. 8-11: Southwide Lawyers and Doctors Conference
Aug. 10 : Lake Junaluska Assembly Board of Trustees Meeting
Aug. 11-15: Senior Citizens Conference
Aug. 12-15: Southeastern Family Ministry Leadership Workshop
Aug. 16-19: Church School Administrators Conference
Aug. 16-19: Conf. for Professional Workers in Christian Education
Aug. 18-23: Candler Camp Meeting
Aug. 18-23: Conference on Evangelism
Aug. 18-23: Conf. for Chairmen of Local Church Comm. on Membership & Evangelism
Aug. 23-25: Western North Carolina Laymen's Advance

NORTH CAROLINA CONFERENCE

July 17 : Methodist Foundation, Inc., Raleigh, Methodist Building, 2:30 p.m.
Aug. 3- 4: Weekend of Study, School of Christian Mission, Methodist College, Fayetteville
Aug. 5- 8: Week of Study, School of Christian Mission, Methodist Col., Fayetteville
Aug. 24-25: Conference Lay Retreat, North Carolina Wesleyan College, Rocky Mount

WESTERN NORTH CAROLINA CONFERENCE

Aug. 18 : District Builders' Club Rally, North Wilkesboro, First Church, 3 p.m.
Aug. 25 : District Builders' Club Rally, Albemarle, Central Church, 3 p.m.
Aug. 26 : District Builders' Club Rally, Lexington, Wesley Heights, 7:30 p.m.
Aug. 29 : District Builders' Club Rally, Charlotte, Dilworth, 7:30 p.m.

Salisbury Girl Wins Scholarship

Linda Sue Wellons, daughter of Rev. and Mrs. Albert W. Wellons of Salisbury, has been named recipient of a Jefferson Standard Scholarship of $1,000 for the 1968-69 academic year at Greensboro College.

The announcement by Dr. J. Ralph Jolly, GC president, explained that Miss Wellons, a National Merit schloar, replaces Diana Dixon of Elizabeth City, who has transferred to UNC-CH.

A rising junior at GC, Miss Wellons is a music major with a 3.83 grade point average on a 4.0 scale. She is working this summer at Brevard Music Center in the PACE-INC program.

Myra Annette Miller, rising junior from Wilmington, has been awarded a $500 United Methodist scholarship at GC for 1968-69.

UMYF Officers Elected in June

Drew Harbinson of Hickory is the new chairman of the United Methodist Youth Fellowship for the Western North Carolina Conference.

Drew, son of Mr. and Mrs. Jack Harbinson, was elected to head the 40,000-member youth organization during the June 17-22 Senior High Workshop at Lake Junaluska. He is a member of Bethel United Methodist Church, Hickory.

Miss Cindy Johnson, daughter of Mr. and Mrs. Douglas B. Johnson, Greensboro, was elected secretary of the organization which serves 12-18-year-old United Methodists.

The annual meeting is a training period for new officers of local church MYFs and district organizations. Here instruction is given in how to handle the various offices the youth have been chosen to hold, and discussions bring out national attitudes and local opinions of the new United Methodist Church.

The Conference Board of Education, headed by the Rev. Robert Stamey of Statesville, sponsors the training. The Rev. Paul Duckwall of Statesville heads the program as Conference director of United Methodist Youth. Mrs. J. E. Yountz of the Board of Education, Statesville, serves as treasurer for the Conference-wide organization.

Area officers elected included:

Miss Marlisa Mills, daughter of Mr. and Mrs. Charles Mills, Asheville; Miss Karen Stewart, daughter of Mr. and Mrs. M. H. Stewart, Charlotte; Ralph Voight, son of Mr. and Mrs. Charles A. Voight, Greensboro; Randy Lutz, son of the Rev. and Mrs. D. H. Lutz, Warrensville; and Miss Louise Davidson, residing with Mrs. Jettie Morrison, Statesville.

Miss Susan Bennett of Greensboro was in charge of the United Methodist Youth Service Fund, and $63.53 was collected. Miss Bennett has collected over $200 in pennies at such meetings during the past 12 months through the use of soft drink cans which she decorates with challenges and pictures of poverty needs in the world.

The United Methodist Youth Service Fund is the budgetary part of the UMYF program, with monies going to aid missions projects nationally and overseas.

★

Other Youth Officers Elected

David Johnson of Hickory has been elected the new presiding officer of the Senior High Challenge and vice chairman of the United Methodist Youth Fellowship, Western North Carolina Conference.

Mr. Johnson, son of Mr. and Mrs. Vernon Johnson, was chosen along with other officers during the June 24-29 annual Christian witness assembly at Lake Junaluska.

Other officers chosen for the Conference UMYF include:

Miss Penny Moore, Kannapolis, associate secretary; and these undesignated associate officers: Scott Walter, High Point; Miss Wyietta Knight, Spindale; Miss Beth Leatherman, Vale; Miss Betsy Therrell, Charlotte, and Miss Marteen Holmes, Albemarle.

The 176 delegates contributed $155.73 to the United Methodist Youth Service Fund —the national youth budget—which goes for overseas and national missions projects. Miss Kitty George, Marion, was in charge of the fund.

The Rev. Sherrill Biggers, pastor of Groce United Methodist Church, Asheville, was workshop speaker and the Rev. B. A. (Bill) Haire, pastor of the United Methodist congregation in Guilford College, was dean.

A featured performer was Ed Kilbourne, a seminary student, B.D. from the Candler School of Theology in Atlanta, Ga., and a student this approaching fall at Asbury Seminary in Wilmore, Ky. He brought a spiritual message in folk song. Theme of the week was: "What Is Worth Your Life?"

The Rev. Paul Duckwall, Statesville, conference director of United Methodist Youth work, was in overall charge of the program, sponsored by the Conference Board of Education.



BROWN SUMMIT HAS GROUNDBREAKING

A groundbreaking service for the proposed $20,000 education building of Brown Summit United Methodist Church was held June 23. Dr. J. Garland Winkler, Greensboro District supintendent, preached at the morning worship service and conducted the groundbreaking service in the afternoon. Assisting Dr. Winkler were Dr. M. Wilson Nesbitt, Jr., of Durham and the Rev. Joseph C. McMurry, pastor. Pictured, left to right, are Grady Bishop, Jr., Ernest Phibbs, Horace Powell and Henry Troxler, members of the Building Committee; Dr. Winkler, the Rev. Mr. McMurry and Dr. Nesbitt. Construction on the building will begin immediately.

Brandon Heads Adult Council

Ray L. Brandon of Salisbury is the new president of the Young Adult Council of the Western North Carolina United Methodist Conference.

He was chosen along with other officers during the June 14-16 Young Adult Conference at Lake Junaluska. He is a member of Main Street United Methodist Church of Salisbury.

The Young Adult Council, a part of the program of the Conference's Board of Education, seeks to offer guidance to the post-high school age, particularly to young marrieds, in many areas of life — solutions gained both from members of the organization and from national studies.

The Rev. Paul Duckwall of Statesville, director of the young adult work for the Conference Board of Education, heads the annual meeting.

Four vice-presidents were elected: Kenneth Harwell of Sherrill's Ford; James E. Luther, Charlotte; Douglas Phelps, Hickory; and Billy White, Catawba.

Mrs. Yates Giles, Jr., Hickory, was elected secretary-treasurer, and Mrs. W. Joe Eskridge, Charlotte, was elected director of music. Resource area chairmen elected included:

Missions: Horry Kent, Lenoir; Social Concerns: David Edward Wood, Newton; Recreation: Mrs. Ned Rowe, Catawba; Worship: D. J. Panarese, Morganton; Evangelism: Bobby G. Wood, Vale; Christian Education: David E. Hedrick, High Point; and Marriage and Family: Mrs. Wallace L. Wilson, Greensboro

✧ ✧ ✧

Faith and *obedience* are bound up in the same bundle. He that obeys God trusts God; and he that trusts God obeys God. He that is without faith is without works; and he that is without works is without faith.

—*Spurgeon*



GOSPEL ILLUSTRATIONS
10 Trick Paper Tears
$1.60 Postpaid
FREE SAMPLE CHAPTER
VISUAL EVANGELS, PUB.
1401 OHIO STREET
MICHIGAN CITY, INDIANA
46360

Art and Stained Glass Company
Complete Church Window Service
1000 Tryon Ave., High Point, N. C. 27260
Phone 883-0516

Georgian Named Usher of Year

W. Bradwell Brantley of Atlanta, Ga., was named "Usher of the Year" by the 7th Annual Church Ushers Conference, meeting at Lake Junaluska last mnoth.

This is the third "Usher of the Year' award given by the Conference. Others who have been so honored are Frank White and Clyde Motsinger, both North Carolinians from the Western North Carolina Conference. Candidates for the award are nominated by their pastors throughout the states of the Southeastern and Northeastern Jurisdictions.

The new president-elect for the 1968-69 term of the Ushers Conference is Henry Sallada, prominent layman from Clearwater, Fla. Program chairman is E. Wayne Hughes of Asheboro, who has been a participant in all of the Church Ushers Conferences.

Hughes was given a special award by the Board of Directors of the Conference for his outstanding service to the Ushers Conference. Outgoing president R. R. Bowers of Portsmouth, Va., presented Hughes with a certificate and sterling silver goblet

The Church Ushers Conference voted to return to Junaluska again in 1969, with tentative meeting dates set for July 4 to July 6 at Lambuth Inn.

Rev. F. B. Brandenburg Dies

The Rev. F. Bardin Brandenburg, 75, of Candor died June 26 in Moore Memorial Hospital at Pinehurst, after suffering a cerebral hemorrhage May 22.

Funeral services were conducted June 29 at the Green Lake Methodist Church, near Rockingham, of which he was a former pastor. Officiating were the Rev. D. D. Traynham, pastor, and the Rev. V. E. Queen, Sanford District superintendent. Burial was in the church cemetery.

A native of Creston, S. C., Mr. Brandenburg joined the North Carolina Conference in 1927 and retired in 1960. He served, among others, churches at Rockingham, Laurinburg and Mount Gilead.

Surviving are his wife, Mrs. Lucille Parsons Brandenburg; three daughters, Mrs. Gerald Whitehurst of Beaufort, Mrs. William McIntosh of Rockingham, and Mrs. Joe E. Caldwell of Atlanta, Ga.; one son, Bardin W. Brandenburg, with the U. S. Air Force, McGuire Air Force Base, N. J.; four grandchildren, three great grandchildren and two brothers.

Winston-Salem-Forsyth District Organized, Officers Elected

The ministers and leaders of the thirty-five pastoral charges of the new Winston-Salem-Forsyth District met in a Special District Conference on Sunday, June 30, at Centenary United Methodist Church, Winston-Salem, to elect officers and organize. Rev. James C. Peters, Sr., district superintendent, presided, and began the conference by stating the aims and programs of the district for the year.

District officers elected were the trustees, associate lay leaders, the Council on Christian Education, the Board of Managers of Leadership School, the Board of Missions and Church Extension and trustees for the Elk Shoals Camp.

J. R. Marion, member of the Conference Commission on World Service, gave an explanation of how the apportionments were arrived at for the conference, district and pastoral charge.

Robert Smith, Mt. Airy, presented the cause and materials of the Builders' Club.

Scandinavian Caravan Arrives in North Carolina

The Scandinavian Youth Caravan arrived in North Carolina on June 13, and they have been busily making friends in the Western North Carolina Conference since that time. They will be here until Aug. 14.

There are seven members of the caravan team, including the counselor, Miss May-Brit Bastiansen. Since 1955 an exchange of Youth Caravaners has been underway between Western N. C. and Scandinavian Methodism. Last summer eight students from western North Carolina went to Scandinavia, with Rev. and Mrs. G. G. Adams, Jr., as counselors.

Miss Bastiansen is a member of the First Methodist Church of Oslo, Norway. She has served as a mission worker in a girls' home in Algeria, and this past year has been attending a teachers' college in preparation for a career as a nursery school teacher.

Bob Ring comes from Stockholm, Sweden. For several years he has served as song leader and music director for Methodist youth groups and youth conferences. He is currently enrolled in a business college.

Malmfrid Sand lives in Stavanger, Norway. She is eighteen, a student in a business college, but thinking of becoming a school teacher.

Kerstin Laurin, daughter of a Methodist minister, lives in Visby, Sweden. She graduated from high school this spring and plans to be a school teacher.

Solveig Pytte has been living in the home of a cousin in Etna, N. H., this year. Before leaving Norway, she finished high school and was enrolled at Darmouth College this spring. Upon return to Norway, she plans to attend a teachers' college.

Marie Ring of Stockholm, Sweden, is Bob's twin sister. Their mother was the counselor for the Caravan of 1964. Marie is studying at the University and plans to become a social worker.

Brit Tonnessen is a native of Skien, Norway. She is a student at Oslo University and is majoring in education.

All of the caravaners have been active in the MYF and other church activities.

After a week of orientation, the Caravan members attended the Youth Assemblies at Lake Junaluska and Camp Tekoa. They have visited Crews Church, Winston-Salem; First Church, Waynesville, Abernethy Church, Asheville, and will be at Groce Church, Asheville, through July 13.

For the remainder of their visit, the schedule is as follows: July 14-21, Faith Church, Gastonia; July 22-27, First Church, Hendersonville; July 28-Aug. 3, Centenary Church, Winston-Salem; Aug. 4-9, Christ Church, Greensboro, and Aug. 10-14, Lawndale Church, Lawndale.

The caravan program is sponsored by the Conference Board of Education.



Bishop Earl G. Hunt, Jr., and the Rev. Robert H. Stamey, conference director of education, welcomed members of the 1968 Scandinavian Youth Caravan to the Western North Carolina Conference. Left to right are: Bob Ring, Malmfrid Sand, Kerstin Laurin. Solveig Pytte, Marie Ring, May-Brit Bastiansen, Bishop Hunt, and, in the background, Rev. Mr Stamey. Inset is Miss Brit Tonnessen, who had not arrived at Lake Junaluska when the photograph was taken.

M. B. Stokes Dies at Age 85

Dr. Marion B. Stokes, a retired missionary and member of the Western North Carolina Conference, passed away at the Presbyterian Hospital in Charlotte on Thursday morning, July 4. He was 85 years of age, and at the time of his death was the oldest member on the chronological roll of the conference. He had been in declining health for several months, and had been a resident of the Wesley Nursing Center, Charlotte, for a year.

The son of a Methodist preacher, John Lemacks Stokes, and his wife Loretta Pearce Barentine, he was born at Columbia, S. C. on Dec. 12, 1882.



DR. MARION B. STOKES

After attending various public schools of South Carolina, he graduated from Wofford College. Later, he studied at the Candler School of Theology, Emory University, earning the M.A. degree. Asbury College, in Kentucky, conferred upon him an honorary degree of Doctor of Divinity.

In February, 1905 he was united in marriage to Pauline Davis, of Summerton, S. C. and later that year joined the Western North Carolina Conference. Two years thereafter they went as missionaries to Korea, where they remained until the advent of World War II forced their evacuation. They were then assigned to mission service in Cuba, where they served on the Isle of Pines until retirement in 1948.

Mrs. Stokes preceded her husband in death on May 1, 1953. Subsequently he married Mrs. Maggie Sprott Davis of Manning, S. C. who survives his passing. Four sons were born to Marion and Pauline Davis Stokes, all of whom are living, and are serving in the ministry of the United Methodist Church. They are J. Lem Stokes II, Pfeiffer College, Misenheimer; James C. Stokes, Greensboro; Mack B. Stokes, Candler School of Theology, Emory University, Atlanta, Ga.; and Charles D. Stokes, missionary to Korea at Taejon. There are also nine grandchiidren, three of whom are ministers in the United Methodist Church; also six great grandchildren.

Memorial services were conducted at the Pfeiffer College Chapel on Saturday, July 6 at 3 p.m. with Bishop Earl G. Hunt, Jr. officiating, assisted by the Rev. W. H. Faggart, pastor of Wesley Chapel Church, Misenheimer. Interment was in the family plot at Manning, S. C., with graveside services in charge of a grandnephew, the Rev. James Covington of the South Carolina Conference.

✧ ✧ ✧

We talk much about change and little of heritage. We need to be reminded a heritage takes a long time to build—and courage. —BISHOP GERALD H. KENNEDY



CAROLINA COLLEGE ALUMNAE GATHER

June 22 was Carolina College Day on the campus of Carolina Military Academy, Maxton, as approximately fifty alumnae were reunited with their classmates of nearly half a century ago. Carolina College opened its doors in 1912 under the jurisdiction of the Methodist Conference. It continued to serve the women of North Carolina until it closed in 1926. Carolina Military Academy now occupies the plant. Colonel L. C. Blankinship, president, Captain Calvert Humbert, Rev. Waylon Cooke, chaplain, and Dean Donald Mallard of Carolina Military Academy joined representatives from the alumnae of Carolina College for this group photograph.

New Vocabulary

The United Methodist Church has some new terms that members will want to keep in mind when reading of church-related activities. Here is a part of the new vocabulary:

a. "Methodist Youth Fund" becomes "Youth Service Fund."
b. "Woman's Society of Christian Service" becomes "Women's Society of Christian Service."
c. Board of Hospitals and Homes becomes Board of Health and Welfare Ministries.
d. "Quarterly Conference" becomes "Charge Conference."
e. "Official Board" becomes "Administrative Board."
f. "Elective stewards" becomes "members-at large" of the Administrative Board.
g. "Supply Pastor" becomes "Lay Pastor."
h. Board of Lay Activities becomes Board of the Laity.
i. Conference Board of Ministerial Training and Qualifications becomes Board of the Ministry.
j. "Executive secretary" of conference Board of Education becomes "Conference Director."
k. Executive secretary of Interboard Council becomes Conference Program Director.
l. Commitment Sunday becomes Sunday to Study Drug and Alcohol Concerns.

6½%

REGISTERED
FIRST MORTGAGE
CHURCH BONDS

For Information Call or Write Today:

Church Investors

DeKalb-Peachtree Airport
Atlanta, Ga. 30005
PHONE 451-5431

Woman's Activities

W. N. C. CONFERENCE

MRS. JOHN C. WRIGHT

WESLEYAN SERVICE GUILD MEETING

Mrs. Carl M. Worthy, Charlotte, was unanimously re-elected chairman of the Wesleyan Service Guild of the Western North Carolina Conference at the annual meeting held at Lake Junaluska June 14-16.

Other officers chosen include Mrs. June Key, Winston-Salem, secretary; Mrs. Willis Campbell, Concord, and Mrs. Arthur Gilreath as member-at-large; and a committee on nominations with Miss Lucy Cobb, Mooresville, chairman, and Mrs. Elizabeth Wentz, Morven, Mrs. Edward Sapp, Mrs. Betty Manant, Asheville, and Mrs. June Key as members.

Mrs. Clarence C. Cranford, Asheboro, secretary of Missionary Personnel of the Southeastern Jurisdiction Women's Society, conducted the installation service.

Bishop Earl G. Hunt, Jr. of Charlotte was the key speaker for the weekend session. In discussing the subject, "Responding to God Through the New Church," Bishop Hunt pointed out the changes taking place in the world today, saying in part, "We must accept the church's use in this age of revolution—we are at a point where revolution begins — in education, economics, merchandising, clothing, morals, religion—the church has had to change. There are new departures with which we have to learn to live in the change, the Inner City phenomena, complex and bewildering, calls for the church to have a program of ministry to human beings; evangelism must be an inclusive evangelism."

With all the problems of today's world, Bishop Hunt reminded his hearers that, "We need to remember that there are things that will not change in the church. That God so loved the world does not change. The importance of worship and the need for religious life—the church is the only answer to those issues and problems that torment the soul. . . . The great moral law of the centuries is the only track by which life goes."

Miss Lillian Johnson, New York, executive secretary of the national Wesleyan Service Guild, spoke on, "The New Guild in the New Church," saying that in the past 16 years of the Guild, there have been four restructuring periods, and that this last restructuring plan came from the Guilders, who desired to make the bylaws relevant for today. She said, "These bylaws came at a time when we are saying we need small group experience. We started out by thinking of ourselves in places of leadership—to try to divide responsibilities."

She told of the process whereby the new minimum structure was planned, then said, "The function of a Guild is involvement—to keep trying and looking for openings. We need to put leadership training for women all over the world. As a Guild we need to reach into poverty-making situations, to serve on policy-making groups—and don't meddle in it if you are not going to follow through."

Miss Johnson later conducted a discussion group on the exact changes recommended for Guilds, the responsibilities of officers and the methods of procedure.

On Saturday morning three "New Patterns of Ministry" in the Western North Carolina Conference were described by workers in these projects. Rev. Cecil Myrick, Charlotte, told of the Inner City Church at work in Charlotte, saying, "This puts you right where your Lord was. . . . The public ministry of Jesus was radically different from the institutional church—we need to get where the people are. This is a great hour and the church needs to face it."

Miss Diane Esau, Charlotte, told of her work in Harlem as a worker in an Inner City Church. She discussed the problems of stark hunger one faces in this type of work, the overcrowding situation, the lack of sanitation, and the need of people for love and concern. "They need a church that will get out in the world," she said, "Harlem is a symbol of the problems of the world."

Rev. Jerry Murray, Forest City, described the many services of the Yokefellow Movement in the Forest City area, saying, "The Yokefellow organization is made up of persons willing to work together and seek to meet the needs we uncover about us."

Mrs. Lucius Mamora, Sarawak, told of the mission work among the Iban people of her native land. She is a member of the Team of International Women spending four months in the United States under the sponsorship of the Woman's Division of the Board of Missions.

Mrs. C. C. Herbert, Charlotte, secretary of Missionary Education, told of the many different ways that missionaries from this conference serve in other areas of the world. She displayed musical instruments, prayer bells and gongs sent to her by the missionaries.

A feature of the Saturday afternoon session was an address by Mrs. Leslie Barnhardt, Charlotte, retiring president of the Conference Women's Society. Her topic was, "Responding to God as Guilders in the Church and Community." She emphasized the importance of our stewardship of time, saying, "Time belongs to us quite differently from the way in which we possess our natural endowment and property. . . . It carries over no balances. It allows no overdrafts. Each day it opens a new account with you."

During the pledge service the Guilders pledged $45,950 to missions for the coming year. By the districts the pledges were: Albemarle, $1800; Asheville, $2,300; Charlotte, $6,500; Gastonia, $4,500; Greensboro, $5,500; High Point, $4300; Marion, $2,500; North Wilkesboro, $1,500; Salisbury, $2,000; Statesville, $3,000; Thomasville, $4,300; Waynesville, $3,500; Winston-Salem, $4,250.

Mrs. E. D. Chandler, Asheville, retiring conference treasurer, conducted the pledge service. In a summary of the amount given by the Wesleyan Service Guild last year, Mrs. Chandler said that a total of $51,672 had been sent to the conference treasurer.



The Wesleyan Service Guild of the WNC Conference had its annual meeting at Lake Junaluska June 14-16. Taking part in the meeting were, left to right: Mrs. June Key of Winston-Salem, recording secretary; Mrs. Iola Moffitt of High Point, former WSG conference secretary of the North Carolina-Virginia Conference; Miss Lillian Johnson of New York, executive secretary of the national Wesleyan Service Guild, and Mrs. Helen Worthy, conference secretary of the Wesleyan Service Guild, Western North Carolina Conference.

Of this amount $1,705 was contributed for World Literacy and Christian Literature, and $1,624 for the Larry Sink Scholarship Fund.

The sessions of Dialogue with the Bible were led by Miss Mary Floyd, Pfeiffer College, Mrs. Jettie Morrison, Statesville, and Miss Lillian Johnson, New York.

The play, "No Longer At Ease," was presented by a group of Asheville players.

The weekend meeting was concluded with a worship service in Stuart Auditorium when Dr. Carlyle Marney, Lake Junaluska, spoke on, "Responding to God in Thought and Worship."

★

N. C. CONFERENCE

Mrs. Ivan E. Welborn

SPIRITUAL LIFE RETREAT

Many of the women in the North Carolina Conference consider the past retreat at Louisburg the most meaningful ever held. Of the 281 women registered, 197 stayed in the dormitories and 84 commuted.

The Reverend Bob Gibbons, a member of our own North Carolina Conference and presently working with the "Young American Crusades" program, made a fine contribution in music. He sang solos and led the group. Mrs. Cecil Robbins played the organ. President Robbins gave a very warm welcome.

Leader of the retreat was Miss Ethelene Sampley. Using the Book of Colossians as her scripture background, she helped the women apply Paul's advice in the church at Colossae to their involvement in today's world.

Paul prayed that the people might have insight into the will of God. Miss Sampley said if we are to remain Christian our goodness has to be active goodness, that we must be actively concerned in the present day revolutions. We must be open to the leading of the Holy Spirit, sensitive to the will of God and to His leadership so that we might carry out His will.

Miss Sampley reminded the women that they are "the women from the church" every moment of their life—in the supermarket, at the traffic light, and at club meetings.

When a person is completely committed to do the will of God, she will be strengthened by His glorious might to do His will for us. When we are weakest He can actually give us strength to do His will.

After Paul had prayed that the Church at Colossae might have insight into God's will, he tells them what Christ is like. He refers to Him as the head of the Church, the Church being the Body which carries out the will of the head. This is a tremendous thing; it involves us in all ways. If we gossip, if we destroy rather than build, if we do anything that is not in the Spirit of Christ, then we are not the body of Christ. We must manifest the love of God in all relationships twenty-four hours a day.

The Christian life is a type of relationship rather than a way. Our relationship to God is shown by our relationship to our fellowman—not just to fellow church members, but to everybody in the community. We don't have a choice; we *have* to be concerned with the least, the lost, the lorn. The church must be concerned and doing something to change conditions today.

The Christians in the early church expected to suffer. How about us today? Are we willing to suffer in His name?

As Christians we are channels through which God's love is shown to others. Our calling is to be reconcilers in a world where there is so much hate and fear. This is our Christian calling today—to really love all people. No matter how much you do, if you do not have love for all people you are not of God.

You may not have actual hate, but indifference is just as bad. This is our Christian calling today; we must get into it. We simply cannot close our eyes. We must manifest the love of God in the world.

What can I do to help God's mission in today's world in the area of race relations, peace, poverty, etc.? What can I do to overcome hatred, fear? In our own particular place God has no other one to witness. If we keep ourselves open to the leading of the spirit and obedient to Him, He will show us what we should do. We step into each situation as it presents itself as an opportunity to witness. Our prayer should be: "Thy will be done—*now*—in me—for the glory of God." God knows our capacities and if we are open to the Spirit, God will place upon our hearts those burdens that He wants us to carry for Him. He has a job for each one of us. Are we willing to do it?

So Paul might pray for us, as he prayed for the Colossians, that we might receive wisdom and understanding so that we might know God's will and that our manner of life might be pleasing to Him, and that we might use our present opportunity to witness and serve to the fullest.

—Mrs. Edgar Fisher

NEW PRESIDENT

Our new conference president, Mrs. Harold L. Mann (Margie), is a native of Sanford, daughter of the late Mr. and Mrs. David A. Groce.

A member of Jonesboro United Methodist Church, she has held many offices in the local Women's Society of Christian Service.



Mrs. Harold L. Mann

She has been president of her local church school class for the past seven years.

For the past five years we have known Margie as our conference treasurer. To this job she has given us untiring dedication and unlimited enthusiasm for the work.

She has served on seven different conference committees, Wesleyan Service Guild Scholarship Committee, and was a delegate to the Cincinnati meeting of the Finance Committee of the Board of Missions. The Wesleyan Service Guild dedicated its 1968 Annual Program to her.

Prior to being our treasurer, she was recording secretary of the Burlington District and district secretary of Spiritual Life.

Unselfishly giving of her time, her wisdom, love and understanding, she has meanwhile been a loving, efficient wife, mother of five and grandmother of four

✧ ✧ ✧

One of the reasons why little happens at church on Sunday morning is that nobody seems to expect much to happen.

Roy L. Smith





MRS. CATHRINE VICK

Dear Girls and Boys:

The other day Jimmy came to work in my yard. When he arrived, he was very angry. Someone had mistreated him. I put him to work weeding some plants. As I watched him, I noticed that he was working very hard. In a little while I heard him singing. When I went out to carry him a cool drink, he said, "I shouldn't have gotten mad. It isn't good to feel that way, is it? I feel better now and I'm not mad at her any more."

When we get angry, it will help us to find something to do and soon we will discover that we have worked out all the anger and we can forgive the one who has mistreated us.

AUNT CAY

LOVE IS A POWERFUL THING

Luckily a beautiful, full moon shone brightly that October night, otherwise little Mrs. Dawson might not have seen the 864 painted on the gatepost of Dr. Richards' home. The nights were already chilly, and she held her thin, shabby coat closer to her as a rough autumn wind suddenly raced through the valley. Twice she almost rang the bell, but twice she hesitated. What could she say to Dr. Richards? How could she begin? After all, why bother him with Jerry? It would be different if Dr. Richards was the only doctor who could help him, but more than a half dozen other doctors had told her the same thing. Jerry would walk again if he had a series of operations, but they would cost well over a thousand dollars. A thousand dollars! They might as well ask for the moon. How could she possibly pay a thousand dollars? Again she withdrew her hand from the bell. It was no use. No use to bother Dr. Richards—and yet every one of the other doctors had ended by saying, "Why don't you see Dr. Richards? Maybe he can help you." She thought of Jerry's little twisted legs. She thought of his patient smile and of the longing in his eyes as he watched the other children at play. Then, with one quick movement, she rang the bell. The door opened almost instantly, and a cheery voice said:

"Come in! Come in! It's a chilly night to be out in the wind."

When she was comfortably seated before a crackling fire, the young man said in a friendly tone, "I am Dr. Richards. How can I help you?"

Mrs. Dawson showed her surprise. Somehow she expected Dr. Richards to be an older man. Why waste his time? Surely he would not be interested when he learned how poor they were. She felt embarrassed and ill at ease.

"I-I-I-I came to tell you about Jerry," she stammered. "That is, the other doctors told me—I mean—you see—"

Dr. Richards smiled kindly. "Take off your coat," he said quietly. "Then tell me all about Jerry."

While Mrs. Dawson spoke, Dr. Richards nodded silently. Several times he interrupted by asking a question. Finally, he said, "I shall stop by and see Jerry tomorrow. Then perhaps we can make plans for his first operation as soon as possible."

"Dr. Richards," Mrs. Dawson said in a trembling voice, "we are poor, but we are honest. We have paid so much for doctor bills for Jerry these past ten years that we never have an extra penny. In fact, we are always in debt. We could never pay you even a small amount, let alone a thousand dollars. There is nothing Mr. Dawson nor I would not do for Jerry. Yet we could not promise to pay such an amount, knowing we could never do so."

Dr. Richards leaned forward so that the lively fire in the hearth lit his face.

"There will be no charge for any of the work I do for Jerry. In fact, not even while he is at the hospital. You see, it is my way of showing appreciation for the things done for me. When I was a very small child my parents died, leaving me an orphan. I was placed in a children's home even before I could walk. Had it not been for the great kindness others did for me, I would not have lived, let alone become a doctor. The people who gave generous gifts to the home so that the home could take care of needy children, and the people who sent me through college and medical school, do not need money. They do not want any part of their generous gifts returned. But my appreciation is too great to forget such wonderful kindness. Since I have become a doctor, I have helped many children the way I will help Jerry. You see, it is the only way I can really show how much I appreciate how much others did for me when I needed help. Love is a powerful thing when it gets rolling, and true appreciation is the best thing I know to send it off to a good start."

Mrs. Dawson was too excited to think clearly. Her one thought was to hurry home and tell the wonderful news to Mr. Dawson and Jerry, who she knew would be sitting in front of the window in Jerry's room, eagerly watching for her return. She thanked Dr. Richards again and again. Then she buttoned her worn, old coat around her and hurried down the drive. As she passed through the stone gateposts, she paused. Tears of happiness filled her eyes. Dr. Richards was going to do all this for Jerry just because others had been kind to him when he was a helpless child! Maybe she should have told Dr. Richards more about Jerry. Maybe she should have told him that she and Mr. Dawson took Jerry into their home when he was a very small neglected boy for the very same reason. Others had been kind to them in many ways, so they had felt they could best return such love by loving another needy child.

"Love is a powerful thing when it gets rolling," Dr. Richards had said, "and true appreciation is the best thing I know to send it off to a good start." Truly, love is a powerful thing, Mrs. Dawson thought as she hurried home—so powerful that is was going to turn two little twisted legs into two sturdy ones. It was going to make a little boy walk again.

IDA VONK

SUMMER SKIES

Up in the sky
The sun shines bright
Shedding its rays
Of warmth and light.

Up in the sky
The clouds are black
Lightning flashes
And thunder cracks.

Down comes the rain
See how it falls!
Some drops are big
And some are small.

Sunshine through rain
Makes a long row
Of seven bright colors
We call a rainbow.

JUST FOR FUN

When a Sunday School teacher asked her class what they were thankful for, one eight-year-old boy replied, "My glasses." "Why your glasses?" the teacher inquired. "Well," the lad replied, "they keep the boys from fighting me, and they keep the girls from kissing me."

Teacher: "Iceland is the same size as Siam."

Pupil writing in his notebook: "Iceland is the same size as my teacher."

ANSWERS FOR JUNE 27

Jeep; weed; beet; seek; peep; deed; teen; keel; need; feet; reed; heel.

Sunday School Lesson

FOR JULY 21

DR. EUGENE C. FEW
(International Lesson Series)

Challenge to New Life

Background Scripture: Ezekiel 18; 36:16-38

Lesson Scripture: Ezekiel 18:26-32; 36:26-28

Ezekiel, one of the greater prophets, was the son of a priest by the name of Buzi. Having been taken captive and carried into Babylon, Ezekiel became a member of a community of Jewish exiles who settled on the banks of Chebar, a river or canal, of Babylonia. He was held in high esteem by his fellow exiles, and their elders sought his counsel on numerous occasions, although they did not always follow the wise advice he recommended for their conduct. Beginning his career as a prophet about 592 B.C., Ezekiel continued his prophesies for more than twenty years.

As a spokesman for the Lord, Ezekiel faced a responsibility so demanding and urgent as to baffle and silence anyone of less Godly stamina and soul consecration than he. His spiritual mission was that of preaching to a defeated nation, to a displaced and disinherited people. To be sure, he was of priestly descent, and probably before the exile he may have been trained as a priest, and possibly presided over the public worship in the Temple in his beloved native land. On the other hand, the situation confronting Ezekiel, the preacher, during the exile was radically different from that which surrounded him before he was molested by a brutal enemy, and taken forcibly from his home and his country. As an exile seeking to minister to his exile brethren, Ezekiel was under terrific external pressure. For his leadership in worship, he had no Temple with worshipful appointments, no altar, no sacrifice, no Holy of Holies.

Yet in exile territory and with an exile congregation, Ezekiel was presented such a challenge as rarely ever comes to a prophetic servant of God. There before him were distressed human individuals who were haunted by a hunger and a thirst for Jehovah. And at the same moment, intimately with Ezekiel as his constant companion, strength, and guide, was the Eternal King of Kings, and Lord of Lords, whose consuming wish was to fill the lives of all those people with his saving presence.

Chapters 18 and 36 in the Book of Ezekiel are peculiarly distinguished for their emphasis upon the right relationship between an individual and God. Also they magnify the theme of God's forgiveness of personal sin. While all possible effort needs to be put forth in order that human society may be redeemed, we must never relax in our intense concern that every person, as well as group of persons, may be influenced to choose to live in dedicated oneness with God.

H. G. Wells has bequeathed us a never-to-be-forgotten statement, powerful enough to stab the last one of us wide awake. Said he, "Until a man has found God, and has been found by God, he begins at no beginning and works to no end. Nothing in the universe or in man's life falls into place except with God, with God who fights with man and through man against everything that is evil; who loves us all as a great captain loves his men, and stands ready to use us in his immortal adventure against waste, disorder, cruelty, vice, blind force, nonexistence, everything that destroys.

"God is the end and the meaning of the universe, the only King. God's kingdom on earth is not a dream or an uncertain project, but the inevitable destiny of mankind."

The lesson for today aspires to make plain to us through the tragic experiences of the Jews of Ezekiel's day, that even though individuals and society may deliberately resolve to rebel against God and travel the road that will lead finally to death, if they will repent of their error, and turn about-face, God will forgive them and save them unto Himself.

Our Scripture text points us to the way of life found in our Lord. Always He is offering Himself to us. When we voluntarily choose to be done with all of our selfish dissipation and wickedness and cast ourselves upon God's mercy, He will supply each of us with a new heart, a new outlook, and a new life. Jehovah, the one true God, is the God of life. It is not His will that any one should die, but that every person everywhere should turn to Him and live now, always, and most abundantly.



First Methodist Kindergarten teachers outline work with the Rev. Donald Bridger. They are, left to right, Mrs. Arnold Sitton, Mrs. Dillard Morrow and Mrs. C. T. Frady Mrs. John Jordan, another teacher, was not present when the picture was made.

RUTHERFORDTON COUNTY NEWS

Rutherfordton Methodists Plan Kindergarten This Fall

The Rev. Donald Bridger, pastor of First Methodist Church in Rutherfordton, has announced plans for a three-day-a-week kindergarten for four-and five-year-old children as an extension of the church's Child Day Care Center.

Also, working with mentally retarded children, the three-level program will be known as the children's ministry of the church.

The kindergarten will be set up to care for four- and five-year-olds in separate groups. A registration fee of $7.50 will be charged to cover the cost of insurance and materials needed by the children. The kindergarten will operate three days a week —Monday, Wednesday and Friday from 9-12 noon. The cost per month has been set at $15 per child.

The Rev. Mr. Bridger said, "One of the unique features of the kindergarten will be distinctive Christian atmosphere and mood surrounding the instruction and learning processes. One of our major concerns will be to reach out and assist underprivileged children, giving them an opportunity to have this preparation in readying themselves for the first grade. If the child begins his school experience behind, the chances are extremely high that he will continue to remain behind. If a child begins at a disadvantage, the chances are extremely high that he will remain at a disadvantage throughout his school career."

First Church is asking civic clubs, public agencies, the business community and church groups to sponsor an underprivileged or disadvantaged child in the kindergarten. A scholarship for one child will cost $15 a month or $135.00 for the entire school year.

The kindergarten will be an ecumenical endeavor.

METHODIST NEWS ROUND-UP

EDITOR AWARDED DEGREE

The Rev. Dan H. Williams, editor of the *Wesleyan Christian Advocate*, was awarded the honorary doctor of laws degree from John Marshall University, Atlanta, at its commencement services held in June. The *Wesleyan Christian Advocate* is the official organ of Georgian Methodism.

★

MI DIRECTOR HONORED

Twenty years of service to Methodist Information by its director, the Rev. Dr. Arthur West of New York, were recognized in St. Louis, Mo., June 19, during the annual meeting of the Commission on Public Relations and Methodist Information.

The meeting also included recognition of the Rev. Ronald P. Patterson of Dayton, Ohio, recipient of the Stoody Fellowship for graduate study in 1968-69, who is to be at Syracuse University School of Journalism.

Next meeting of the group was scheduled for Feb. 14-15, 1969, in Chicago.

★

NEW SOCIAL ISSUES MAGAZINE PLANNED

The new social issues magazine for the United Methodist Church will be called *engage*, and its first issue will be Sept. 1.

The magazine will be semi-monthly. It is planned to include opposing views of current legislation by national leaders, readers' letters and longer contributions on current issues, editorials and articles on societal issues and problems.

Bishop H. Ellis Finger, Jr., of the Nashville Area was selected by the interim editorial policy committee, with support of present officers of the Board of Christian Social Concerns, to be chairman-designate of the policy group.

The editor will be the Rev. Allan R. Brockway, who is the CSC Board's editor of publications. In that capacity he edited *Concern*, which was published by the board from 1960 until last fall, when its cessation was ordered by the Coordinating Council.

There's A Fortune In Attics

. . . basements, garages, etc.!

Earn big profits for your church or religious organization, through an old fashioned—

Paper Drive

. . . still one of the easiest and surest ways to raise money for worthwhile projects.

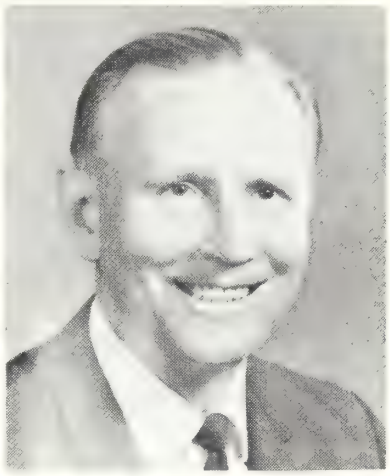
Hagan Manufacturing Company, World's leading Cellulose Insulation Manufacturer, needs a steady supply of newsprint for the production of insulating material. Send for complete details on how to organize and operate a profitable paper drive.

HAGAN MANUFACTURING COMPANY

1403 N. Bridge Street
Elkin, N. C.

BOLLINGER TO RETIRE

The Reverend Dr. H. D. Bollinger, Nashville, director of the Department of Campus Ministry of The United Methodist Church's



DR. EUGENE A. RANSOM

Board of Education, will retire Jan. 1, 1969, and the Rev. Dr. Eugene A. Ransom, Wesley Foundation director at the University of Michigan, Ann Arbor, will succeed him.

Dr. Ransom, past president of the Association of College and University Ministers of The Methodist Church, will go to Nashville as director-designate of the department on Sept. 1.

★

WHITE LEAVES CONCERNS BOARD STAFF

The Rev. Dr. Dale White has resigned from the United Methodist Church's Board of Christian Social Concerns in Washington to return to the pastorate. He became minister of the East Greenwich, R. I., Church, effective July 1.

White came to the board in 1961 as director of program for its Division of Temperance and General Welfare and in 1965 became the division's top executive, as associate general secretary of the board.

In recent years he also has been the writer of "Teens Together," a *Together* magazine feature of counsel for teen-agers.

★

EVANGELISM BOARD HAS FOUR NEW MEMBERS

Four new staff members have been announced by the Board of Evangelism in Nashville.

They are the Rev. Kenneth W. Krueger, Dayton, Ohio; the Rev. Chester F. Custer, Grinnell, Iowa; the Rev. William H. Garrett, Dayton, Ohio; and the Rev. Walter Albritton, Jr., Andalusia, Ala.

Mr. Krueger and Mr. Custer will prepare church membership training materials; Mr. Garrett will be director of youth evangelism; and Mr Albritton will be director of Kononia Ministries

★

REID NAMED HYMN SOCIETY EXECUTIVE SECRETARY

William Watkins Reid, of Whitestone, Queens, New York, editor, columnist, and retired public relations executive of the United Methodist Board of Missions, has been named to the newly-created post of executive secretary of the Hymn Society of America, with offices at the Interchurch Center, 475 Riverside Drive, New York City.

In his new post, Mr. Reid will direct the Society's business and program operations, its projects and its worldwide correspondence. He will continue to edit the publication, *The Hymn*. The Society has members in every state and many foreign countries, and in most denominations.

"On A Wide Circuit," a weekly column of comment and opinion on current topics by Mr. Reid, is published in many United Methodist periodicals, including the *N. C. Christian Advocate*

★

HANDY JOINS PUBLISHING HOUSE STAFF

The Rev. William T. Handy, Jr., Baton Rouge, La., became publishing representative for The Methodist Publishing House, effective June 17.

Mr. Handy, since 1959 pastor of St. Mark United Methodist Church in Baton Rouge, is a member of the Louisiana Annual Conference of the former Central Jurisdiction.

His offices will be in Nashville. Initially, in the new position, his duties will involve field work and visitation to promote the church's general periodical, *Together*, among the membership of the former Central Jurisdiction churches. In his contacts, he also will represent United Methodism's general publishing interests.

★

UM CHURCH TO TAKE PART IN HEMISFAIR

The Reverends David Randolph, Roberto Escamilla and Joe Hale, staff members of the General Board of Evangelism of The United Methodist Church, will assist in directing religious activities at the Hemisfair in San Antonio, Texas, July 21-28. The United Methodists are one of several groups invited by the Fair's management to present the religious theme as a part of the Hemisfair's "Confluence of Cultures" exhibits and program.

Rev. Roberto Escamilla, director of bilingual evangelism, has urged that The United Methodist youth groups and individual youth write him immediately at 1908 Grand Avenue, Nashville, Tenn., for placement in the week-long program and for gate passes. Persons participating in the program may be scheduled for one or more days, according to their availability.

SOUTHEASTERN EQUIPMENT CO.



Chairs and tables in complete range of sizes for every Church need. Steel and wood folding chairs, folding banquet tables, speakers' stands. Also office desks and chairs. Write for information.

SILER CITY, N. C.

DUKE UNIVERSITY LIBRARY
JUL 22 1968
DURHAM, N. C.

NORTH CA
christic dvocate

VOLUME 113 GREENSBORO, N. C., JULY 18, 1968 NUMBER 28



YOUNG ADULTS MEET

The Young Adult Council of the Western North Carolina Conference met at Lake Junaluska June 14-16. Jay L. Brandon of Salisbury, a member of Main Street United Methodist Church, was elected president of the group. The Rev. Paul Duckwall of Statesville, director of young adult work for the Conference Board of Education, heads the annual meeting.

Carolina Briefs

¶ Absalom McKinney Curry Russell, Jr., father of Dr. Bernard C. Russell, of New London, died on July 8 at the age of 81. He was a retired newspaper editor and owner of the *Palmetto News*, Palmetto, Fla. In addition to Dr. Russell, who is director of the Pfeiffer College Library, Mr. Russell is survived by a daughter, Mrs. Iris Ackenhusen of Tallahassee, Fla. Funeral services were held on July 11 at First Methodist Church, Palmetto.

¶ Several hundred members of First United Methodist Church, Gastonia, attended the reception for their new pastor, Dr. Charles E. Shannon, and Mrs. Shannon on Sunday, June 30, in the Fellowship Hall of the church. In the receiving line with the Shannons were associate minister, Rev. Howard R. Jordan, and Mrs. Jordan, and minister of education, Rev. W. Kirk McNeil, and Mrs. McNeil.

¶ New officers for the ministers of the United Methodist Church in the Asheville District were elected at the July 8 meeting at Trinity Church. The officers and their churches are: president, Rev. Sherrill Biggers, Groce; vice president, Rev. Mrs. Lucy Norton, Edneyville; secretary, Rev. Don Davis, Swannanoa, and treasurer, Rev. J. T. Jones, Berry Temple and Wilson Chapel. The ministers' wives also have the following new officers for the coming year: president, Mrs. J. W. Braxton, Trinity; vice president, Mrs. Dwight Whitlock, Trinity; secretary, Mrs. Harry Sellers, Jr., Avery's Creek, and treasurer, Mrs. Edgar Price, Asbury Memorial.

❖ ❖ ❖

New Church To Be Organized In Winston-Salem On Sunday

A new United Methodist Church will be organized in the North Midway Community, Winston-Salem, on Sunday, July 21. The new congregation will hold services in Midway Elementary School until permanent facilities can be built on a twelve and one-half-acre site at the intersection of US-52 with Country Lane and Gumtree Road. The new church is being sponsored by the Davidson County Board of Missions of the United Methodist Church and by Midway Methodist Church.

A pastor was appointed to the new church by Bishop Earl G. Hunt, Jr. at the June meeting of the Western North Carolina Annual Conference at Lake Junaluska. He is the Rev. J. P. Greene, former pastor of Asbury Methodist Church in Lincolnton. The Rev. Mr. Greene and his family have moved into the Midway Community, and he has begun work toward organizing the new congregation.

The Davidson County Board of Missions has been actively seeking to establish a new church in this growing area for several years and in 1967 was able to purchase a site. Mr. Greene has announced that an organizational meeting and first service will be held on Sunday, July 21 at 8:00 p.m. and that regular services will be held thereafter on Sunday morning.

Organizational Meetings Set By National UMC Boards

Nearly a score of boards and agencies of The United Methodist Church have announced the dates of their organizational meetings to elect officers and launch their work for the 1968-72 quadrennium.

Several other agencies whose membership was completed at the Uniting Conference in Dallas and who do not have additional members to be chosen at the Jurisdictional Conferences have already organized either in Dallas or in the intervening weeks.

Organizational meeting of one of the church's newest agencies, the Commission on Religion and Race, has been set for Aug. 20-21 at the Palmer House in Chicago. Members, 25 of whom are to be chosen by the five jurisdictional conferences, will elect officers and determine the course they will follow in aiding annual conference interracial mergers, helping to assure participation in the church without regard to race and developing a racially-inclusive church. They also will elect seven members at large.

Another new agency in The United Methodist Church, borrowed in part from the former Evangelical United Brethren Church but combining several units of the former Methodist Church, is the Program Council. This Council which will have some 125 members, will be headquartered in Dayton, Ohio, where its organizational meeting is set for Sept. 30 and Oct. 1.

A list of organizational and/or annual meetings scheduled for the coming months follows:

Aug. 6-7—Commission on Archives and History, Lake Junaluska.

Aug. 20-21—Commission on Religion and Race, Chicago.

Sept. 5-8—Board of Missions, Cincinnati, Ohio.

Sept. 6—Methodist Committee for Overseas Relief, Cincinnati, Ohio.

Sept. 6-8—Board of the Laity, Chicago.

Sept. 9-10—Board of Education, Chicago.

Sept. 10—Board of Health and Welfare Ministries, Chicago.

Sept. 11—Board of Pensions, Evanston, Ill.

*Sept. 19-20 — Quadrennial Emphasis, Chicago.

*Sept. 24—Council on Chaplaincies and Related Ministries, Washington, D.C.

Sept. 24-26—Board of Christian Social Concerns, Washington, D. C.

Sept. 24-27—Board of Evangelism, Minneapolis, Minn.

Sept. 27—Commission on Ecumenical Affairs, Chicago.

Sept. 30-Oct. 1—Program Council, Dayton, Ohio.

*Oct. 9-10—Council on World Service and Finance, Tucson, Ariz.

Oct. 15-16—Interboard Committee on Enlistment for Church Occupations, Nashville.

Oct. 21-23—Interboard Committee on Missionary Education, Nashville.

Oct. 23-25—Interboard Committee on Christian Education, Nashville.

Oct. 30—Board of Publication, Nashville.

*Nov. 8-9—Judicial Council, Denver, Colo.

*Nov. 8-9—Committee on Structure of Methodism Overseas (COSMOS), Chicago.

*Nov. 11-14—Council of Bishops, Chicago.

*Nov. 12-13 — Council of Secretaries, Chicago.

* Denotes that this group has already organized and that this is a regular meeting.

NORTH CAROLINA
CHRISTIAN ADVOCATE
Official Organ of the North Carolina and Western North Carolina Conferences of The United Methodist Church
ESTABLISHED 1855
James C. Stokes—Editor and Manager
Address all correspondence to P. O. Box 508, Greensboro, N. C. 27402

Second-class postage paid at Greensboro, N. C. Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., 429 W. Friendly Avenue, Greensboro, N. C. 27401

Single subscriptions, $3.00 a year; every family plan: each subscription, $2.50 a year. All subscriptions payable in advance. Obituaries and resolutions, $2.00 for the first 100 words; $2.50 per hundred for next 200 words; 3 cents per word for all over 300 words.

The Methodist Board of Publication

O. Kelly Ingram, Durham, President; H. G. Allen, Statesville; N. E. Edgerton, Raleigh; William R. Henderson, High Point; T. C. Hoyle, Jr., Greensboro; Charles E Jordan, Durham; C. P. Morris, Raleigh; L. W. Routh, Greensboro; Wilson O. Weldon, Nashville, Tenn.; Carl C. Wooten, Kinston.

OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

WANT A CHANGE? Great Challenge for D. C. E. Apply First United Methodist Church, Morehead City, N. C. 28557.

FOR RENT: Summer cottage Lake Junaluska two bedrooms, sleeps eight comfortably, two full baths, central oil heat, near auditorium. Available July 21-27 and August 11-17. $65. per week. E. W. Rogers, Box 204, Clinton, S. C.

A DIRECTOR of Christian Education or Educational Associate needed at suburban church of nearly 1000 members. Excellent new facilities. Write Memorial United Methodist Church, 4012 Central Avenue, Charlotte, N. C.

AVAILABLE FOR IMMEDIATE EMPLOYMENT: Greensboro College organ major (senior) desires Church Organist (or Organist-Choir Director) position within fifty-mile radius of Greensboro. Contact Allen Harris, P. O. Box 67, Macon, N. C. 27551.

WANTED—Combination Director of Christian Education-Choir Director. Church school building being completely renovated and air-conditioned. University town congregation about 1,400. Work with adult, youth, and children's choirs. Contact Dr. Joyce Early, Jarvis Memorial United Methodist Church, Greenville, N. C. 27834.

REVELATIONS REVEALED — Explains nuclear war soon ending this age—understand the mystery in book of Revelation—Armageddon—The beast, his mark, number, name—End of world—Second coming of Lord—And science is taken to highest degree ever known, into substance of matter and ultimate particle that cannot be sub-divided—Send $1 for postpaid copy this book now to Revelations, Box 853, Rapid City, South Dakota 57701.

Officers for Two Conferences Listed

Annual conferences reorganize every four years, and officers of the various boards and commissions are elected for the quadrennium. The Rev. Carleton Wilson, secretary of the North Carolina Conference, and Rev. W. T. Medlin, Jr., secretary of the Western North Carolina Conference, sent the following list of officers for their respective conferences during the 1968-72 quadrennium.

NORTH CAROLINA CONFERENCE

Commission on Archives and History
Chairman ..... William K. Quick
Vice Chairman ..... C. Franklin Grill
Secretary ..... Mrs. Rudolph Womack

Board of Christian Social Concerns
President ..... H. A. Phillips
Vice President ..... Dr. Ross E. Townes
Vice President ..... Dr. N. A. Desrosiers
Vice President ..... Charles M. Smith
Secretary ..... R. S. Pullman
Financial Secretary ..... A. P. Hill

Board of Education
President ..... Herman Winberry
Vice President ..... Christian White
Recording Secretary ..... Kelly J. Wilson

Commission on Continuing Education for the Ministry
Chairman ..... Paul Carruth
Vice Chairman ..... J. Paul Edwards
Secretary ..... W. K. Quick

Commission on Enlistment for Church Occupations
Chairman ..... J. L. Hunter
Vice Chairman ..... J. F. Thompson, Jr.
Secretary ..... R. D. Ricks, Jr.

Commission on Ecumenical Affairs
President ..... Cecil W. Robbins
Vice President ... Mrs. Edgar L. Hillman
Vice President ..... Thomas A. Collins
Secretary ..... Mrs. R. L. Jerome
Treasurer ..... V. C. Tyson

Board of Evangelism
President ..... Kimsey King
Vice President ..... D. M. Tyson
Secretary ..... R. L. Bame

Board of Health and Welfare Ministries
Chairman ..... J. L. Joyce
Vice Chairman ..... Fred Irons
Secretary ..... J. G. White, Jr.

Committee on Lay Worker
Chairman ..... W. T. Lamm, Jr.
Vice Chairman ..... Troy J. Barrett
Secretary ..... John Cline

Commission on Minimum Salary
Chairman ..... Preston D. Page
Vice Chairman ..... B. L. Davidson
Secretary ..... James H. Bailey

Board of the Ministry
Chairman ..... W. J. Neese
Vice Chairman ..... E. G. Hinton
Registrar: Conference Men . B. F. Musser
Registrar: Lay Pastors ..... Paul Boone

Board of Missions
President ..... Albert F. Fisher
Vice President ..... A. E. Goldfinch
Secretary ..... E. F. Smith

Board of Pensions
Chairman ..... Clifton W. Everett
Vice Chairman ..... Ralph I. Epps
Secretary ..... Norwood L. Jones

Commission on Public Relations and Methodist Information
Director, Conference .. William K. Quick
Secretary ..... M. O. Stephenson

Women's Society of Christian Service
President ..... Mrs. Harold Mann
Vice President ..... Mrs. D. K. Fry
Secretary ..... Mrs. Robert L. Nicks
Treasurer ..... Mrs. Frank McGoogan

Commission on World Service and Finance
President ..... C. S. Hubbard
Vice President ..... Thomas S. White, Jr.
Secretary ..... T. M. Vick, Jr.

Commission on Worship
Chairman ..... Ralph E. Fowlkes
Vice Chairman ..... Marvin Burke
Secretary ..... Warner R. Heston

Conference Missionary Secretary ..... Rufus H. Stark

WNC CONFERENCE

Enlistment For Church Occupations
Chairman ..... A. J. Clemmer, Jr.
Vice Chairman ..... A. L. Maxwell, Jr.
Secretary ..... Miss Susan Carmichael
Treasurer ..... A. G. Ford

Archives and History
Chairman ..... Joe W. Lasley
Vice Chairman ..... E. H. Lowman
Secretary ..... J. J. Powell
Treasurer ..... Conference Treasurer

Conference Commission on Ecumenical Affairs
Chairman ..... Lee F. Tuttle
Vice Chairman ..... McMurry Richey
Secretary ..... Walter Boone
Treasurer ..... John Jordan

Pensions
Chairman ..... Robin Hood
Vice Chairman ..... H. P. Myers
Oscar W. Burwick
Secretary ..... John R. Sills
Assistant Secretary ..... G. G. Adams, Jr.
Treasurer ..... James R. Felts, Jr.

Ministry
Chairman ..... Robert Young
Vice Chairman ..... J. T. Jones
Registrar ..... N. C. Williams
Secretary ..... Kenneth Horne
Treasurer ..... Conference Treasurer

Promotion and Cultivation
Chairman ..... J. E. Craig
Vice Chairman ..... DeArmon Hunter
Secretary ..... Don C. Davis

Evangelism
Chairman ..... A. M. Faulkner
Vice Chairman ..... Edgar H. Nease Jr.
Secretary ..... Joseph B. Bethea
Treasurer ..... James Rink

Education
Chairman ..... R. Herman Nicholson
Vice Chairman .... Richard C. Erwin, Jr.
Secretary ..... Earl R. Haire
Treasurer ..... Conference Treasurer

Missions
Chairman ..... J. Clay Madison
Vice Chairman ..... Harvey Smith
Secretary ..... J. J. Patterson
Treasurer ..... Lawrence Blanton

Pastoral Care and Counseling
Chairman ..... Dr. Cecil Heckard
Vice Chairman ..... Dr. Julian Lindsey
Secretary ..... C. W. Bailey

Health and Welfare Ministries
Chairman ..... George C. Starr, Jr.
Vice Chairman ..... James W. Ferree
Secretary and Treasurer . Glenn McCulley

World Service and Finance
Chairman ..... R. Powell Majors
Vice Chairman ..... Carter Holbrook
Secretary ..... E. Paul Hamilton
Treasurer ..... Fred D. Russell

Town and Country
Chairman ..... John M. Burton
Vice Chairman ..... Alvin L. Morrison
Secretary ..... Robert M. Smith, Jr.
Treasurer ..... Tom McLean

Christian Social Concerns
Chairman ..... Orion N. Hutchinson Jr.
Vice Chairman
Liston Sellers (Human Relations)
Erman F. Bradley (Alcohol Problems)
James Gilland (Peace and World Order)
Secretary ..... Mrs. G. L. Goodson
Treasurer ..... Worth Sweet

TRAFCO
Chairman ..... A. C. Kennedy, Jr.
Vice Chairman ..... R. T. Houts, Jr.
Secretary ..... G. E. Lyndon, Jr.
Treasurer ..... Charles E. Tyson

Methodist Information
Chairman ..... Dr. Holt McPherson
Vice Chairman ..... John Paul Lucas
Secretary ..... John L. Borchert
Treasurer ..... Fred D. Russell

Publishing Interests
Chairman ..... Henry A. Justice
Vice Chairman ..... William H. Dyar
Secretary ..... Marshall McCallum
Treasurer ..... Walter O. Cooper

Worship
Chairman ..... H. Glen Lanier
Vice Chairman ..... Paul D. Lowder
Secretary-Treasurer .. Jack B. Yarbrough

Coordinating Committee
Chairman ..... E. H. Nease, Jr.
Vice Chairman ..... E. M. Dudley
Secretary ..... Philip L. Shore, Jr.
Coordinating Comm. Section Officers

Nurture
Chairman ..... R. Herman Nicholson
Representative on Coordinating Committee ..... Liston Sellers
Vice Chairman ..... Glen Lanier
Secretary ..... A. C. Kennedy, Jr.

Stewardship
Chairman ..... Robert M. Smith
Representative on Coordinating Committee ..... E. M. Dudley
Vice Chairman ..... E. M. Dudley
Secretary ..... J. M. Taylor, Jr.

Ministry
Chairman ..... Cecil L. Heckard
Representative on Coordinating Committee ..... Robert T. Young
Vice Chairman ..... Kenneth A. Horne
Secretary ..... John M. Burton

Outreach
Chairman ..... E. H. Nease, Jr.
Representative on Coordinating Committee ..... James Ferree
Vice Chairman ..... J. Clay Madison
Secretary ..... H. A. Justice

EDITORIALS

★

ON PRACTICING RESTRAINT

Are we losing the ability to look at both sides of issues? We mean really to consider seriously the "other side" of a question? Whether we realize it or not, there are usually two sides—and this is not necessarily our side and the wrong side.

Why should a confirmed bachelor steadfastly belittle the blessings of married life? Why should a Duke fan not voice admiration for a Carolina cage star? Why do people choose up sides so grimly on the gun-control issue while being blind to the fact that the opposite view also has merit?

The truly free man is at liberty to see value in positions with which he does not completely agree. He is free to commend an opponent for a virtue, while not necessarily yielding on a main issue. Too many of us seem to be afraid to concede a point, to admit a weakness in argument. It is as though we feared that any concession would bring on a total collapse of our philosophy of life.

We are too passionate in our affirmations, too heated in our support of causes. As a result, we are consumed in the volcano of our rage, and its lava erupts in hot waves of violence. People get killed, cities get scorched, and stores get looted. Or, if not that, we live in separate camps, glaring at each other, assuming an air of moral superiority, and shooting barbs across the no-man's-land which divides us.

Most of us are not so right as we smugly suppose, nor are our "opponents" the blithering idiots we sometimes make them out to be. But even if we were always as right as right can be, what about the humility of Christ? What about the restraint and temperance and patience of our calling? What about the graciousness, the kindness, the mercy which wins converts rather than arguments?

If we must believe with a passion let it be with the gentle passion of love and charity rather than with the ruthless insistence of unreasoning fanaticism.

It is quite possible to be absolutely right in principle but to be obnoxiously wrong in practice. It is terribly easy for an "emancipated" person, who knows all the answers, to win every argument but to lose every convert.

As Christians, we are called to do more than prove to the world how good we are and how right we are. We must do all things in the spirit of Christ who was more interested in winning people than in winning arguments.

ONE MAN'S WITNESS

Marion Boyd Stokes, who left the scene of this world on July 4, was a remarkable man. As missionary and pastor, he was basically an evangelist. For nearly sixty years he made it his mission to win people to Christ. During those years, he was engaged in a variety of religious pursuits, including teaching seminary students and working on revisions of the Korean New Testament. However, he always managed to work out of the jobs which would have taken him away from direct involvement in the evangelistic mission.

Early in his adult life he had made a complete dedication of himself to God. No reservations. No rationalizations. No half-steps. He never turned back from that commitment. Thereafter, it was only a matter of seeking to know what God wanted him to do. He had no personal ambitions that were unrelated to this commitment.

He saw the human situation in simple terms: man is a sinner, incapable of saving himself; God has offered Christ for his salvation; to accept and believe is to enter into a new birth and to begin a new life in fellowship with God. The destiny of every man, in this life and in the life to come, is wrapped up in this decision.

Steadfastly believing all of this, the dominant purpose of his life was to so preach and lead and guide people that they would bring their lives to God, become converted, and thereafter live for God. The ultimate tragedy, he believed, was to miss this way. Success in every other achievement, but failure in this alone, could be nothing but tragedy. On the other hand, failure in everything else, but success in truly finding God meant victory in the only area that really counted.

He early instilled into the minds of his children the idea that God had a plan and a purpose for every life; that the fulfillment of God's plan was the best possible eventuality. As they accepted this viewpoint, decision-making became not so much a struggle between self-will and the will of God as a seeking to know what God would have them to do.

Going God's way seemed so crucially important to him, that in season and out of season he sought to win people to this viewpoint. This editor remembers an occasion four or five years ago when we were together on an automobile trip. We had stopped at a country store and service station for gas and soft drinks. In the store was a young mother with a small baby. It was typical of M. B. Stokes that he should engage such persons in conversation; the subsequent dialogue was casual but purposeful on his part. He talked to the young mother about her baby, asking questions about the child and remarking upon his attractiveness. Then he said to the mother, "I'm sure you would do anything possible for the well-being and happiness of this beautiful baby, wouldn't you?" When she answered in the affirmative, he then continued, "Do you know what is the best possible thing you could do for him?" She answered, "No, I don't. What would that be?" "The best thing you could ever do for this lovely baby is to give him a Christian mother."

Marion B. Stokes saw life and established values in terms of ultimate ends. He never forgot that our life in this world is only temporary and that it is a preparation for the life to come. Therefore, he took care lest decisions and activities here should in any way obstruct or mar the entrance into that fuller life. When he slipped over from time into eternity two weeks ago, he was merely doing that for which he had made preparation for most of his life.

Those who knew him the best and who understood his perspective were profoundly influenced by the purposiveness with which he pursued his accepted goals. Also, they could not avoid the conclusion that though he possessed the limitations which are common to all humanity he had chosen the better part, the more laudable way of life. Given this perspective and these goals—and we would say that they are of the highest — he lived a remarkably effective and triumphant life.

He would not wish for this interpretation of his life to conclude without a direct appeal being offered to all who might read it. This would be an appeal to have done with lesser things. To subordinate selfish ambition to the fulfillment of God's purposes. To get on with the main business to which God has called us: the saving of lost men and women, beginning with ourselves; the righting of wrong human relationships; the establishment of Christ's kingdom among our earthly empires.

Marion B. Stokes would say that none of this can really begin to happen until a man puts himself—all that he has been, is now, and ever hopes to be—upon the altar. He would add that when once a man, be he preacher or layman, really does this and means it, then new power and purposiveness, fresh peace and joy, come to him. All things may be the same, but all things are thereafter different. He knew this by personal experience. He was concerned that others should know it too.

Bishop Clair Dies in St. Louis

Bishop Matthew W. Clair, Jr. 77, died in St. Louis, Mo., on July 10. Funeral services were held at Union Memorial Church, St. Louis, July 12 with several of his episcopal and ministerial colleagues sharing in the service.

Born in Harper's Ferry, W. Va., Bishop Clair had the distinction of being the son of a Methodist bishop. Elected to the



Bishop Matthew W. Clair, Jr.

episcopacy in 1952, the younger Bishop Clair served as head of the church's St. Louis Area in the former Central Jurisdiction until his retirement in 1964. Prior to being elected bishop, he was pastor of Chicago's large St. Mark Church for 12 years.

He had been an army chaplain in World War I, a theological seminary professor and pastor of Methodist churches in Virginia, West Virginia, Colorado and Indiana. He was graduate of Howard University, Boston University School of Theology, and Iliff School of Theology, Denver, Colo., and the University of Chicago.

Mrs. Clair and two married daughters survive him.

✧ ✧ ✧

Christian living often breaks down and falls apart at the point where Christian faith must be converted into Christian action. Unless creed leads to deed, it has little value. Christian thinking is no substitute for Christian living.

Paul W. Milhouse

Among Our Colleges

OLD TESTAMENT SCHOLARS TO MEET AT DUKE

Some of the nation's leading Old Testament scholars will meet late this summer at Duke University to continue plans for a new reference work which may provide a turning point in Biblical interpretation.

The second "working session" for the team of editors and contributors who will publish the voluminous work entitled "Interpreter's Handbook of Old Testament Form Criticism," will take place Sept. 3-6.

Production of the work may take five years, according to estimates of team members.

Dr. Gene M. Tucker, assistant professor of Old Testament in the Duke Divinity School since 1966, and Prof. Rolf Knierim of the School of Theology, Claremont, Calif., are co-editors.

•

NEWSPAPERWOMAN JOINS WESLEYAN PR STAFF

Lynda Homes, a well-known Rocky Mount newspaperwoman, will become assistant director of public relations at N. C. Wesleyan College, Rocky Mount, on Aug. 1. In addition to serving as staff writer for the college news bureau, Mrs. Homes will assist the director, J. W. E. Joyner, in general public relations.

Mrs. Homes has been a free-lance feature writer and columnist since 1955. She has had numerous stories and articles published in newspapers throughout the state and in both state and national magazines.

•

FIELD TRIP MADE BY PLANE

It used to be when a class of students went on a field trip, they traveled by car or bus. Today they go by airplane.

At least that's the way students in the urban sociology course at High Point College traveled for a field trip over the city of High Point.

The course is taught by Dr. Leopold Hays, who is a lieutenant colonel in the Civil Air Patrol. He piloted the small airplane from the Spencer-Midway airport, taking one or two class members at a time to complete the unusual field trip.



Mrs. W. Roger Soles

JOINS GC BOARD

Mrs. W. Roger Soles of Greensboro has been named a member of the board of trustees of Greensboro College. Her selection will be confirmed by the GC Alumni Association at its annual meeting.

A 1941 graduate of Greensboro, Mrs. Soles fills a board vacancy caused by retirement of Mrs. J. W. Harbison of Shelby. This is one of the board memberships representing the alumni association.

An active member of West Market Street Methodist Church, she is the wife of W. Roger Soles, president of Jefferson Standard Life Insurance Company.

•

WESLEYAN LIBRARY RECEIVES TWO GIFTS

North Carolina Wesleyan College at Rocky Mount has received a $5,570 grant from the Department of Health, Education and Welfare for the purchase of books, periodicals and microfilm for the college library.

The Radio Corporation of America gave 50 record albums from its record division to the college. The records will be cataloged and added to Wesleyan's collection of classical and semiclassical recordings housed in the separate music library.

•

DUKE SCHOLAR TRANSLATING ANCIENT COPTIC DOCUMENTS

Dr. Birger Pearson, a member of the faculty of religion at Duke University, is one of a group of scholars working this summer in the Institute for Antiquity and Christianity at the Claremont University Center, Claremont, Calif. He is a specialist in New Testament and Christian origins.

The team of specialists is investigating a series of Coptic manuscripts in the Institute's Coptic Gnostic Library, some of which were brought to light in recent discoveries at Nag Hammadi, Egypt.

HIGH POINT COLLEGE

SENIOR METHODIST COEDUCATIONAL

FULLY ACCREDITED

BACHELOR OF ARTS			BACHELOR OF SCIENCE	BACHELOR OF ARTS IN TEACHING
Art	Music	Social Studies	Biology	Art Education
English	Sociology	Political Science and History	Business	Business Education
Economics	Philosophy		Chemistry	Elementary Education
Languages	Psychology		General Science	Music Education
History	Religion		Mathematics	Physical Education

Write: Admissions, Dept. C., High Point College, High Point, N. C.

North Carolina Christian Advocate
$3.00 per year. Subscribe now.

► Issues and Opinions ◄

So You Did Not Enjoy The Conference

"Are we united? Did you enjoy the North Carolina Annual Conference? Did you get what you wanted?" These are the questions asked by Mr. Ross E. Townes of Durham, immediately following the conference in an article appearing in the CHRISTIAN ADVOCATE June 20, 1968.

First, let us say we are trying to unite, but with the spirit of resentment revealed in this article, it will be a hard and long road toward unity.

Secondly, did you enjoy the conference, or are you enjoying it? That statement is as irrelevant for an annual conference, as it is for a parishioner of a local church, who for a better phrase, says "I enjoyed your sermon." No preacher, worth the salt in his bread, prepares his sermon for his congregation to enjoy. If he does he is doing very little to bring the Kingdom of God on earth. Can you imagine the churchmen in Jesus' day coming to Him, after He had preached one of His blistering sermons calling them hypocrites, liars and whited sepulchers, and saying "Rabbi, we enjoyed your sermon." Instead they put Him to death.

The Annual Conference is not a social club. It is where we hear reports of what we have done and the plans for the coming year, including the appointments of the ministers. If any one is looking for a social club, you better not come to an Annual Conference of the Methodist Church. I quote again "Did you enjoy the Annual Conference?" The answer, "I feel left out." Left out of what? Everyone who attended the Conference sat where he pleased. Came and went at will. Everyone ate at the same cafeteria. Stood in line together, ate the same meal, sat where they wished and with whom they wished. All were housed in the four large, spacious air-conditioned dormitories. What were you left out of?

Third, did you get what you wanted? I have never known any conference where half the people including the ministers really got what they wanted. They accepted what they got gracefully and went about the Master's business. They did not lambaste the conference for not bowing to their every whim. The Scripture refers to some of the disciples who wanted certain privileges about being seated in heaven. But the Master said "And whosoever will be chief among you, let him be your servant." Needless to say they were disappointed. They did not get what they wanted. Neither did the three disciples get what they wanted on the Mount of Transfiguration. Jesus never did hand anything out on a silver platter to anyone simply for the asking. Only to those who earned it which included both faith and works. The ones who receive five talents or two talents must earn other two and five, to receive the approval of the Master.

Just because 20 Negro ministers and their churches became a part of the North Carolina Conference was no reason for the conference to create another district just to coddle or pamper a very few who were looking for something to criticize. Or perhaps our brother wanted the bishop to take out one of our experienced men as a district superintendent and put in one who knew very little of our conference program. I quote again from the article mentioned above. "No, we did not get what we wanted. We wanted a black district superintendent presiding over an integrated district." There is only one district with as many as 12 Negro churches in it, and the district superintendent has been on the district only two years. The rest of the Negro churches are scattered over four or five districts. No bishop is going to take one of his district superintendents out at the end of one or two years just to satisfy the fancy of some one else, be he white or black. We must earn the right for a place of leadership. It is not handed out to a person because of the color of his skin.

Our brother praised the Western North Carolina Conference with accolades seldom heard this side of heaven because they divided a district and gave half of it to a Negro district superintendent. He even said they had taken Jesus out of the Bible and the churches and put Him in the lives and hearts of the people. He forgot to say the Western North Carolina Conference has some 120 or more Negro appointments compared to our 20. In his praise for the WNC Conference he forgot to say the WNC Conference for the first time this year created an Administrative Assistant to the Bishop and Cabinet. He bewailed in no uncertain terms why for the first time the North Carolina Conference had to have an Administrative Assistant.

Some other very important things our brother forgot to mention. Some things very essential, he never mentioned. He got a lot of things more important than a D.S. He forgot to say the black ministers got on a minimum salary schedule which raises their salary three or four times as much as they were getting before the union. He forgot to say all retired black ministers and widows of ministers will receive six to eight times as much as they received before union. I wonder why he forgot to mention such important matters as these. It seems that all he was interested in was the glamour of the district superintendency. I hear faint echoes from the Bible again "Grant unto us, that we may sit one on thy left hand and the other on thy right hand, when Thou comest into Thy Kingdom."

Our brother was quite perturbed, and so stated in his article that there will be a great deal of resentment when the Administrative Assistant appears as the district superintendent's representative at the Quarterly Conferences of the black United Methodist charges. Why? Is he not qualified? That is the inference drawn from the article. To my knowledge and experience, the district superintendent does not rely upon anyone, other than himself to hold Quarterly or Charge Conferences.

When the need for change, growth and extension in the North Carolina Annual Conference has arisen, we have always been in the forefront. All this has come about by cooperation and unity of spirit. We trust that this harmony will continue, but it will be tremendously jeopardized by resentment and jealously.

ALLEN P. BRANTLEY
Burlington

IN MEMORIAM

RESOLUTION OF RESPECT
TO THE MEMORY OF
JULIAN CLOYD CROOM

1902-1968

Whereas, before the shades of the night had been lifted and the shining beams of a new day had not yet come from the morning sun, God in His mercy called home to Him the soul of Julian Cloyd Croom early before daybreak on Friday, the 16th day of February, 1968; and

Whereas, Mr. Croom was born on the 25th day of October, 1902, in Lenoir County, North Carolina, and was reared by his saintly parents in a Christian home where all its members were taught to live by the principles set down in the Bible and to love and serve their fellow men of whatever faith and denomination and to be constant attendants at all religious and church services in the community; and

Whereas, Mr. Croom was educated in the public schools of his home county of Lenoir, at Buies Creek Academy (now Campbell College) and Kings Business College for his life's work as a bookkeeper and business man; and

Whereas, Mr. Croom came to Lillington, North Carolina, in the year 1927 as a bookkeeper and salesman for the late Mr. Joel G. Layton, and later became a salesman for the Huske Hardware Company and the Lillington Furniture Company, and in 1958 he, along with three other partners, organized and established the successful Lillington Hardware and Furniture Company, Inc., of which he was one of the principal stockholders at the time of his death; and

Whereas, he entered into the religious life of Lillington as soon as he became a resident and citizen of the town, becoming a member and officer in the Lillington Baptist Church and which he served for many years; and

Whereas, Mr. Croom, upon his coming to Lillington in 1927 became a boarder and roomer in the home of the late Mrs. Eula R. Parker who was a leading and active member of the Lillington Methodist Church and was a most saintly and beloved teacher and officer in said church until her death in 1947, and for many years Mr. Croom would on Sundays drive his automobile and drop Mrs. Parker off at her church, Methodist, and he would continue on to his church, Baptist, and after the services were over at his church he would return to her church and pick Mrs. Parker up and they would return home, and this method of attendance on the services of their respective churches continued until her death in 1947; and

Whereas, Mr. Croom was happily married on April 3, 1948, to Miss Mary Elizabeth Biggs, a talented and charming young lady of the town who was and is a member of the Lillington Methodist Church and a teacher and also a member of its choir, and who for the past twenty years was a loving and devoted wife to him and a helpmate in the truest sense of the word; and

Whereas, Mr. Croom, who had been a member of the Baptist Church ever since coming to Lillington, decided a few years after his marriage to throw his Christian lot with his

faithful wife and thereupon he joined the Lillington Methodist Church, becoming a most valuable member and in the comparatively short time he was a member of this great church he held the offices of steward, trustee, lay leader, superintendent of Sabbath School, and other official posts, and was one of the very "mud sills" of the Lillington Methodist Church, being Charge lay leader at the time of his death, and a man whom his pastor always called upon when a job was needed to be done; and

Whereas, Mr. Croom was a member of the Junior Order of the United American Mechanics, holding office in the Order for many years, and was a member of other fraternal and civic groups and always inspiringly efficient in all work connected with or represented by the same; and, above all, he was a keen student of his Bible and never enjoyed a conversation more than when some Biblical question came up and he could discuss with a fine sense of humor any question, Biblical or otherwise, and his hundreds of friends of every age considered it a high privilege to sit at his feet or stand with him as he would relate some of his wonderfully funny experiences; and

Whereas, the Official Board of the Lillington United Methodist Church wishes to express the sympathy of every member of the church to Mr. Croom's lovely and devoted wife and companion in the passing of her beloved husband who was an official in both the Baptist and Methodist Churches, and as a friend of his fellow men, as a business man and as a man of God, exemplified the finest qualities of a Christian gentleman:

Now, therefore, be it resolved:

First: That knowing our heavenly Father does all things for the best, we humbly submit to His divine will in the loss the Lillington United Methodist Church has suffered in the death of our friend, the Charge leader of our church, Mr. Julian Cloyd Croom, and we are happy in the knowledge that he has earned a well-deserved place in heaven where he has met and will forever be with his saintly parents and kinsmen and friends who have preceded him there, and we are further grateful to our Father for permitting us to live with such a great Christian as he was the past few years, and we and our church are richer for his life having been spent in our midst;

Second: That the love, regard and esteem of the entire membership of his church and our own sympathy and respect, be and the same are hereby extended to each and every member of his fine family: his gracious and devoted wife, his brothers and sister, nieces and nephews, all of whom are left behind on earth but who will some day greet him in the "House not made with hands, eternal in the heavens;" and

Third: That a copy of this Resolution be spread upon the minutes of the Official Board of the church, a copy furnished to the press, and a copy given to his beloved wife.

This, the 31st day of May, 1968.

JOE EVERHART
Chairman of the Official Board of the Lillington United Methodist Church

SOUTHEASTERN EQUIPMENT CO.



Chairs and tables in complete range of sizes for every Church need. Steel and wood folding chairs, folding banquet tables, speakers' stands. Also office desks and chairs. Write for information.

SILER CITY, N. C.

ON A WIDE CIRCUIT

By W. W. REID

What Has Made the African Free?

One hundred thirty-five years since Melville B. Cox pioneered for the Methodist Church in Africa, and eighty years since Bishop William Taylor established his first "self-supporting missions" there, the Rev. Julian S. Rea, missionary-preacher-teacher-agriculturist—himself a veteran of forty years service in Mozambique—gives us an appraisal of what the missionary has contributed to Africa and the freedom and development of its people. He says:

"We think of Africa as a young continent. Yet for generations men from both East and West, light-skinned and dark, have entered from lands of higher civilizations only to bring in the end slavery and exploitation, disease and hatred. Then the church of Jesus Christ sent brave and dedicated men and women. Often they were not too well trained or too well supported, but they went with 'the truth that comes from God.'

"My impression of nearly forty years of participation and witness of the fruits of the work of our predecessors is that they alone in that day offered true freedom. Today many people and agencies talk and work in Africa under the banner of freedom. We found, worked with, loved, tried to encourage and—yes—to copy Africans freed by the truth that comes from God alone. All the years at Cambine at our Central Training School we had African pastors. In field or school or church, the real accomplishment was theirs. And it was African assistants who taught me and saved me from innumerable mistakes, as they had done with others.

"Here in our retirement I get a feeling that missions and missionaries are not thought of as they once were. There seems to be a mistaken notion that Foreign Aid, the Peace Corps and other non-church agencies are doing what missions and missionaries used to do. True, I never knew a Mission, from the High Church Anglican to the most evangelical type, which did not minister to mind and body as well as spirit. Yet, always building the kingdom of God and a living fellowship of souls in the Church of Jesus was first.

"Almost from the very beginning, these truth bearers, as I knew them, deliberately put themselves in positions of humble inferiority by working in local languages so that the Truth might come from God directly, not even by translation! The miracle of Bible translation by these pioneers is almost unbelievable.

"Thus, almost from the beginning, African Christians were free to read and study the Scriptures in their mother tongue—and they did! Thanks especially to Josef Persson they had not only a beautiful Holy Bible, but many other books printed in Xitshwa. Instruction for adults and children was a common characteristic of their churches. The second miracle was the efficacy of such simple, spontaneous Christian education. Hampered by restrictions of various kinds, there still developed a rural church remarkable in its extent of Christian understanding and usable knowledge. Biblical truths and admonitions were put into practice by the Africans under the guidance of the Spirit, still we were amazed. O, there were failures, human weaknesses, but then, none of us were equipped to work with angels.

"The point I want to make follows. Books and education freed a generation from ignorance. Dr. Stauffacher's nurses, hospital and health centers freed many from suffering and disease. But these victories were not enough in themselves. Dr. Stauffacher often said to me, 'It is useless for me to heal these folks if they go back to malnutrition and hunger.' Pliny Keys called many times for an agriculturalist to build a foundation under his school work. Thank God that I could be used in a small way to free a land from under-nourishment, famine and poverty!

"Yet these very accomplishments had to be linked to 'The Truth that comes from God.' Then, agriculture could help undergird Christian homes and self-supporting churches. I found too that only a Christian Philosophy of Life assured continuous benefit from the new methods and the new crops!

"Again our admiration grew year after year for the work done by our Hartzell Girls' School, as it freed a generation of African girls from the bondage that was African womanhood. I am sure that Ruth Thomas from Heaven and Ruth Northcott as she retires would recommend as a summary of their work and a guide to future missionaries:

" 'And through the Truth that comes from God, Mankind shall then be truly free'."

✧ ✧ ✧

WNC Mountain Hikes Underway

For the tenth consecutive year the Rev. Paul Duckwall, Statesville, is leading groups of campers on a 30-mile trip across the Great Smoky Mountains.

This activity of the WNC Board of Education is for the purpose of "a confrontation of God, of self and others in a vital experience of Christian fellowship and living out-of-doors," according to the Rev. Mr. Duckwall. "When life is reduced to essentials, it is reoriented more readily around God."

During Aug. 18-23 and Aug. 25-30 the Rev. Mr. Duckwall, Conference director of youth and young adults, will head two trips, one of the United Methodist Youth Fellowship, and one for the United Methodist Young Adults. A hike July 7-12 involved senior high members of the UMYF.

The "hikes" are taken along the Appalachian Trail in the heart of the Great Smoky Mountains National Park.

Now Is the Hour

By Orion N. Hutchinson, Jr.

Now is my soul troubled; and what shall I say? Father, save me from this hour; but for this cause came I unto this hour.
(John 12:27)

Over and over again I have read this passage of Scripture which was read in your hearing this morning, because something there is that causes it to leap out at me with its striking appropriateness for the time in which we stand, and the hour in which we find ourselves. It is an interesting experience because something came along that marked the heralding of a new day, and it records the reaction of our Lord to it as well as by implication the reaction of the disciples to it.

It is a timely story because it somehow unveils, I think, with a real sensitivity the feeling in our hearts as we are confronted with the newness of our time. And also perhaps offers us some guidelines as to how we should react to those new times.

Somehow during their experience during the Feast of the Passover in Jerusalem the "Greeks" had been attracted to Jesus of Nazareth. They had come to a profound respect for Him, and an admiration of Him.

So they pull over to the side one day some of the disciples, and they say to them, "Sirs, we too would see Jesus." Now the implication is that this bothered Philip, to whom they had addressed the words. He didn't go immediately and tell Jesus about it, because this was the hallmark of something new and he didn't know quite how to deal with it. You see, this was the threshold of something that would exist as a major topic of concern in the early Church for a number of years until finally it would be settled. Up until this point the Jews who had followed Jesus had operated pretty much on the assumption that Jesus had come to bring to them His teachings, that the teachings, the message, the new patterns, the new faith that Jesus proclaimed was for them, the Jews. It was a fulfillment of the old Jewish religion and it was for the Jews only. When these Greeks knocked upon the door and said, "Sirs, we would see Jesus," Philip didn't know quite how to handle it. Indeed, it was the hallmark of a new day. It was the hallmark of a decisive hour. It was the mark, the threshold of a major shift in the way in which the faith of Christ would be interpreted and understood.

So Philip began to talk with others before he began to talk with Jesus, and he began the murmuring campaign. He began to say, if one reads between the lines with imagination, "What's this all about? Why can't these Greeks be satisfied with their own religion? After all, they live in a different place, they worship in a different way, they speak a different language, they're so different from us, why must they seek out Jesus? Don't they understand that the message of Jesus is really only for us Jews?"

Finally the disciples do indeed say to Jesus, "There are some Greeks here who say that they too would like to see you!" And Jesus' response? Sensitive to the fact that in this little incident which seemingly is so unimportant, there is a hinge on which history will move into a different pattern, a different course—sensitive to the fact that this was one of those moments in time of high significance, indeed, of eternal significance—He responds by saying, "The hour is come that the Son of Man shall be glorified. Now is the judgment of this world."

What was Jesus saying by this? He was saying that as they were caught up with the confrontation of a new time, a new day, this was the time in which there would have to be an examination of the soul, and there would have to be—if the purpose of the time was fulfilled—the exaltation of the Son of God. He makes this clearer as He adds, with that great degree of sensitivity, a reflection of the spirit of the moment. He says, for instance, "Now is judgment come upon this world; now shall the Prince of this world be cast out; and I, if I be lifted up, will draw all men unto Me."

But perhaps the greatest moment of sensitivity in which He revealed that He knew the depths of human feeling and the apprehension of the soul when it is confronted with the new, is revealed in those words in which He says, "Now is My soul troubled, and what shall I say?"

It is never easy for many of us to accept the new or to experience the new, the different. And in a time such as ours in which we are confronted with so many facts and marks of our period in history which are new, we find ourselves beset with a growing apprehension and a paralyzing fear. We react in the same vein. We find ourselves confronted with that which frightens us or threatens our security, or is perplexing, we cannot understand it, or is against the traditions in which we were raised. We find ourselves confronted with that which overwhelms us and we do not know adequately how to respond to it. And we cry out, "Now is my soul troubled, and what shall I say in this hour that we confront?"

But Jesus was trying to say that in this hour there comes the moment of judgment in which faith is revealed through opportunity presenting itself.

He was confronted by that which was the mark of a new day, and in it He saw the significance for those who were His own. He was well aware of their feelings, and He echoed them as He said, "Now is My soul troubled! What shall I say?"

Look at some of the things that we confront that seem to bother us. Here is the violence in the world. Between the years of 1963 and 1967 the number of murders increased from 4760 to 6500. An average of one person every half hour dies of a gunshot wound. The violence in the world threatens us; it has even made some places to be places we wish to avoid, or to which we would not feel safe to go.

Look at the racism of our time. The preface to the Riot Commission's Report stated boldly that our society is moving toward two societies—one white and one black—separate and unequal. The national government appointed a commission a few years ago to study the problem of mental illness among children. It was called the Joint Committee on Mental Health of Children. Some weeks ago a sub-committee of that committee issued a report, and in their report appear these words:

"In terms of mental health, racism is a more pervasive and a far more serious threat than schizophrenia, mental retardation, neuroses or any other emotional derangement. Its destructive effects severely cripple growth and development of millions of our children, young and old, for life. Yearly it directly or indirectly causes more fatalities, disabilities and economic loss than any other single factor."

Look at the materialism of our age, and this constant struggling of the soul to find its place in the world of prosperity.

Let's come closer home, moreover, for though those things trouble us, perhaps the things that trouble us most are the things that impinge upon our own personal experience. We are troubled in the Church. We are troubled over the fact that some fifty or more of our members who have made pledges previously have not pledged for this year, and we have not met our financial goal. We are troubled because officers cannot be secured for the Women's Society of Christian Service. We are troubled over the appointment of a Negro district superintendent. We are troubled by the possible and probable changing of housing patterns about us. We are troubled over the mobility of our congregation which will have its effect upon our Church attendance. We are troubled about new forms. And in the light of all this, we react with the words of Jesus: "Now is my soul troubled! What shall I say?"

Of course this is not all that Jesus said, and again with sensitivity to the human spirit He offered two options. "What shall I say?" He asked. The first answer He gave was "Father, save Me from this hour." Here is one possibility—to simply run away from it all, to forget about it, to closet ourselves together in such a fashion that we will isolate ourselves from the world around us with its pressing problems and crying needs. Let us simply escape from it, let God come down and take us out of it, not in the sense that He causes us to disappear from this world, but simply to create around us a little nucleus of those who erect the walls of insulation and isolation from the world around them. We may well do this and find in passing a moment of serenity and security.

However, without ever realizing what

Excerpts from a sermon by the Rev. Mr. Hutchinson, pastor of Ardmore United Methodist Church, Winston-Salem. Mr. Hutchinson is the newly elected chairman of the Board of Christian Social Concerns for the WNC Conference.

took place, we may also find the Church relegated in the minds of the future to a proper place in the past. She could become like one of those items in our attic, remembered and thus preserved with affection, but hardly practical to be used in our time except with overhauling or remaking.

Here is one answer, but this is not the answer that Jesus adopted for Himself. Agonizing over the newness that the hour brought which came to Him through "the Greeks" and recognizing it as the hallmark of a new era into which He would be moving, He expressed, "Now is My soul troubled! What shall My soul say? Father, save me from this hour?" His response: "No!" He proclaimed, "For this cause came I to this hour!"

Again what is He saying? He is saying, this is what I am here for, this is why God put me here, this is why God bred in me in those early formative years a faith, this is why God planted me in a family of God, a fellowship of the Church. This is God calling to me, this is God's purpose, this is what life itself is for—to demonstrate in these times what it means to be a Christian, to demonstrate in these times what it means to walk with Christ, to demonstrate in these times, in this hour, that my faith has something to say and to share in a time such as ours. For now is the hour when the Son of Man should be glorified! This is the hour! Now is the hour in which the individual reveals the high purpose to which God calls him! Now is the hour for creative courageous Churchmanship, for this is what we're here for! To run away? No! To falter and fail? No! To wring our hands and to moan, "Now is my soul troubled?" No! We're here to fulfill God's purpose in *this* world by making our witness and demonstrating our faith through *creative courageous Churchmanship.*

I use those words carefully. *Creative* Churchmanship—the willingness to create for a world such as ours patterns and procedures through which a witness may be made and a contribution may be rendered.

Take, for instance, this matter of the appointment of a Negro district superintendent. I've made no congregational reference to this except in a casual way at a Family Night Supper because to me it has little effect upon a local congregation. However, it does have a great effect upon the world, because to the world it becomes a witness that here in the South, of all places, the Church is taking her Gospel seriously and is willing to share in making a witness possible, that when a man has ability and a contribution to make, the door of opportunity should be opened to him in the Church and should not be closed on account of color.

The witness has been made, a creative witness in Churchmanship.

One item waiting for me when I returned from conference was a little note from a fellow in Iowa. He had seen a particle of truth that was contained in a part of an AP news release on the incident that took place here in June 9 and was writing his reflections on it. He was saying that this event indicated the failure of a church to be involved with the times and nourished the idea that God is dead. As I wrote my answer, I said there are some things about this Church you don't know. For instance, you do not know the involvement of our Church in such things as this: You do not know that some of our members are involved in tutoring children in predominately Negro schools. You do not know that a host of our members are spread all across this whole county distributing shoes to needy families. You do not know that a group within our Church has gone into a poor section of the city, working with them to create a community center to meet their needs and to respond to their yearnings and to build their economy and their knowledge and their health. You do not know that a group of our members have linked hands with prayer partners in Negro Churches in our community. You do not know of our adults who are making life brighter for the aged in one of our low income housing developments and of our youth who are making life happier for fellow youth through interracial contacts and recreational leadership. For the first time, you do not know that we have been able to share in making it possible for a Negro to be appointed as a Superintendent of the Methodist Church in the South over a predominately white district. I said these are the things you do not know, and I added that if we were guilty of failing to be properly involved on June 9, I hope this is more than compensated for by the involvement of our congregation on the other 364 days of the year. I could not have said that had it not been true, because we have exercised creative Churchmanship. Ardmore Church is symbolic of such—and must continue to be so.

Yet I added another word—not only *creative* Churchmanship but *courageous* Churchmanship. The words of Franklin Roosevelt have something to say to us in this hour: "The only thing we have to fear is fear itself." Somehow we need once again to get hold of the great promises of our faith in which we were bred. After the Annual Conference, I closeted myself alone with my Bible. I shut myself off from friends and family and simply bathed my spirit in the Word of God. I went back to that ancient collection of the spiritual experiences of hungry men, the Book of Psalms. I let them sing their melodies again into my heart. I heard, for instance, the writer of the Thirty-fourth Psalm say, "The angel of the Lord encampeth round about them that fear Him and delivereth them. The eyes of the Lord are upon the righteous and His ears are open to their cries. The Lord redeemeth the souls of His servants and none of them that trust in Him shall be desolate." I let the Thirty-seventh psalmist implore me: "Commit thy way unto the Lord and He shall bring it to pass." I heard that great song writer of the Forty-sixth Psalm affirm again: "God is our refuge and strength, a very present help in trouble, therefore, will not we fear. The Lord of hosts is with us, the God of Jacob is our refuge." I heard that psalmist of the Fifty-fifth Psalm sing, "Cast thy burden upon the Lord and He shall sustain thee."

As my spirit was bathed and refreshed, I could not help but wonder in all of our wringing of hands and crying, "Now is my soul troubled"—where is the faith of the Israelites who, moving out into the unknown wilderness, walked in the faith that God would provide and direct them into the land He had promised them if they but were obedient to Him? Where is that faith of a David who, taking the little fragment that he had, was enabled to do with it more than all the armor of Saul with its size and ornaments could have done? Where is that faith of a Christ who saw beyond the Calvary the Resurrection? Where is that faith of a Paul who said, "I can do all things through Christ who strengthens me?" Where is that faith?

Have we lived so long on the superficialities of faith that our faith has become like a thin veneer rather than like a solid authentic substance? Has our faith become so shaky that the elephant is scared by a mouse? Or once more is there the need for us to bathe ourselves in that which breeds courage and faith and optimism and hope!

Now is the hour for creative, courageous Churchmanship!

Do you remember what it was that put nerve into the backbone of the people of Britain when the bombs were hurtling down upon them and when people wondered how that little island could ever survive under the blitzkrieg of Hitler? It was a voice, a voice that came across the air waves and said to them, "We shall fight on the beaches and we shall fight in our cities." And then he added, "Let us so strive that if the British Empire lasts for a thousand years they will say of us, 'This was their finest hour'!"

What I am trying to say to the life of this congregation as we confront the new, if there be those among us who in conscience feel that they cannot support their Church financially, let there be ten others who arise and say, "I can do more, and I will give more, for now is the hour!" If there be those in our congregation who feel that they can no longer walk with us nor attend our services, let there be ten others who will say, "More than ever before, I will be faithful to the worship of my Church, for now is the hour!" And where there are those among us in the older years of life who stand perplexed by the tides of change in our time and hardly know what to do or how to go, let there be ten of our young people who will stand up before us and take us by the hand and show us, as the Bible suggests, that a child can lead us, because they know that "now is the hour!" And if there be those of us in the middle years of life who, passing out of one tradition and coming into a new day, are paralyzed with fear through the uncertainty of the time, let there be those among us who are older in years and wiser in faith who can say to us as the testimony of their long experience, "I have never seen the righteous forsaken nor their seed begging bread."

Confronted with the hallmark of the new, let us so lay aside our fears and worries, and let us so dare to do, to serve, to witness, to create that if Ardmore Church should last (as she will) for a thousand years, they will say of us, "This was her finest hour!" For we believed "for this cause came we to this hour."

On the Scouting Front



REACHES EAGLE RANK

During worship services on May 26, at the Conway United Methodist Church, the congregation viewed the presentation of the Eagle Scout badge to one of its members. Taylor Ward, 15, son of Mr. and Mrs. Linwood Ward, of Conway, is the second Boy Scout to reach the rank of Eagle in the Conway Troop. Taylor is a member of the Chancel Choir, the handbell choir, and the MYF in his church, and a member of the track team at Northampton County High School. Assisting the Rev. R. L. Baldridge, minister, in the service were Levi Dildy, District Scout Chairman; Dr. Tom Leary, Advancement Chairman, and Herman Wood, District Scout Executive. Pictured above are (left to right) Mrs. L. E. Ward, Rev. R. L. Baldridge, Taylor Ward and L. E. Ward.



GIRL SCOUTS WIN AWARDS

On Sunday, May 12, five Conway Girl Scouts received the God and Community Award in services held at the Conway United Methodist Church. The award, the highest which can be given to a Girl Scout by her church, was presented after the completion of over a year of study and service. The scouts are (left to right) Susan Baldridge, daughter of Rev. and Mrs. R. L. Baldridge; Connie Flythe, daughter of Mrs. J. T Flythe; Francine Martin, daughter of Mr. and Mrs. Ennis Martin; Robin Ward, daughter of Mr. and Mrs. Linwood Ward, Darlene Gay, daughter of Mr. and Mrs. Lynmore Gay. Minister of the Conway Church is the Rev. Robert L. Baldridge (in background).



RECEIVES EAGLE AWARD

Scout Jerry A. Reese of Fairgrove Methodist Church in Conover, was presented his Eagle Award at the morning worship services on June 2. Jim Case, left, Neighborhood Commissioner in the Hickory area, assisted Ralph Sigmon, right, Scoutmaster of Troop 241, in the ceremony. Jerry is a rising junior at Foard High School, and he has maintained an A average throughout his school years. He plays football and basketball each season for his school. In addition, he is assistant organist at Fairgrove Church and active in MYF.



PRESENTED EAGLE AWARD

Curtis Bischer, a member of New Salem Methodist Church in Randleman, received his Eagle Award in scouting on Sunday morning, June 16, at the church. He had been presented his God and Country Award in May. Shown with Curtis is the Scoutmaster of Troop 531, Darrell Griffin.



GOD AND COUNTRY AWARDS

Three scouts received their God and Country Awards at Friendship Methodist Church, Fallston, on June 2 during the worship service. They are left to right, Alan Harrelson, Everett Lewis, Jr., and Andy Elliott. Participating in the service were, left to right, Bill Elder, Cleveland District Scout Executive; the Rev. Byron Nifong, pastor, and W. H. Brady, Jr., Scoutmaster of Troop 119. In order to achieve this award, these scouts worked for approximately one year under the direction of their pastor.

'Grace, Grass, Gumption' Is E. Stanley Jones' Formula

The Rev. Dr. E. Stanley Jones has delivered at least 60,000 sermons or speeches, and he is still going strong at 84.

The internationally known missionary, evangelist, and author has been a Christian leader more than 60 years, and for the last 50 he has spoken an average of two to five times a day.

How does he do it?

"Grace, grass, and gumption," the silver-haired preacher declared when he was in Nashville, Tenn. July 9 in connection with the publication by Abingdon Press of his "spiritual autobiography," *A Song of Ascents.*

He explained that he takes "grass pills" with vitamins in them and tries to live with gumption but depends almost entirely on the grace of God for body, mind, and spirit.

Thirty pushups and other exercises each night before bedtime may have something to do with it too.

When he was 70, Dr. Jones said, God told him the next ten years would be his best, and they were. Dr. Jones, added, however, that the four years since 80 have been better.

Before he reached 80, he said, God told him he was beginning the "era" of his greatest contribution. Dr. Jones feels he has made his best contribution the last four years, and, he laughed, the word "era" is "so beautifully indefinite."

• CALENDAR OF COMING EVENTS •

NOTE: If any of the meeting dates or places are in error, please inform the ADVOCATE immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

July 23 : National Association of Methodist Two-year Colleges, Nashville, Tenn.
July 24-28: Southeastern Jurisdictional Conference, Lake Junaluska
July 29-Aug. 9: Campus Ministry Clinic, Duke Divinity School, Durham
Aug. 19-24: University Christian Movement Southeastern Conference, Emory University, Atlanta, Ga.

LAKE JUNALUSKA ASSEMBLY

July 15-21: SEJ Missionary Conference
July 15-21: Youth and Missions Conference
July 19-21: Weekend Conf. for Local Church Comm. on Missions
July 28-Aug. 1: SEJ Ministers' Conference
Aug. 1- 4: SEJ Laymen's Conference
Aug. 4- 9: Southeastern Institute of Church Music
Aug. 4-16: Leadership and Laboratory School
Aug. 6- 7: Gen. Comm. on Archives and History of The United Methodist Church
Aug. 8-11: Southwide Lawyers and Doctors Conference
Aug. 10 : Lake Junaluska Assembly Board of Trustees Meeting
Aug. 11-15: Senior Citizens Conference
Aug. 12-15: Southeastern Family Ministry Leadership Workshop
Aug. 16-19: Church School Administrators Conference
Aug. 16-19: Conf. for Professional Workers in Christian Education
Aug. 18-23: Candler Camp Meeting
Aug. 18-23: Conference on Evangelism
Aug. 18-23: Conf. for Chairmen of Local Church Comm. on Membership & Evangelism
Aug. 23-25: Western North Carolina Laymen's Advance

NORTH CAROLINA CONFERENCE

July 21-27: Elementary IV-VI and Junior High Camp at Camp Chestnut Ridge and Camp Rockfish; Elementary IV-VI at Camp Don-Lee
July 22-26: Annual Conference Session of United Methodist Youth Fellowship, Methodist College, Fayetteville
July 28-Aug. 3: Elementary IV-VI and Junior High Camps at Camp Chestnut Ridge and Camp Rockfish. Elementary IV-VI Camp at Camp Don-Lee
July 29-Aug. 9: Duke Divinity School Summer Clinics, Duke University, Durham
Aug. 2- 3: UMYF Subdistrict Workshop, Methodist College, Fayetteville
Aug. 3- 4: Weekend of Study, School of Christian Mission, Methodist College, Fayetteville
Aug. 4 : Workshop on New Youth Curriculum, Trinity Church, Durham, 3 p.m.
Aug. 4-10: Senior and Junior High Camps at Camp Don-Lee
Aug. 4-10: Elementary IV-VI and Junior High Camps at Camp Chestnut Ridge and Camp Rockfish
Aug. 4-17: Junior High Camp (2 weeks) at Camp Don-Lee
Aug. 5- 8: Week of Study, School of Christian Mission, Methodist Col., Fayetteville
Aug. 10-11: Lay Conference on Evangelism, Wesleyan College, Rocky Mount
Aug. 11-17: Elementary IV-VI and Junior High Camps at Camp Chestnut Ridge and Camp Don-Lee
Aug. 11-17: Senior High Workshop, North Carolina Wesleyan College, Rock Mount
Aug. 11-24: Camps for Underprivileged Boys at Camp Rockfish
Aug. 24-25: Conference Lay Retreat, North Carolina Wesleyan College, Rocky Mount

WESTERN NORTH CAROLINA CONFERENCE

July 21-27: Conference Senior High Camp, Elk Shoals
July 25 : First Builders' Club Call
July 29-Aug. 9: Duke Summer Clinics, Duke University
July 30 : Conference Coaching Conference for Teachers of Children and Youth in Schools of Missions, First Methodist Church, Marion, 9:30 a.m.-3:30 p.m.
Aug. 4 : High Point District Workshop on Youth Curriculum, High Point, Main Street, 6:30 p.m.
Aug. 5- 9: Women's Society of Christian Service School of Christian Missions, Pfeiffer College
Aug. 9-11: Wesleyan Service Guild Christian Mission Weekend
Aug. 11-13: United Methodist Youth Conference Council, Pfeiffer College
Aug. 18 : District Builders' Club Rally, North Wilkesboro, First Church, 3 p.m.
Aug. 25 : District Builders' Club Rally, Albemarle, Central Church, 3 p.m.
Aug. 26 : District Builders' Club Rally, Lexington, Wesley Heights, 7:30 p.m.
Aug. 29 : District Builders' Club Rally, Charlotte, Dilworth, 7:30 p.m.

Woman's Activities

N. C. CONFERENCE

MRS. IVAN E. WELBORN

At the Conference Executive Committee meeting at Louisburg College, Mrs. R. L. Nicks was elected Conference Recording Secretary. Her address is 508 Everett Place, Durham, N. C. 27701.

By now each society should have received several registration cards for the School of Christian Mission at Methodist College, Fayetteville. The weekend of study is August 3-4, and the week of study is August 5-8. The two elective studies are "New Forms of Missions" and "Southeast Asia." In addition to one of the elective studies every one will take the Bible Study, which is "John." If you have not received your registration card, contact your district president or district secretary of Missionary Education and I'm sure they will send you as many as you need.

The Fayetteville District held its first Executive Committee meeting, June 4 in the library of Hay Street Church. It was mostly for the purpose of a "mini" training session for the new officers. All members were urged to attend the School of Christian Missions in August.

Jon Hockenberry, son of Mr. and Mrs. H. L. Hockenberry (Barbara is district recording secretary for the Fayetteville District) received the first God and Country Boy Scout Award ever awarded by Lyon Memorial United Methodist, Fayetteville. The award was presented by Rev. H. H. Hodgin, pastor. Unable to attend the service, Bishop Garber sent a letter to Jon which was read by A. A. Amunrud, lay leader of the church. Barbara received a pin like the one Jon was awarded to wear also.

GREENVILLE DISTRICT

The five subdistricts of the Women's Society of Christian Service of the Greenville District met in the months of April and May with the subdistrict leaders presiding. The theme, "Renewed and Sent Forth," was used. Also the theme hymn, "O Spirit of the Living God," was sung.

Special music, meditations, announcements and recognition of guests and district officers were the order for each meeting.

The local presidents gave their reports and each society stood to be counted.

The report of the Committee on Nominations was given and the new officers were installed by the district chairman of the Committee on Nominations, Mrs. E. S. Mann. All five subdistrict leaders, assistant leaders and secretaries were reelected to their offices.

A dialogue, "Birmingham Trip-Jurisdictional Meeting" was given by Mrs. Donald Edman, district president, and Mrs. W. H. Taft, of Greenville, who were the delegates from our district. The theme used was "Blow, Wind of God."

Miss Camille Staton, Conference Vice President, spoke using as her topic the theme of the meeting.

Mrs. H. S. Taylor, Sr., secretary of Missionary Education and Service, told of "A New Church for a New Day" after which she gave the benediction and grace, followed by luncheons served by the host churches.

MRS. GEORGE E. MOORE
Chairman Public Relations
Women's Society of Christian Service
Greenville District

SOUTHEASTERN JURIDICTIONAL MEETING

The organizational meeting of the Women's Society of Christian Service and Wesleyan Service Guild of the Southeastern Jurisdiction of The United Methodist Church has been held, and Mrs. E. D. Chandler of Asheville has been elected secretary-treasurer.

Mrs. H. M. Russell, Morristown, Tenn., was elected president. She was president of the Southeastern Jurisdiction Woman's Society of the former Methodist Church before its union in April with The Evangelical United Brethren Church to form The United Methodist Church.

Mrs. Thomas P. Green, Louisville, Ky. was elected vice president of the Southeastern Jurisdiction Society-Guild.

Mrs. C. H. Boyd of New Bern and Mrs. Jettie D. Morrison of Statesville were elected to the seven-member Committee on Nominations. Mrs. W. S. McLeod of High Point will be a member of the Southeastern Jurisdictional Council. Mrs. Chandler will also serve on this council.

The organizational meeting for the 1968-72 quadrennium was held June 28 at Lake Junaluska, and it united the regional women's organizations of the former Evangelical United Brethren Church and the Southeastern and Central Jurisdictions of the former Methodist Church.

Bishop Earl G. Hunt, Jr., of the Charlotte Area spoke at the commitment service.

★

W. N. C. CONFERENCE

MRS. JOHN C. WRIGHT

SCHOOL OF CHRISTIAN MISSION

The School of Christian Mission to be held at Pfeiffer College, Misenheimer, Aug. 5-9 will have as its theme, "Responding to God in New Patterns of Thought and Ministry." Mrs. J. Z. Watkins, Charlotte, dean of the school, has announced that the first session will begin on Monday, Aug. 5, at 2 p.m. and the closing session will be on Friday, Aug. 9, at noon.

The Wesleyan Service Guild will have its Annual Mission Study Weekend on Aug. 10-11 at Pfeiffer College, using the same theme. Mrs. Willis Campbell, Concord, dean of the Guild school, says that the first session for Guilders will be on Saturday, Aug. 10, at 10:30 a.m. and the closing session at noon on Sunday.



Mrs. J. Z. Watkins, Charlotte, is dean of the School of Christian Mission. She was secretary of Christian Social Relations in the Woman's Society of Christian Service of the WNC Conference for four years and prior to that time served a term as president of the North Carolina Congress of Parents and Teachers.

Both schools are under the sponsorship of the Women's Society of Christian Service and the Wesleyan Service Guild of the Western North Carolina Conference of the United Methodist Church.

Three studies will be offered in each school this year. They are, *New Forms of*



Miss Ethelene Sampley, Fort Pierce, Fla., will be Bible study leader for the school this year. For years she taught in the field of Youth Work under the General Board of Education of the Methodist Church. She now centers her activities in writing for a number of Methodist publications, teaching in Schools of Christian Mission and leading Spiritual Life Retreats.

Mission, Southeast Asia and a Bible study based on the Gospel of John.

In the Women's Society the two mission study courses will have three application groups each. In the first study the text will be, *Mandate for Mission* by Eugene L. Smith and *Ventures in Mission* by Paul Madsen. The application group leaders for this course include Miss Maryruth Nickels, Dallas, Texas, regional secretary for the Woman's Division; Mrs. Carl King, Charlotte, a member of the Board of Missions; and Dr. William M. Holt, pastor of First United Methodist Church, Carrollton, Ga.

In the class on Southeast Asia, the text will be *Christ and Crisis in Southeast Asia*, by Gerald H. Anderson. The application group leaders are Mrs. Alvin Morrison, Statesville, former secretary of Missionary Education and Service in the Central Jurisdiction; the Rev. Edwin LeMaster, Camden, S.C., headmaster of Boylan-Haven-Mather Academy, Camden; and a third leader to be announced at the school.

The Bible study text will be *Coming to Life, a Study of the Gospel of John* by Ernest W. Saunders. Miss Ethelene Sampley, author and teacher, who lives in Fort Pierce, Fla., will be the teacher. The Bible study is planned for all who attend the school.

A Bible Dialogue session will be held at the end of each day, with Mrs. Jettie D. Morrison, Statesville, former president of the North Carolina-Virginia Conference of the Central Jurisdiction, as chairman of the group presenting the discussion.

Miss Martha King, Rome, Ga., formerly secretary of the Wesleyan Service Guild in the North Georgia Conference, will be team coordinator for the school. Mrs. Leslie Barnhardt, Charlotte, former conference president, will serve on the coordinating group.

The cost of the school is $3.50 for registration and insurance and $20.00 for room and board. Registration may be made by writing to Mrs. Edwin Boone, 207 St. Joseph Ave., Kannapolis, N. C. 28081. Registration fee should accompany application, room and board may be paid when one arrives at the college.



Miss Martha King, Rome, Ga., will be team coordinator for the School. She is guidance counselor at Model High School in Floyd County, in which Rome is located. She is currently serving as parliamentarian of the North Georgia Conference Women's Society.

In the Wesleyan Service Guild School the registration fee is $3.50, and room and board is $9.00 for those who arrive on Friday evening, or $6.50 for those who arrive early Saturday. Mrs. James Jarvis, Jr., 234 Spring St., N.W., Concord, N. C. is registrar for the Guild Weekend. Application may be made to Mrs. Jarvis for attendance at the school.

The Guild will have three studies, the same as those of the Women's Society. The faculty of their school is chosen from the faculty who have been in the School of Christian Mission the previous week.

Mrs. Carl M. Worthy, Charlotte, is chairman of the Wesleyan Service Guild of the Western North Carolina Conference.

✧ ✧ ✧

Twelve Cities Around World Chosen For Urban Mission

Twelve cities and urban centers around the world have been selected as focal points for new ventures in urban mission during the next four years by the World Division of the United Methodist Board of Missions and overseas churches to which it is related.

The cities represent the urbanization thrust of the World Division's quadrennial program for 1968-72. The Division is correlating its program closely with the overall Quadrennial Emphasis of The United Methodist Church, entitled "A New Church for a New World."

In announcing the cities, the Rev. Dr. Lewistine M. McCoy, New York, coordinator of the program, said that urbanization is one of the program's four major thrusts. The others are: world hunger and national development; international peace, with the main focus on Asia; selection and training of persons, especially laymen and laywomen, for long-term and short-term mission service within and outside their own countries in 10 specialties (such as evangelism, medicine, education, agriculture and social service). The quadrennial program was adopted by the World Division,and approved by the entire Board of Missions, ir. January.

Dr. McCoy emphasized that the cities were selected cooperatively by the World Division and the United Methodist and United Methodist-related churches in the countries involved. He announced these cities and urban arcas as follows:

Manila, Philippines; Calcutta, India; Singapore; Seoul, Korea; urban areas in Japan; Lima, Peru; Buenos Aires, Argentina; Ciudad Juarez, Mexico; Sao Paulo, Brazil; Salisbury, Rhodesia; Freetown, Sierra Leone, and Lubumbashi, Congo.

Many kinds of persons, both nationals and missionaries, will be needed in the 12 cities and urban areas, Dr. McCoy said. Among them will be sociologists, urban planners, theologians, community developers, administrators, Christian social concerns specialists, city mission executives, social workers and university urban scholars.

A special staff member of the World Division will give full time as an advisor to the Division's program staff in implementing the urbanization emphasis.

The Broad Scope

WOMEN PURCHASE BLANKETS

Church Women United across the nation, through gift certificates purchased for World Community Day, have contributed the largest single allocation of blankets to Church World Service in five years.

The church women purchase certificates from CWS, enabling it to buy one blanket for each gift.

Margaret Shannon, executive director of Church Women United, reported that as of May 30, 1968, church women have raised $155,000 through the purchase of gift certificates.

★

SOUTHERN BAPTISTS ADOPT MORE LIBERAL POSITION

In a strong 1,100-word statement, the Southern Baptists have said, "We will refuse to be a party to any movement that fosters racism or violence or mob action." The paper was presented to the annual meeting of the Southern Baptist Convention held at Houston, Texas. It was approved by a better than 75% vote.

The statement said in part: "We are a nation that declares the equality and rights of persons irrespective of race. Yet, as a nation, we have allowed cultural patterns to persist that have deprived millions of black Americans and other racial groups as well, of equality of recognition and opportunity in the areas of education, employment, citizenship, housing, and worship. Worse still, as a nation, we have condoned prejudices that have damaged the personhood of blacks and whites alike. We have seen a climate of racism and reactionism developed resulting in hostility, injustice, suspicion, faction, strife, and alarming potential for bitterness, division, destruction, and death."

In a series of resolutions, the statement declared: "We will personally accept every Christian as a brother beloved in the Lord and welcome to the fellowship of faith and worship every person irrespective of race or class."

It further asserted: "We will recognize our involvement with other Christians and with all others of good will in the obligation to work for righteousness in public life and justice for all persons. We will strive to promote Christian brotherhood as a witness to the gospel of Christ."

"Our nation is at the crossroads," declared the Southern Baptists. "We must decide whether we shall be united in good will, freedom, and justice under God to serve mankind, or be destroyed by coveteousness, passion, hate, and strife. Words will not suffice. The time has come for action. Our hope for healing and renewal is in the redemption of the whole of life. Let us call men to faith in Christ. Let us dare to accept the full demands of the love and lordship of Christ in human relationships and urgent ministry. Let us be identified with Christ in the reproach and suffering of the cross."

NORTH CAROLINA CHRISTIAN ADVOCATE
$3.00 per year. Subscribe now.



MRS. CATHRINE VICK

Dear Girls and Boys:

Have you ever said, "It doesn't make any difference what I choose to do? It is my own business. It doesn't affect anyone else." Sometimes we may make this remark but it is the wrong thing to say. What we do is not our own business alone. We live together in families. We have friends and school mates. What we do affects these people as well as ourselves. When one of your family chooses to do something that is wrong, the family is sad and unhappy. When one receives an honor, it makes you all proud and happy. The choices we make day by day affect the lives of others. When we have a choice to make, we should think of how it will affect those who love us. Thinking of others instead of ourselves will help us make right decisions.

AUNT CAY

THE DAY JIM TOLD A LIE

Jim stood in the produce department of a super market, staring at one bag of potatoes and then at one piled across the aisle. Both bags held ten pounds. Both were filled with the kind of potatoes Mrs. Bailey wanted, but there was a large sign over one pile which said, "*This week's special; 10 lbs. Idaho potatoes 49c.*" Only forty-nine cents! Mrs. Bailey always used the fifty-nine-cent potatoes. These special ones were ten cents cheaper. Mrs. Bailey always gave Jim a dime when he ran an errand for her. That would make twenty cents—just enough for a ticket to the baseball game scheduled tomorrow after school.

Until yesterday, Jim had saved the last twenty cents of his allowance for this game which promised to be the most exciting one of the season. On the way home from school the other fellows decided to stop at the corner drug store for a double-dip chocolate sundae with nuts and a juicy red cherry. Jim could never resist a double-dip chocolate sundae. All the while he ate it he told himself he really did not want to see the game anyway. But that was yesterday. Now that the sundae was forgotten and the game so close at hand, Jim was anxious somehow to get twenty cents for a ticket.

Anyway, he told himself, as he carried the ten pounds of special potatoes around the paved walk to Mrs. Bailey's kitchen door, she would never know the difference. His cheeks felt suddenly hot and the room seemed extremely stuffy as Mrs. Bailey placed fifteen cents in his hand and said, "That was a heavy load today, Jim. The potatoes alone weighed ten pounds. It is well worth an extra nickle."

Everything seemed to go wrong that evening and the next day. His homework problems, which had always seemed so simple, now were too difficult to figure. Forty-nine, fifteen, and twenty seemed to be in his mind constantly, and made the problems confusing. When he tried to concentrate on writing a theme for English, he could think of nothing but potatoes, or baseball games, or super markets.

The next morning Jim was not a bit hungry at breakfast. And all day at school everything went wrong. To make matters worse the classrooms seemed stuffy—just like Mrs. Bailey's kitchen.

When the dismissal bell finally rang, there was a wild, hilarious rush for the ball fields. Jim got as far as the ticket window. His stomach felt so queer and his head so dizzy he knew he would never enjoy the game. Without a word to his friends, he suddenly turned and hurried away from the window and headed toward home. The closer he came to Mrs. Bailey's home the clearer his head became. Finally, he told himself, "I'll never be myself again until I confess what I have done. It isn't going to be easy. Mrs. Bailey has always been so kind and generous." Jim hated himself for telling a lie. It was wrong, and he knew it. He had been taught at home and at church school always to speak the truth.

As he turned the last corner, he stopped abruptly, Mrs. Bailey was passing through gate. She saw him and smiled as she gaily waved.

"Hello, Jim! Isn't this a beautiful day? I just need a loaf of bread, so I thought I would go to the super market myself to be out in this wonderful sunshine."

For a moment, Jim was too startled to speak. What is he had gone to that game! What if Mrs. Bailey had gone to the super market before he had arrived! What if she had seen for herself, the potatoes marked forty-nine cents! Surely she would remember that he had said they were fifty-nine! And his lying about the clerk forgetting to put the cash register slip in the bag with the groceries! She would remember that, too. Surely she would never trust him again.

"Mrs. Bailey," Jim began as he tried to moisten his lips with a very dry tongue. "I-I-I lied to you yesterday. And it has been bothering me ever since." Then he told Mrs. Bailey about the double-dip chocolate sundae and the baseball game and the special potatoes for only forty-nine cents.

"Jim," she said, "I have always trusted you completely. If I had gone to the super market today and had seen the potatoes, I would have realized what you had done. From that moment on I would not have trusted you, because you had lied to me. But your coming this way and confessing makes me want to continue to trust you as I have always done. Come along, Jim," she added in her usual friendly way. "Maybe I'll buy more than a loaf of bread, now that you can carry my shopping home for me. And I want to stop in the drug store. I, too, am very fond of double-dip chocolate sundaes!"

Adapted from Ida Vonk

FAMILY FUN

It's fun to do things together as a family. There will be many times this summer when you may have a chance to play some games. Here are two you might like to try. One you can play when you are on a trip. The other you can play at home. One is called "Auto Golf." As you meet cars on the road, take turns and use the first or last number of an auto license, as the number of golf strokes on successive holes. Add your scores at the end of nine holes or eighteen, depending on your mood or the traffic. The other games is called "Peanut Toss." Sit in a chair and toss peanuts or coins into a milk bottle or coffee jar which is placed about three feet way. Each player tosses ten peanuts and the winner is the one who gets the most in the container. The two lowest players may play each other.

COMPLETE THESE WORDS WITH A LETTER

Can you tell what letter will complete each of these ten words?

1. IN.
2. PA
3. BU
4. SO
5. HE
6. TO
7. CA
8. UR
9. FI
10. RU

THESE TEN?

1. OF
2. WE
3. DO
4. AC
5. HI
6. CA
7. ME
8. AN
9. NU
10. AR

RIDDLES

Why are tennis players not going to use racquets any longer? Because they are long enough.

When can the alphabet be shortened? When U and I are one.

Sunday School Lesson

FOR JULY 28

DR. EUGENE C. FEW
(International Lesson Series)

Daniel's Prayer For His People

Background Scripture: Daniel 9:1-23
Lesson Scripture: Daniel 9:3-6, 17-19

The Bible story concerning Daniel as a young exile in Babylon implies that at a very early age purity and knowledge were conspicuously evident in his life. Through his experiences, one after another in Babylon, it was convincingly apparent that he trusted God with an unalterable faith. Also, absolute loyalty to God coursed like a thread of gold, through his entire behavior, even though at times, such loyalty demanded fearless allegiance to God, rather than adjustment to the threats of men.

Trusting God with a faith that would not waver, Daniel made sincere prayer an inseparable part of his daily living. Through continuous prayer he prepared himself for more effectual prayer. Hence, we behold him approaching God in prayer and in a most seriously purposeful attitude. He was doubly concerned about the Hebrews, first because he, himself, was a Hebrew, and secondly because he was a prophet of the Lord. Therefore, his prayer was one of pure unselfishness. It was so inclusive as to take in all his fellow-countrymen caught as they were in their sin and confusion.

Daniel believed firmly that life has a purpose. Also, he had learned full well that men and women do not believe in a purpose for themselves for very long, when they drift so far away from God that they lose the enlightening and enlivening assurance that in the mind of God there is a definite purpose for every human creature.

With disturbing awareness that the Jews had permitted treacherous sin to separate them from Jehovah, Daniel looked with singleness of heart unto the Lord God and uttered a penitent prayer of confession as follows:

"O Lord, the great and terrible God, who keepest covenant and steadfast love with those who love him and keep his commandments; we have sinned and done wrong and acted wickedly and rebelled, turning aside from thy commandments and ordinances; we have not listened to thy servants the prophets, who spoke in thy name to our kings, our princes, and our fathers, and to all the people of the land."

Daniel did not abuse prayer by begging God to answer the selfish desires of a sinful people. On the other hand, he sought to open the way for wicked men and women to return unto the Lord. We can never justify ourselves before God when we restrict our prayers to an egotistic recital of our virtues and pious practices. To be content to pray in this arrogant manner is to discover later, to our dismay, that our last state is worse than our first.

Daniel's prayer of confession was followed immediately by a fervent entreaty beseeching God to give his merciful attention to the Jews whose lives were distraught and blighted by the poison of their own sins. He acknowledged frankly that he and those for whom he prayed had no legitimate reason to present their supplications unto God upon the ground of their righteousness, but upon the ground of God's great mercy.

Then in a most appealing cry Daniel pled for Divine forgiveness. Said he, "O Lord, hear; O Lord, forgive; O Lord give heed and act; delay not, for thy own sake, O my God, because thy City and thy people are called by thy name."

In his prayer Daniel confessed that the Hebrews had not listened to the messages of truth which had been spoken by the servants of the Lord, God's prophets, and the sanctuary, the place of worship, was being shunned and ignored.

The refusal to hear and heed the Gospel of Jesus Christ, and the neglect of worship by vast numbers of professing Christians are surely sufficient incentive for devout Christians in our great country, in particular, to consider the following impressive slogan of a church in Kansas City, "Wake up, sing up, preach up, pray up, stay up, pay up, but never give up or let up or back up or shut up until the cause of Christ in this church and the world is built up."

✧ ✧ ✧

Supply Pastors' School at Duke Has 250 Ministers Registered

Duke University's 1968 Supply Pastors' School opened July 8 and has attracted a large group of Methodist ministers to the campus for four weeks' in-service training.

The sessions will continue through Aug. 2. They are designed for non-seminary candidates for the ministry who are required to take the "approved Methodist course of study."

The course includes studies for license to preach, introductory studies, and studies for the first, second, third, and fourth years.

Two of the advanced courses of study for ministers-on-trial also are offered, according to Dean O. Kelly Ingram.

Members of the Duke Divinity faculty together with selected instructors from churches and other church-related institutions are furnishing the instruction.

Some 250 ministers representing United Methodist conferences in the states of Alabama, Florida, Georgia, Kentucky, Tennessee, Virginia, West Virginia, and the two Carolinas are registered for the school.

Four classes are held each day except Saturdays and Sundays.

Weekend programs include special workshops, tours to places of historic interest in the region, and opportunities to preach or to teach Sunday School classes in churches in the immediate area.

The Duke Divinity School faculty committee on the Pastors' School includes Dean Ingram, Dr. Richard Goodling, Dr. M. Wilson Nesbitt, Dr. Daniel Schores, Dr. J. J. Rudin II, and the Rev. Donald J. Welch.

NORTH CAROLINA CHRISTIAN ADVOCATE
$3.00 per year. Subscribe now.

Nease Heads Coordinating Comm.

The Rev. Dr. E. H. Nease, Jr., High Point, is the new chairman of the Coordinating Committee for the Western North Carolina United Methodist Conference.

He succeeds W. Bryan Moore, Wadesboro, who was the first chairman for the two-year-old organization which coordinates activities of the several dozen Conference agencies.

E. M. Dudley, Lenoir, was elected vice chairman; and the Rev. Dr. Philip L. Shore, Jr., High Point, was elected secretary during a meeting in Charlotte recently.

The Coordinating Committee will give way next year to the Program Council, a new United Methodist structure approved by the 1968 General Conference of the United Methodist Church.

During the 1968-69 church year the Coordinating Committee will make plans for the changeover.

Bishop Earl G. Hunt, Jr., presiding bishop over the Charlotte United Methodist Area, said the major challenge facing the Coordinating Committee and other Conference agencies this year will be the Quadrennial Emphasis.

The United Methodist Church will seek $20 million in volunteer funds to aid poverty, create a volunteer youth corps to work in church projects, and stress a study of the words of Jesus the Christ in His Sermon on the Mount.

Bishop Hunt is the national United Methodist chairman of the study of the Sermon on the Mount during the 1968-72 period.

The Rev. Dr. Nease, new chairman for the Coordinating Committee, is the pastor for First United Methodist Church in High Point. He has served as chairman for the Section on Outreach, one of four sections which comprise the Coordinating Committee.

Mr. Dudley is one of the Conference's outstanding laymen and has been featured on many district and local church programs in connection with lay activities.

The Rev. Dr. Shore is the superintendent of the High Point District, and like the other two officers is a charter member of the Coordinating Committee.

✧ ✧ ✧

The difference between a prejudice and a conviction is that you can explain a conviction without getting mad.—*Copied*

6½%
REGISTERED
FIRST MORTGAGE
CHURCH BONDS
For Information Call or Write Today:
Church Investors
DeKalb-Peachtree Airport
Atlanta, Ga. 30005
PHONE 451-5431

Methodist News Round-up

ELEVEN STAFF CHANGES MADE BY EDUCATION BOARD

Eleven major staff changes have been announced for the Division of the Local Church of the United Methodist Board of Education.

The staff changes involve three new assignments within the staff, four new persons coming to the board, and four leaving.

The Rev. Dr. John D. Humphrey, Nashville, executive secretary of the Interboard Committee on Missionary Education, was named executive assistant to the general secretary of the Division of the Local Church.

The Rev. Edwin F. Tewksbury, Nashville, was chosen to succeed Dr. Humphrey as executive secretary of the Interboard Committee on Missionary Education.

The Rev. Dr. Carl L. Stocking, Nashville, was named the Division of the Local Church's director of services to pastors and district superintendents.

Coming to the board staff are the Rev. Dr. Warren J. Hartman and Miss Esther E. Edwards, both from Dayton, Ohio, where they have served on the national staff of the EUB Church, and the Rev. Roy H. Ryan, Dallas, Texas, and the Rev. John Wesley Gattis, Long Beach, Calif.

Leaving the board staff are the Rev. Theodore McEachern, the Rev. Charles E. Mowry, the Rev. Earl R. Willford, and the Rev. Elmer A. Thompson.

★

THOMAS JOINS UMCOR STAFF

A missions executive of the Reformed Church in America has been named secretary for specialized ministries of the United Methodist Committee for Overseas Relief.

The Rev. Dr. James J. Thomas of New York City will become the fourth member of the UMCOR staff on Aug. 1. In his new position he will have responsibilities for refugee resettlement, personnel recruitment and the world hunger emphasis of UMCOR during the 1968-72 quadrennium.

★

BRITISH METHODISTS ENDORSE AGREEMENT

Britain's Methodist Conference has approved a report which will establish reciprocal membership between British and American branches of Methodism.

The General Conference of the United Methodist Church approved a concordat in May which gives each denomination four members in the highest legislative units of the other.

The report read to the British conference grew out of meetings of the Joint Commission between American and British Methodists set up in 1964. The new agreement goes into effect in 1970.

Quality Church Windows Since 1906
HIGH POINT
GLASS & DECORATIVE CO.
A. W. Klemme, Pres. & Mgr.
Box 101 High Point, N. C.

Dissenting EUB's Form New Groups

While the majority of former Evangelical United Brethren members now in The United Methodist Church seem, as Bishop Reuben H. Mueller indicated in a brief Episcopal Address at the last EUB General Conference session, "obedient to our *Discipline* and the acts of our General Conference" and are "looking forward to the new experiences and challenges through The United Methodist Church," there is a small group of dissidents, totaling well under two per cent of the former EUB membership who is unhappy with the union. They mainly cite theological differences for their dissatisfaction.

The official withdrawal of 54 congregations from Pacific Northwest Conference (former EUB) of The United Methodist Church in June finalized an expected separation of a majority of that conference's members, who have firmly opposed union with The Methodist Church.

Transfer of approximately 80 ministerial credentials and discontinuance of local congregations occurred at a special session of Pacific Northwest Conference (EUB) just one month after the Uniting Conference. A day after the special session, 51 of the withdrawing congregations formed their own 6,500-member denomination — The Evangelical Church of North America.

Ministers and representatives of the 20 congregations remaining loyal to The United Methodist Church met for the regular conference session under the leadership of Bishop W. Maynard Sparks in Milwaukie, Ore., to reorganize. The Rev. T. R. Buzzard, the only one of the three superintendents to stay with the conference, was appointed superintendent to administer the entire Pacific Northwest Conference (EUB).

Among the actions of the conference was a petition to the Western Jurisdictional Conference, meeting July 24-28, asking permission to merge with corresponding former Methodist conferences in Oregon and Washington during the 1968-72 quadrennium.

The matter of church property, which by church law belongs to the parent denomination, remains unsettled. Negotiations are continuing between the withdrawing group and the conference (in cooperation with the denominational Commission on Unity, a body which the Uniting Conference authorized to continue its work).

In a recent special session of Montana Conference, 18 congregations were granted discontinuance, leaving five congregations in Montana Conference. Before the split, the five congregations now remaining represented about 40 per cent of the conference membership of 2,500; since some dissenters have also left the five remaining churches, that percentage has dropped.

Settlement negotiations similar to those in Pacific Northwest Conference are taking place in Montana. The withdrawn churches have, according to reports from Montana, formed their denomination—the Evangelical Church of North America in Montana—and claim a membership of about 2,000. While the use of the same name used by the withdrawing group in Pacific Northwest would seem to indicate a relationship, no direct ties between the two groups have yet been reported.

While there have been several dissenting congregations in the Erie and Ohio Southeast conferences, Pacific Northwest and Montana conferences have remained the two sections of the former EUB Church where opposition to the union has led to extensive division. The church did lose about 10,000 members on January 1 of this year when its Canada Conference (in Ontario) merged with the United Church of Canada, but this was done with full approval of the EUB General Conference.

(Editor's Note: The foregoing article is a condensation of one written by Lee Ranck of Dayton, Ohio, managing editor of *Church and Home.*)

✧ ✧ ✧

A Tale of Two Cities

The celebrated nineteenth century English novelist Charles Dickens entitled one of his books *A Tale of Two Cities,* which dealt with London, Paris and the French Revolution.

Let me briefly relate to you a tale of two cities differing in time and place from those in Dickens' work.

Raleigh was officially surveyed and laid out as the permanent Capital City of North Carolina in 1792. It was created specifically for the seat of government for human habitation. We know the design used for the city and others was drawn up by a Roman, Vitruvius, some two thousand years ago. Thus it practically comes to us from ancient times, and it is still in use as the heart of the growing city. But it is no continuing city.

The City of God was drawn up by God Himself with all of its mansions and dwelling places. It was specifically created for the gathering of the souls of followers of Christ. We know Who the Designer was and is—God; we know the entrance—by salvation, the saving grace of the Lord Jesus Christ, provided some two thousand years ago. Thus, for us moderns this story, this plan is an ancient one, though all the more credible and beautiful, for it is true. It is a continuing city for those who will come.

Dr. F. Olen Hunt has written recently of this City in *Heaven Is My Home,* a volume of inspiration and great message.

We must make ready to enter this latter City, that we may dwell with the Lord Jesus Christ through the ages. Who has not, in quiet moments, felt that he was designed to accept it as his own? The Great Designer awaits our coming.

"And they were on the road, going up to Jerusalem, and Jesus was walking ahead of them; . . ." Mark 10:32. "In my Father's house are many room; . . ." John 14:2 (RSV).

GRADY L. E. CARROLL

Raleigh

NORTH C... VA...

christian advocate

VOL. 113 GREENSBORO, N. C., JULY 25, 1968 No. 29

OFFICE OF THE DEAN
DUKE DIVINITY SCHOOL
DURHAM N C 27706

IN THIS ISSUE

Denman Prayer Room Open ..... Page 7

S.E. Jurisdictional Conference Now Meeting ..... Page 8



North Carolina Methodists by the thousands will be lingering around their church grounds and in the buildings longer than usual during the Sundays of July and August. This is "homecoming" time; the time for annual picnic Sunday in many a Methodist church. Tables will be groaning; children will be jubilant; and reducing diets will be broken. But the richness of shared fellowship will abound as friends renew acquaintanceship and families come back together.

CAROLINA BRIEFS * Here and There

¶ Tyro Methodist Church, Lexington, will have its fall revival Aug. 25-30, with the Rev. Clegg Avett as the guest preacher. Mr. Avett is pastor of the First United Methodist Church, Liberty.

¶ The Rev. Max Brandon of Morganton, a retired member of the WNC Conference, will preach Sunday at North Morganton and Mt. Pleasant churches. His subject will be "The New Birth."

¶ Cold Springs United Methodist Church, Concord, will have Homecoming Day on Sunday, July 28. The Rev. Russell N. Burson, Jr., minister of Milford Hills Methodist Church in Salisbury, will preach at the morning worship service.

¶ Men of the Laurel Hill United Methodist Church, in the Asheville District, organized a Men's Club in June. The following officers were elected: Carlton L. Rathbone, president; Ira C. Lent, vice president; Wayne Brooks, secretary-treasurer, and Lewis W. Israel, chaplain.

OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

WANT A CHANGE? Great Challenge for D. C. E. Apply First United Methodist Church, Morehead City, N. C. 28557.

FOR RENT: Summer cottage Lake Junaluska two bedrooms, sleeps eight comfortably, two full baths, central oil heat, near auditorium. Available July 21-27 and August 11-17. $65. per week. E. W. Rogers, Box 204, Clinton, S. C.

A DIRECTOR of Christian Education or Educational Associate needed at suburban church of nearly 1000 members. Excellent new facilities. Write Memorial United Methodist Church, 4012 Central Avenue, Charlotte, N. C.

AVAILABLE FOR IMMEDIATE EMPLOYMENT: Greensboro College organ major (senior) desires Church Organist (or Organist-Choir Director) position within fifty-mile radius of Greensboro. Contact Allen Harris, P. O. Box 67, Macon, N. C. 27551.

REVELATIONS REVEALED — Explains nuclear war soon ending this age—understand the mystery in book of Revelation—Armageddon—The beast, his mark, number, name—End of world—Second coming of Lord—And science is taken to highest degree ever known, into substance of matter and ultimate particle that cannot be sub-divided—Send $1 for postpaid copy this book now to Revelations, Box 853, Rapid City, South Dakota 57701.

RECRUITING FOR IMMEDIATE OR FUTURE EMPLOYMENT—Single persons and couples to work in agency caring for dependent children and youth. Positions include Social Work, office positions, Cottage parents, Group Activity Worker, Building Maintenance, Food Service, Store Keeper, Seamstress, Janitor, Maid, Drivers. Part-time positions include Music, Arts and Crafts, Industrial Arts. Contact Superintendent; Methodist Home for Children, 1001 Glenwood Avenue, Raleigh, North Carolina 27605

COVERAGE OF JURISDICTIONAL CONFERENCE

The Southeastern Jurisdictional Conference is getting under way as this issue is being mailed. Look for full coverage of the conference in our next two issues.

¶ Pisgah United Methodist Church, Statesville District, held its annual homecoming on last Sunday morning. The Rev. John Kale of Troutman preached at the morning worship service. Revival services began that evening with the Rev. L. R. Hunt of Asheboro as the evangelist.

¶ Dr. Embree H. Blackard of Asheville and Dr. W. Arthur Kale of Durham will be guest ministers on August 4 and August 11, respectively, at Wesley Memorial Methodist Church, High Point. Dr. Blackard is a retired member of the WNC Conference, and Dr. Kale is on the faculty of the Duke University Divinity School.

¶ The Rev. Jerry D. Murray, newly appointed superintendent of the Statesville District, Mrs. Murray and their family will be honored by a reception on Sunday afternoon, August 4, from 3 until 5 o'clock at Abernethy Memorial Church, Newton. It is being given by the Board of the Laity, Women's Society, ministers and ministers' wives of the Statesville District.

¶ Doug Mayes of Charlotte spoke at the Laurel Hill United Methodist Church worship service July 14 on "What Is Your Level." After the service a picnic lunch was served in the Fellowship Hall. Mr. Mayes is anchorman for WBTV's early and late news programs. On the preceding Saturday afternoon, the new pastor, Rev. W Jack Martin, and Mrs. Martin were honored by the church membership with a picnic. Mr. and Mrs. Mayes also were guests, and Mr. Mayes led the music.

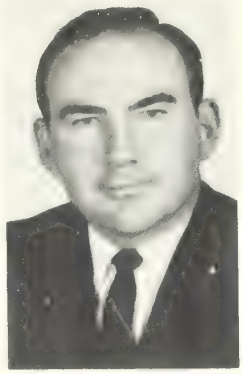
¶ Rev. and Mrs. Max Lowdermilk are home on furlough from Pakistan, where he is an agricultural extension specialist, in addition to being a pastor. This summer the Board of Missions is sending him to Texas, Arizona, California and Mexico to study the production of a special type of cotton now being grown in Pakistan. Later this fall he will go to Cornell University in New York State for a year's study. Rev. Mr. and Mrs. Lowdermilk will visit Dilworth Church, Charlotte, on Sunday morning, July 28, and St. John's, Charlotte, on Sunday evening, August 4.

APPOINTMENT ANNOUNCED

Bishop Earl Hunt announces the appointment of Rev. P. E. A. Adoo as pastor of the Scotts Chapel United Methodist Church in Statesville.

N. C. CONFERENCE HAS THREE APPROVED EVANGELISTS

We recently received the July-August issue of *The Good News* which is published in the interest of Evangelism in the North Carolina Conference. Rev. H. M. McLamb executive director of Evangelism, who edits it, pointed out that the conference now has three approved evangelists.



REV. MR. HUGGINS

Their names and addresses are as follows: Rev. Robert J. Rudd, 1303 Roanoke Ave., Henderson 27536; Rev. H. B. Jones, 313 White Oak Street, Jacksonville 28540, and Rev. H. Sydney Huggins III, Box 412, Buies Creek. While the other two have been in full-time evangelistic work before, this is Huggins' first year as a conference approved full-time evangelist.

Concerning Huggins' gifts and capabilities, Dr. John R. Church, nationally known Methodist evangelist and member of the Western N. C. Conference, recently said, "I know Brother Huggins personally and feel that he is well fitted to do the work of an evangelist. He is sound in the faith and his preaching is gospel centered. He has been very successful as a pastor and has had a very fruitful radio ministry in Fayetteville. I commend him to the brethren and feel that he will make a great contribution to the cause of Christ in the field of evangelism."

(Continued on page 9)

NORTH CAROLINA
CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western North Carolina Conferences of The United Methodist Church

ESTABLISHED 1855

James C. Stokes—Editor and Manager

Address all correspondence to P. O. Box 508, Greensboro, N. C. 27402

Second-class postage paid at Greensboro, N. C.

Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., 429 W. Friendly Avenue, Greensboro, N. C. 27401

Single subscriptions, $3.00 a year; every family plan: each subscription, $2.50 a year. All subscriptions payable in advance. Obituaries and resolutions, $2.00 for the first 100 words; $2.50 per hundred for next 200 words; 3 cents per word for all over 300 words.

The Methodist Board of Publication

O. Kelly Ingram, Durham, President; H. G. Allen, Statesville; N. E. Edgerton, Raleigh; William R. Henderson, High Point; T. C. Hoyle, Jr., Greensboro; Charles E Jordan, Durham; C. P. Morris, Raleigh; L. W. Routh, Greensboro; Wilson O. Weldon, Nashville, Tenn.; Carl C. Wooten, Kinston.

Christ Church Breaks Ground

A large proportion of the Christ United Methodist Church congregation of Greensboro joined in on groundbreaking ceremonies on Sunday, July 14. They did so literally. While a few key persons in the church's leadership turned a spade of earth, all of those present helped pull a plough through a section of earth which will soon be a part of the foundation for the church's new sanctuary.

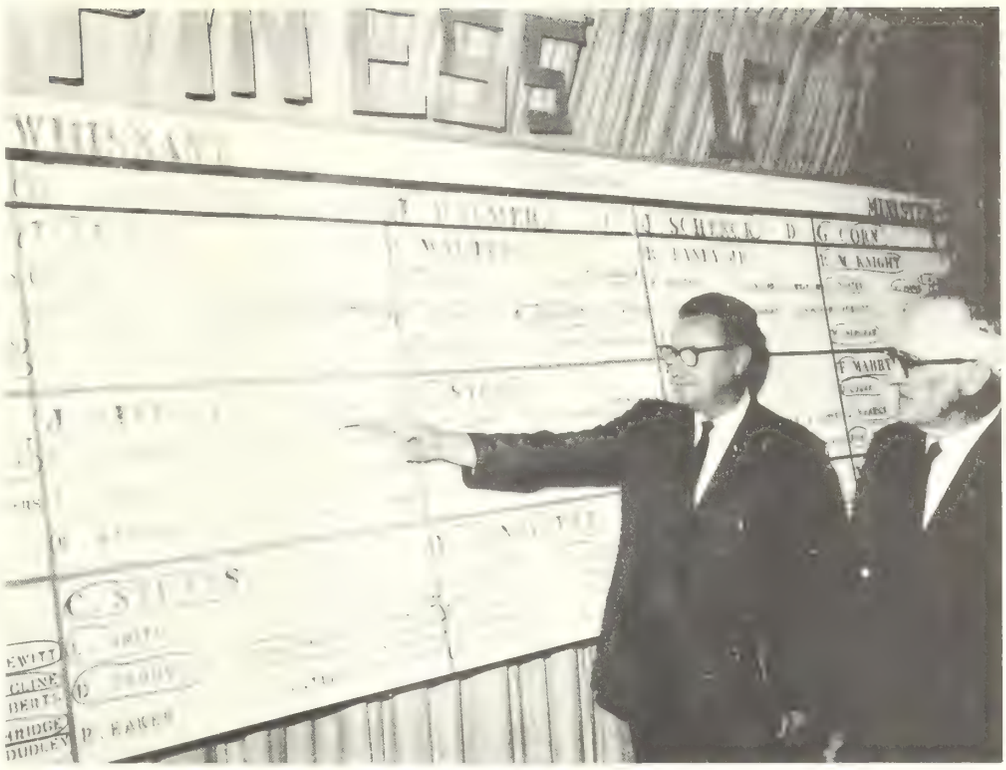
Two stout ropes had been fastened to the plough. They extended for about a hundred and fifty feet across the parking lot. At the appropriate time, the people all took hold of the two ropes; up and down their entire length, the young and old alike. James Dixon, who had acted as head usher at the preceding worship service, took a firm grip on the plough handles. There was no "giddap" spoken but there was plenty of "go" when the signal was given.

District Superintendent J. Garland Winkler delivered a forceful sermon as a part of the 11 o'clock worship service. Others participating in the service of worship were the Rev. George W. Thompson, pastor, and the Rev. DeArmon Hunter, minister of education. The two former pastors of the church, Rev. Mel Harbin and Dr. Charles Beaman, expressed regrets that they could not be present due to other commitments.

The use of the plough, it was pointed out, symbolized the participation of the whole congregation in pulling a fair share of the load involved in the building project. In addition, it was to remind the people of the church that they had all, in a sense, put their hand to the plough with the intention to stay through to completion of the job.

Christ Church was organized on July 1, 1956. By September it had 246 members, and that number has now grown to 1,118. Its first pastor was Mel Harbin, now superintendent of the Salisbury District, who remained for five years. Charles Beaman then came as minister and stayed for a like period of time. Rev. George Thompson is now in this third year.

The first unit, an educational building with a large fellowship hall, was completed in the spring of 1959. The second unit, on which construction is to begin shortly, consists of a sanctuary with some other additional facilities. Its over-all cost is anticipated to be approximately $836,000. In a contemporary design, with high serrated walls, the brick structure represents an unusual architectural form. Harold D. Wagoner, the well known church architect of Philadelphia, was the designer.



Shown discussing the campaign and looking over a display board are, (left to right) Rev. Dwight Mullis and Mr. Joe Whisnant.



As Christ Church broke ground for a new sanctuary.

Central, Shelby, Takes Big Stride

Central United Methodist Church of Shelby recently raised and pledged more than $400,000 for the erection of a new educational building. The goal in the financial campaign was $300,000 but the project caught the imagination of the congregation, and it responded with a unity and dedication which was beyond all expectation.

The pastor, Rev. Dwight Mullis, who is in his third year, expressed delight at the results. Joe Whisnant was general chairman of the campaign, for which the fund raising firm of Ketchum, Inc. was employed. Jack Palmer is chairman of the building committee.

Some years ago, Central Church decided to reverse the trend toward leaving central locations and moving to residential suburbs It kept its location on the beautiful courthouse square in Shelby and joined in the sponsorship of a new suburban congregation, Aldersgate, which has since grown to become a strong church.

Until his passing some years ago, Central was the home church of Governor Clyde R. Hoey, who together with other members of his family, have rendered outstanding leadership to the church and community. The erection of a new educational building will be an important step in the continued advance of this great church.

✧ ✧ ✧

Faith is one of the forces by which men live, and the total absence of it means collapse.

WILLIAM JAMES

✧ ✧ ✧

People are lonely because they build walls instead of bridges.

Joseph Fort Newton

EDITORIALS

★

WORLD COUNCIL MOVES ALONG IN THE MAIN STREAM

The fourth assembly of the World Council of Churches has now concluded a 16-day session at Uppsala, Sweden. Its actions pretty much paralleled similar pronouncements made recently by many of its Protestant member denominations, including those of the United Methodist Church.

Composed of some 220 Christian denominations, the World Council is the largest such body in the world. Among major Christian bodies, only the Roman Catholic Church and the Southern Baptist Convention remain outside of its membership.

This meeting of the assembly at Uppsala was termed by its General Secretary, Dr. Eugene Carson Blake, "the most widely represented Christian gathering in 900 years." In its work and study the 750-member body was divided into six sections: Catholicity, Renewal, Economic and Social Development, Justice and Peace, Worship in a Secular Age, and A New Style of Living. Committees began working well in advance doing research and preparing material for the use of each section.

The World Council made a strong bid to stay in the forefront of the social revolution. Most of its pronouncements were in the areas of social and political concerns, with strong emphasis also upon the ecumenical ideals of Christianity. Present among the 2,000 delegates and visitors were 15 official observers from the Roman Catholic Church. They received a warm welcome, and the assembly extended a cordial invitation to the Roman Church to become a member of the World Council. There was a strong feeling that this would eventually come about.

While there is a groundswell of some opposition to the World Council of Churches, as well as to the National Council of Churches, we have a suspicion that much of the opposition comes not from what the World Council is but from fear of what it may develop into. As an expression of the ecumenical implications of Christianity and of the general aspirations of the Christian religion for unity, we believe that the World Council as well as the National Council have an essential and significant role to play in the fulfillment of the Church's mission in the world. Without doubt there are areas of witness and of service in which the various denominations can speak and work together better than they can do it separately. Moreover, well established lines of communication and fellowship across denominational lines have an intrinsic value which should not be overlooked.

The strengthening of the World Council's voice and influence is to be ardently hoped for; not as a step toward a monolithic superchurch, but as a significant body through which its member churches can effectively confront a world which is often idolatrous and frequently hostile.

HOPE FOR A LESSENING OF VIOLENCE

The American people are deeply concerned about the degree of violence and lawlessness which prevails among us. This is beginning to be reflected in those areas where it will do the most good: namely, among those in the entertainment field and among those who are in the general communications field.

The Communications Editor of the *Saturday Review*, Richard L. Tobin, recently came out shooting from the hip (with words for bullets) in describing the fare being offered on television. He stated in part: "In the course of an eight-hour exposure to ABC, CBS, and NBC, as well as a half dozen local outlets, we marked down ninety-three specific incidents involving sadistic brutality, murder, cold-blooded killing, sexual cruelty, and related sadism so much in the vogue of mass media nowadays."

He pointed out that even news programs were full of such material because of detailed coverage of war scenes from Vietnam and disorders in U. S. ghettos. Among the ninety-three acts of brutality, Mr. Tobin found the following: "Men (and women and even children) were shot by gunpowder, burned at the stake, tortured over live coals, trussed and beaten in relays, dropped into molten sugar, cut to ribbons (in color), repeatedly kneed in the groin, beaten while being held defenseless by other hoodlums, forcibly drowned, (and) whipped with a leather belt."

The hopeful thing about the situation is that at last producers and actors are beginning to react. It is reported that Jerry Parris, who produces the Dick Van Dyke Show, after reading Tobin's editorial took out a full page ad in the *Hollywood Reporter*. In it he stated in part: "I have looked into the mirror. I see myself and the face of our industry. I do not like what I see. . . . I make this solemn pledge: I will no longer lend my talents in any way to add to the creation of a climate for murder. I call upon all who read this to join me in refusing to write, direct, produce, act, or participate in any way in the shaping of any 'entertainment' that celebrates senseless brutality, aimless cruelty, pointless and violent death. I ask you, too, to look into the mirror."

The reaction to this from others connected to the television field has been astonishing and highly favorable. There was a time when those in the entertainment field defended the sort of fare they were producing by claiming 1) that they were only putting out what the public demanded; or 2) that it was their job merely to entertain, not to be concerned with moral implications. It is good to see that many of the "big name" personalities have "hit the sawdust trail."

According to our information Richard Boone, Jack Lemmon, Tom Smothers, Shelley Winters and William Wyler have signed a "pledge of conscience" and have placed an ad in the trade magazine, *Daily Variety* in which they state: "We recognize that motion pictures and television, unquestionably, are among the very significant influences in our society feeding a climate for murder. It is our earnest and deep felt desire to do what we can, in good conscience, to change that climate." The ad was also signed by 115 other professionals in the television-motion picture industry.

It is unfortunate that such forthright stands are not being taken by the vast host of television viewers. Some of these can sit hour after hour, slouched in an easy chair, taking in any and all offerings—the dirty and the brutalizing as well as the clean and wholesome.

More people than ever before, however, are now deeply concerned that we remove from the American scene all influences which tend to breed crime and to desensitize people to the finer things of life. Church people should be especially eager to cooperate in furthering these trends. Throwing up our hands in dismay or deploring with indignation will not do much good. But refusing to view television and radio programs which encourage violence, and letting the sponsors of such programs know how we feel will.

There are signs of hope on the horizon. It is up to all of us to help bring in a better day.

◇ ◇ ◇

Something To Think About

What do we say in the name of Jesus? We assert that love must be the agent of all change, as well as the answer to all sin. The Cross is not only the symbol, but the instrument of our salvation.

Lord Soper

ON A WIDE CIRCUIT

By W. W. Reid

Let's Look at Rural Needs Also

With the growing mass emphasis of the United Methodist Church on urban communities and their church-social-economic problems (including a $20,000,000 campaign mostly on behalf of city churches and people) there is a growing fear among many churchmen that the needs of rural America, where Methodism is still predominating but struggling, will be minimized if not overlooked. These rural advocates point out that more than 60% of the parishes of Methodism are located in villages and countryside, that more than half the church membership are in these churches, and that the great majority of theological students and ministers come from these non-urban parishes.

They point out also that both rural communities and rural churches have needs which neither the Church nor society can afford to neglect. Some of the claims are: there are 2,500,000 unemployed in rural America, and automation is annually increasing the number; there are more than 30,000 rural communities in need of improved water and sewage systems; there are 6,800,000 rural houses in need of repair or rebuilding; some thousands are in rural slums; rural residents have about 50% the number of physicians and 33% the number of dentists available to serve each 100,000 people as compared with practitioners in urban communities; the rate of crime and of juvenile delinquency is currently increasing faster in the rural areas than in the urban areas; the educational achievement rate in the rural areas is about two years behind that in the cities of America, and the rural drop-out rate is 7% higher than the much-deplored city rate.

"The people in the non-metropolitan areas suffer just as much agony, despair, lack of education, job problems, housing difficulties as those suffered by people in urban ghettos," noted Bishop Francis B. Kearns recently. "We need a more realistic attitude regarding structural and economic changes. . . .

"We must begin to restructure the church. Structures are not sacred. We must be willing to change to perform a mission for our day. All the different groups in the community must work together. The church must begin to relate to all the agencies of the community. The total life of the community must be the concern of the church."

This is not to be construed as placing the city church "over against" the rural church or vice versa. Both groups are in need of re-structuring, re-vamping, re-financing, re-activating. And those serving or administering both groups have a responsibility to all. United Methodists certainly have a mission and a duty in the cities of the nation—but no less a mission in the small country parishes "from which has come their past strength and leadership."

The General Conference of 1968 recognized the importance of the village-country churches by placing in the *Discipline* a statement including these paragraphs:

"We recognize the necessity for improvement of the economic, social and spiritual conditions of rural people throughout the world. Rapid changes are affecting town and country life. The non-metropolitan church must give major leadership in these areas of concern. Eighty per cent of our congregations and sixty per cent of our members remain a bulwark in this segment of American church life. . . .

"The church must work with those organizations and groups which seek to enrich the lives of the people in all their daily relationships. It needs to see and accept the fact that these groups and individuals are involved in mission in the life of the community, and recognize that laymen are ministers of the church in the work-a-day world."

Perhaps the establishment by the United Methodist Church of the office of "counseling elder" to administer communion and hopefully to assist in the administration of all parishes served by students and non-ordained lay pastors will help the ministry of these churches. To that end the General Conference voted: "Each congregation in the United Methodist Church shall be under the supervision of a fully ordained minister. To effect the plan it is urged that larger parishes and group ministries be established as rapidly as possible."

It may well be that this bit of face-lifting and status-lifting of the local small parish may do more for the Kingdom than any outpouring of dollars.



GIFT TO CHILDREN'S HOME

George Grant, third from left, manager of the estate of Mrs. Rebecca Kennedy, presents a check for $41,680.35 to J. W. Lineberger, second from left, superintendent of the Methodist Home for Children, Raleigh. From left are Hugh Dupree, president of the Home's board of directors; Lineberger; Grant; the Rev. Wilbur Jackson, associate minister of Hay Street Church; Mrs. Ellis H. Lundy of Raleigh, niece of Mrs. Kennedy, and the Rev. Wallace H. Kirby, pastor of Hay Street Church. Mrs. Kennedy, widow of merchant John L. Kennedy of Fayetteville, included the bequest to the Children's Home in her will: The check from her estate was presented during Sunday morning worship at Hay Street Church on June 30.

IN MEMORIAM

MRS. LAURA KOONCE SUTTON

We, the members of the Women's Society of Christian Service of the Richlands United Methodist Church wish to pay tribute to the memory of Mrs. Laura Koonce Sutton, who passed from this life into life eternal on May 29, 1968, following an extended illness. Mrs. Sutton was a lifelong member of the Richlands church and a charter member of the Woman's Society of Christian Service. She lived her vows of membership to the fullest as she gave generously of her time, her talents, her gifts and service. She believed in "getting things done," a quality which made her one of the most outstanding leaders, as she served the W.S.C.S. on the District level, served as zone leader, as president of the local society; and the church as a member of the Official Board, as well as civic organizations.

Until her declining years Mrs. Sutton could often be seen where there was sickness and sorrow, giving comfort and assistance where it was needed.

We mourn her passing, but rejoice that she has entered a life where there will be no more suffering and pain.

As a token of our respect and affection for her, and sympathy for her family we are recording a copy of this memorial in the minutes of our society, sending a copy to the family, a copy to the North Carolina Christian Advocate, and to the local papers, The Richlands Record and the Jacksonville Daily News for publication.

Respectfully,
Mrs. Harry Thomas, President
Mrs. W. Victor Venters, Secretary
Women's Society of Christian Service
Richlands United Methodist Church

What Pastors Are Saying in Church Bulletins

★

SPIRITUAL DROP-OUTS

There are so many situations in our contemporary society which are supposed to be new, which are actually so old their ruins are moss-covered. From the pulpit we made passing reference to one of these instances such as 'situational ethics' or 'the new morality' (which is nothing more than a very old immorality) recognized numerous times in the Scriptures for what it was.

Another term which has come into common use in the present, but dealing with an old problem, is 'drop-out.' We have had the problem before and we have had the term before, but it has recently come into more common usage.

So often, tragedy is implicit in the word 'drop-out.' Someone who failed to make the most of his educational opportunities, is a familiar type of drop-out. But there are drop-outs in other fields,—in marriage, in business, in responsibility.

The apostle Paul mentions a tragic drop-out of many years ago: (II Tim. 4:10) "For Demas hath forsaken me, having loved this present world." Apparently at one time Demas had shared the vision, the hardships, the purpose of the apostle Paul. But he was a drop-out.

We are told of a large crowd of them, who left Jesus, in John 6:66: "From that time many of His disciples turned back, and walked no more with Him." A tale of tragedy—spiritual drop-outs.

Tragically, too, we still have spiritual drop-outs. Those who take the sacred vows of church membership, but soon forget them. Who attend church only when it is 'convenient,' or when there seems to be nothing else to do. Who find some fault with the church or someone in it, and who seek to salve their consciences by focusing on it.

But no spiritual drop-out needs to remain one! There's always the chance for the spiritual drop-out to become a renewed Christian, and our Master seeks to help such a one to a renewal.

Rev. L. R. Akers
Kilgo, Charlotte

★

"HUNG UP"

After MYF Sunday evening, five Junior High Boys boarded the new elevator in the Educational Building and started up. The elevator door closed and started to move. It moves so slowly, it creates the sensation that you are not moving. Thinking the elevator had stopped, one boy panicked and pushed the emergency button. This caused it to hang-up between the lower and upper floor. Frightened by their predicament, they all began to call out for help. Only a few minutes were required to free them from their imprisonment, but it created some real excitement that was enjoyed by all.

I know lots of people whose spiritual life is like the Junior High boys' ride on the elevator. They promised God and themselves to enter the Christian life and have themselves spiritually elevated. They joined the church and started up, but their Christian life and their church life moved so slowly they thought they were standing still. They panicked and impatiently pushed the emergency button. This caused them to get "hung-up" between the upper and lower levels of life. It's a frightening and frustrating feeling to be "hung-up" between the upper and lower levels of life. You get so confused and threatened by claustrophobia you really don't care whether you go up or down.

To such people I suggest to "be patient and wait upon the Lord." You will finally arrive on the higher level and the door will be opened unto you if you only can be content with the slow, day by day progress of Christian nurture. Get on the elevator and start up, but don't panic and lose faith when you seem to not be making any progress.

Let's not get "hung-up" between the upper and lower levels of living. . . . Come all the way up to Christ. An old hymn of the church expressed it well:

"My heart has no desire to stay
When doubts arise and fears dismay;
Tho' some may dwell where these abound,
My prayer, my aim, is higher ground."

Rev. James H. Bailey
Chestnut Street, Lumberton

★

CALEB

"But Caleb quieted the people before Moses, and said, 'Let us go up at once and occupy it; for we are well able to overcome it'."

Numbers 13:30

Do you know who Caleb was? Most Christians do not know anything about Caleb. He was one of twelve men selected by Moses to go into Canaan to spy and look over the situation there. Upon the return of these men, ten of them advised the Hebrew people to not invade Canaan and, to make their opinion stick, they told some rather tall tales about the inhabitants in Canaan. But two of the spies advised the people to enter at once and take over the land. One of the two was Caleb.

I suppose that all of us have a tendency to blow up our hardships and make them appear larger than they are. Like the ten spies, many are prone to justify or rationalize difficulty by making it seem more difficult than it could possibly ever be. Who has not caught himself running away with some tall narrative about some problem, making it appear that a colossal giant has been conquered when in reality it was only a simple little problem confronted? We laugh about so-called "fish" stories and about people "shooting the bull." But the tendency to make our tasks in life and our hardships appear larger than they are has often cost us dearly in delays and lost opportunities. By listening to the ten spies and their embellished accounts, the Hebrew people lost an opportunity.

But we always have people like Caleb! These people keep moving ahead and whether they succeed or not, you can always be sure that they tried. Just think of the places in the church where Caleb could help out. That class of youngsters whom no one will try to teach would be a natural for Caleb. That member who will not help with the church's budget would be a prospect for Caleb to visit. With some Calebs around, we could really move ahead with our youth ministries, a weekday kindergarten, dynamic fellowship groups for older adults and young couples, a vital program for handicapped children and the world's greatest evangelistic program bringing hundreds into the joy of Christian life.

But it seems that some things never change! Thirty-four hundred years ago ten out of twelve chose to embellish their tasks rather than tackle them and I wonder if the ratio is not about the same today. How refreshing it would be in every church if more people appeared with their sleeves rolled up instead of always leaning against the wall talking about the problems.

Rev. George W. Rudisill
Leaksville UM Church

★

NEW ON THE INSIDE

A member of the church where I served as pastor had purchased a new car. He went to visit some friends for a dinner engagement. Muddy, unpaved roads caused them to be late for dinner. The children in the host's home thought it strange that their guests should be late, since they had a new car, about which quite a bit had been said. Although it was dark when they arrived, the six-year-old girl, who had anticipated seeing the new car, insisted upon taking a flash light and giving it the "once over." She saw a car covered with mud from top to bottom. "You can't fool me, this car isn't new," she said with genuine disappointment. The owner insisted it was new, and urged her to look inside. Once inside, she was struck with the smell of newness and the beauty of the interior, and said: "The car may be new inside, but it's not new on the outside."

The fact that a man is new on the inside, has been his newness of life in Christ. In time the "newness" inside a man's heart is bound to shine out, altering even his outward appearance. This comes as the result of complete faith in Christ, practicing His teachings, and emulating the spirit of His life.

Rev. John T. Maides
Trinity, Jacksonville

◇ ◇ ◇

Presbyterians Join Inner City Ministry In Greensboro

The Orange Presbytery has approved a recommendation that its Church Extension Committee enter into an ecumenical inner-city ministry with the United Methodist churches of Greensboro for a three-year period, beginning in January, 1969.

As a part of the Inner-City Ministry of Greensboro, the Church Extension Committee of the Orange Presbytery will appoint three members from the Presbyterian churches in Greensboro to serve on the Inner-City Committee and will have one member on the Executive Committee. Also, they will make $10,000 per year available for program development and for securing an additional staff person, who will be involved with helping develop new ministries and coordinating the work.

Denman International Prayer Room Has Oriental Motif

The Denman International Prayer Room, symbolizing the International Prayer Fellowship, has been completed at Lambuth Inn. Lambuth Inn is one of the large hotels at Lake Junaluska, which is now open year-round.

Named for Harry Denman, general secretary of the world movement, the room is Oriental in flavor, since the Fellowship, in 1966, was born in the Orient.

The room structure, altar, and pews were designed by Gerald Schoonover, a resident of the Lake. Antique furnishings were located and procured by Dr. and Mrs. Manning Potts of Lake Junaluska. Dr. Potts is executive director of the Assembly.

Featuring jade colored walls, the room has a vaulted roof supported by heavy black beams, the ends of which are adorned by Christian symbols painted in gold.

The gold symbols stand for the different aspects of the Christian movement; there are 16 on the side beams and three on the middle beams.

On the front beams are Chinese characters, representing Alpha and Omega. The symbols on the right side of the room looking forward are the Lamb of God, the Lamp for Christian Knowledge, and the Fish, which was the first Christian symbol standing for the Greek word for Jesus. On the left side is the Chi Rho, two Greek letters standing for the word Christ, the butterfly for Resurrection, and the anchor for Christian hope.

On the left side looking toward the rear of the Prayer Room is the Censer for Worship, the Chalice with Cross for the agony in Gethsemane, the Dove for the Holy Spirit, and the Ship for the Church.

On the right side looking to the rear are the Crown for the Crown of Life, the Shell for Baptism, the Seven Tongues of Fire for the Holy Spirit, and the Harp representing Praise.

On the center beam in the front is the Star of Bethlehem. In the middle is the Tra-foil, or three circles for the Trinity, and at the back is the Maltese Cross. Its eight points represent the eight beatitudes.

The rugs are Persian Orientals, and the altar is Italian Renaissance in design, finished in green to match the ceiling. The lectern matches the altar.

The pews are of box design, and are finished to match the altar and ceiling. Their ends feature gold-finished Celtic crosses to represent world Christianity. Two antique seven-branch candelabra sit on antique French tables beside the altar.

The altar cross is an imported Celtic Cross with the circle which represents worldwide Christianity. The symbols represent the four evangelists, and the Chi Rho is the symbol for Christ.

Two Prie Dieus ("Pray to God") sit in front of the altar. Both antique French pieces, the center of one is a cross with a vine intertwined and a crown of thorns, while the center of the other is a chalice and wafer. Visitors are invited to pray kneeling on them.

The lamps hanging from the middle beam are antiques, one Italian, about 200 years old, and the other Spanish, more than 100 years old. Similar lamps hang from the ceiling in the Church of the Nativity in Bethlehem.

The sconces on the walls are English antiques which have been wired to accommodate the lights.

On the walls of the Prayer Room are panels made of Korean silk and framed in gold and Chinese red.

At the rear of the room close to the door stands an Italian marble table with an antique porcelain crock.

The painting on the rear wall is a copy of The Madonna of the Rocks, by Leonardo da Vinci, the original of which hangs in the National Gallery in London. It was done by Rosa Ketchum of Lake Junaluska, and given for the Prayer Room by her and her husband.

The vestibule to the Prayer Room has been appropriately decorated. Persian rugs are on the floor. A reproduction of a mirror in Versailles, France is on the wall. Under it is an antique Sheraton love seat. Beside the mirror are two brass sconces. On one wall is a beautiful Chinese scroll about eight by four feet with birds and flowers and trees and rocks.

The doors to the Prayer Room are traditional Chinese with modern influence The handles are of brass in a Chinese pattern hanging from a circular plate. The four corners of the doors are ornamented by brass plates cut in an oriental pattern.

The door from the lobby to the Prayer Room corridor is made of solid mahogany. On the lobby side the door has eight hand-carved panels of Spanish influence. All panels have a carved cross similar in design to the Greek cross. The hardware for this door is of solid brass. The plate has a tooled pattern of an Afro-Moroccan design.

On the walls are two rare pieces, one a Florentine porcelain of Raphael's "Madonna of the Chair" in Florence, Italy, and the other a Persian plate embossed with Jesus on the Cross and the two Marys standing by.

The Prayer Room is open throughout the year and is already attracting visitors from many states and countries.

The next International Prayer Conference will be held in the Prayer Room and Lambuth Inn during the 1968 Thanksgiving Weekend.

This article was written by Steve Pressley of the Waynesville (N.C.) Mountaineer and appeared in the July 1 edition of the Mountaineer.

Nature's Color Scheme

How beautiful!
How inspiring—
The rich coloring
In the plumage
Of the birds!
Ask the cardinal,
The goldfinch,
The oriole,
The bluebird,
And the bird in black,
If it would give its color back
To the Designer.

Ask the red rose,
The yellow rose,
Or the white carnation,
About its distinctive place
In creation—
If it would exchange its color
For that of another.
It would not be slow
To answer No.

What of man—
The white,
The black,
The yellow,
The red?
Does any man fail to say
To himself:
"This is mine—
This significant design
From the Divine;
I choose it,
I would not lose it,
But use it—
As an humble child of the sod—
To the glory of God?"

ERNEST C. DURHAM

What does the Garden of Gethsemane look like today?

It hasn't changed much in 2,000 years. Neither has the Mt. of Olives. Imagine seeing it for yourself! Or see where the stable stood in Bethlehem! Visit the room of the Last Supper and follow the road up to Calvary!

Lufthansa will fly you there. We have a 15-day Bible Lands Journey with escorted departures every Monday and Thursday. For as little as $898.

Mail this coupon today for details on the Bible Lands Journey.

Price based on 14-21 day GIT Economy Class fares from N.Y. when applicable; land arrangements based on each of 2 people traveling together.

Lufthansa German Airlines, Dept. JL-722
410 Park Avenue, New York, N.Y. 10022
Send information on the Bible Lands Journey and on your Pay Later Plan.

Name_____

Address_____

City_____ State_____

Zip_____ I plan to leave_____

My Travel Agent is_____

Lufthansa

Southeastern Jurisdictional Conference Now in Session

North Carolina Methodists are represented by 93 voting delegates at the quadrennial Southeastern Jurisdictional Conference now in session at Lake Junaluska. Of this total, 36 delegates are from the North Carolina Conference, 52 from the Western North Carolina Conference, and five from the N. C. portion of the former North Carolina-Virginia Conference.

Altogether there are 534 voting delegates representing 28 annual conferences. These laymen and clergymen will be voting for a new bishop, assigning all the bishops to episcopal areas, transacting regional business and sharing in informational and inspirational programs. The Southeastern Jurisdiction includes the states of Virginia, North and South Carolina, Georgia, Florida, Mississippi, Alabama, Tennessee and Kentucky.

This meeting of the Southeastern Jurisdiction is historic, in that it brings together for the first time annual conferences from the former Central Jurisdiction, and from the Evangelical United Brethren Church, with the Southeastern Jurisdictional annual conferences.

The old Southeastern Jurisdiction had 16 annual conferences. The now extinct Central Jurisdiction has scattered its annual conferences into this and the South Central Jurisdiction, with six new members of the Southeastern Jurisdiction. Two former Evangelical United Brethren Church annual conferences are members of the Southeastern Jurisdiction. Thus 24 annual conferences have voting delegates at the sessions. There will be voting delegates also from two Central Jurisdiction Annual Conferences and two Evangelical United Brethren Conferences, which have merged with other annual conferences, and thus no longer exist.

Clerical delegates from the North Carolina Conference are: Nicholas W. Grant, Cecil W. Robbins, William M. Howard, Jr., Chancie D. Barclift, Henry G. Ruark, Leon Russell, Robert E. Cushman, Clarence P. Morris, Graham S. Eubank, Charles H. Mercer, C. Wade Goldston, Joyce V. Early, Thomas A. Collins, O. K. Ingram, Barney L. Davidson, Paul Carruth, M. W. Lawrence, and O. L. Hathaway.

North Carolina Conference lay delegates include: Roy L. Turnage, J. Nelson Gibson, Jr., Walter Anderson, L. Stacy Weaver, Leo W. Jenkins, Mrs. Sam A. Dunn, Arnold K. King, Paul Hardin, III, W Jasper Smith, Mrs. L. C. Vereen, A. C. Edwards, Wade Pierce, Eldridge Fergus, John M. Mears, James Patrick, James F. Rogers, D. S. Coltrane, and W. C. Chadwick.

Alternate N. C. Conference delegates are: clerical, Ralph L. Fleming, Thomas M. Vick, Jr., Albert F. Fisher, Harvey L. Watson, J. E. Garlington; lay, Mrs. H. A. Davis, Charles K. McAdams, W. K. Stewart, Elbert Ward and Mrs. Troy Barrett.

Western North Carolina Conference clerical delegates are: Charles D. White, J. Clay Madison, Robert G. Tuttle, R. Herman Nicholson, Cecil L. Heckard, P. L. Shore, Jr., J. A. Lindsey, Wilson O. Weldon, Charles E. Shannon, H. L. Creech, Jr., C. C. Herbert, Jr., J. G. Huggin, A. Glenn Lackey, James C. Stokes, Cecil G. Heffner, W. A. Kale, C. G. Beaman, Jr., J. H. Christy, Jr., M. W. Nesbitt, H. M. Williams, J. H. Carper, J. G. Winkler, E. H. Nease, Jr., R. P. Gibbs, E. A. Fitzgerald, and W. H. Groce.

Lay delegates from the Western North Carolina are: Robert M. Smith, Gordon L. Goodson, Tom M. Little, Ralph Stockton, Hugh Massie, M. T. Lambeth, C. W. Phillips, Mrs. L. E. Barnhardt, J. F. Scott, Edwin L. Jones, Sr., E. M. Dudley, Philip N. Sales, H. H. Wellman, George D. Finch, Walter W. Boone, D. W. Holt, T. W. Aldred, J. C. Cowan, Jr., W. W. Hartsell, F. D. Russell, W. Bryan Moore, Paul F. Evans, Robert P. Caldwell, Marcus J. C. Deal, R. E. Thigpen, Sr.; and C. B. Hyatt, Jr.

Reserve delegates include: clerical, C. W. Avett, J. L. Stokes, II, J. R. Hamilton; lay, Norwood Robinson, C. T. Holbrook, and Mrs. W. Frank Redding, Jr.

Delegates from the former North Carolina-Virginia Conference include: clerical Joseph B. Bethea, James W. Ferree and W. T. Brown; lay, Clarence Winchester and Richard C. Erwin. Reserve delegates are, clerical, James H. McCallum; lay, Alvin Morrison and S. T. Brooks.

Balloting began today for the election of a new bishop. Two bishops will retire at this session—Bishop Paul N. Garber of the North Carolina Conference and Bishop

JURISDICTIONAL CONFERENCE PROGRAM HIGHLIGHTS

(Stuart Auditorium, unless otherwise noted)

	Wednesday, July 24
9:00 a.m.	Devotions, Bishop Nolan B. Harmon.
9:30 a.m.	Organization of Conference (reports of committees on rules, entertainment, structure).
	Welcome, Bishop Earl G. Hunt, Jr.
	Response, Bishop Paul N. Garber.
11:00 a.m.	Episcopal Message, Bishop Roy H. Short.
2:00 p.m.	Meetings of Committees.
4:30 p.m.	Reception honoring bishops and wives, Harrell Center.
8:00 p.m.	Report of Jurisdictional Council.
	Report of Trustees, Lake Junaluska Assembly.
	Thursday, July 25
9:00 a.m.	Devotions, Bishop L. Scott Allen.
9:20 a.m.	Report of Committee on Episcopacy.
	First ballot for election of bishop.
10:00 a.m.	Greetings from fraternal delegates.
11:30 a.m.	Sermon, Dr. J. Wallace Hamilton.
2:30 p.m.	Devotions.
	Report of election tellers.
3:15 p.m.	Meetings of committees.
4:00 p.m.	Sermon, Bishop Arthur J. Moore.
8:00 p.m.	Business session.
	Addresses on, "The Ministry—Recruitment and Training." Dr. Paul Hardin, III, and Dr. D. W. Brooks.
	Friday, July 26
9:00 a.m.	Devotions, Bishop Paul M. Herrick.
9:30 a.m.	Service of commemoration.
9:45 a.m.	Report of Jurisdictional Women's Society-Guild.
10:45 a.m.	Address, Bishop H. R. Heininger.
11:15 a.m.	Addresses on Jurisdiction's seminaries, Dean William R. Cannon and Dean Robert E. Cushman.
2:30 p.m.	Business session.
3:00 p.m.	Sermon, Bishop Marvin A. Franklin.
8:00 p.m.	Reports of Conference committees.
	Saturday, July 27
9:30 a.m.	Devotions, Bishop Costen J. Harrell.
9:30 a.m.	Tribute to retiring bishops, Bishop James W. Henley.
10:40 a.m.	Consideration of Jurisdictional budget.
2:30 p.m.	Business session.
	Organization of new Jurisdictional Council.
4:15 p.m.	Organization of Trustees, Lake Junaluska Assembly.
8:00 p.m.	Report on General Conference action, Jurisdictional plans.
	Address, Bishop W. Kenneth Goodson.
	Sunday, July 28
9:00 a.m.	Communion service, Bishops Harrell and Franklin, presiding.
11:00 a.m.	Worship service, Bishop L. Scott Allen, presiding.
	Sermon, Bishop Paul N. Garber.
3:30 p.m.	Open House, Lambuth Inn.
8:00 p.m.	Consecration of bishop-elect.

Walter C. Gum of the Virginia Conference. While Bishop L. Scott Allen of the former Central Jurisdiction and Bishop Paul Herrick of the former Evangelical United Brethren Church have been placed in the Southeast for assignment to an area, it is anticipated that a new episcopal area will be created, making a total of 11 areas in the Southeastern Jurisdiction.

The Episcopacy Committee determines where the bishops will be assigned for the 1968-72 quadrennium. Each annual conference has two representatives on this important committee. In all, the committee has 56 members—32 members from the Southeastern Jurisdiction, 16 members representing the former Central Jurisdiction conferences, and eight delegates representing the EUB Church.

The assignment of bishops is usually announced near the close of the meeting.

The new bishop will be consecrated Sunday at 8 p.m. in a service conducted by Bishop Garber and with a sermon by Bishop Gum. This consecration service will conclude the conference. Other Sunday events will include a 9 a.m. communion service led by retired Bishops Marvin A. Franklin and Costen J. Harrell, an 11 a.m. worship service with Bishop Garber preaching and an open house at 3:30 p.m. at Lambuth Inn.

Bishop W. Kenneth Goodson of the Birmingham (Ala.) Area, a former member of the Western N. C. Conference, will deliver a major address on Saturday night.

Program highlights of the conference are printed herewith.

◇ ◇ ◇

Study Includes Bennett College

Bennett College, Greensboro, is one of 12 predominantly Negro institutions of higher learning to be included in a study made possible by a grant from the Ford Foundation. The Board of Education of The United Methodist Church has received $68,500 to be used over a 15-month period, beginning in September, to study policies and programs designed to enhance future development of the institutions, all related to the church.

Dr. Myron F. Wicke, Nashville, general secretary of the Division of Higher Education of the Board of Education, has announced the names of a 12-member steering committee to supervise the study. The committee will employ a study director, an associate, and consultants from the church and education.

"The generous, public-spirited grant of the Ford Foundation," said Dr. Wicke, "will enable the committee to make a long-needed study of the place which these historic institutions should have in American society."

The study, Dr. Wicke continued, would help find the most needed role of these schools in our desegregating social order, help discover the extent to which The United Methodist Church should assume responsibility for the financial support of the colleges, and assist in finding ways to preserve the best traditions and services of the colleges.



Lead participants in the cornerstone laying ceremonies at Tabernacle Church are: l. to r., J. Davis Harney, Cecil M. Fields, T. Worth Trogdon, Dr. J. G. Winkler, district superintendent; Rev. W, H. Dyar, pastor; and Rev. J. B. Tabor, now retired and living in the community.

Tabernacle Methodist Church Celebrates Opening

The Tabernacle United Methodist Church, located on Highway 421 south of Greensboro, celebrated the opening of its new educational building on Sunday afternoon, July 14. Begun last October, it was completed several weeks ago at a cost of over $150,000, including furnishings.

The official opening was observed in ceremonies centering around the laying of the cornerstone. Dr. J. G. Winkler, superintendent of the Greensboro District, officiated assisted by the pastor, Rev. W. H. Dyar. The following laymen also participated: J. Davis Harney, Sr., chairman of the building committee; Cecil M. Fields, chairman of the finance committee, and R. Worth Trogdon, board of trustees chairman. Grant Joslin and Stacy Andrews aided in the placing of the cornerstone.

The unit has 90,000 square feet, with five classrooms. The commodious fellowship hall can seat approximately 400 people, and has a divider by means of which it can serve two church school classes. The kitchen is unusually well equipped and contains every necessary facility including a commercial-type dishwasher.

The building is completely air conditioned, and has a lounge, rest rooms, and a custodian's room. The hot water furnace and storage space are in the basement.

Dyar is beginning his sixth year as pastor of this progressive church, which has moved steadily forward in recent years. Possessing a long history, Tabernacle church was formerly in the Methodist Protestant connection before the union of 1939. Once wholly rural, it now lies on the outer fringes of an expanding greater Greensboro. The 500 member congregation is laying plans for further expansion and growth.

Here and There

(Continued from page 2)

"WE ARE COMING ON"

A college student, in a letter to the *Biblical Recorder*, wrote something that church leaders of all denominations might read and carefully ponder. He stated in part: "I am proud to be a Christian; proud because the Christ I serve seeks to minister to men wherever they are, just not within the confines of a local church.

"Southern Baptists, you had better watch out. We, the young Christians of this generation, are bringing a vital new concept to the Christian faith which is tearing down the 'iron curtain' concept of 'Churchianity.' Our Christianity is the vibrant Good News of the 'Jesus Christ for every life.' This type of Christianity seeks to love each and every man because he is a man. If the love of man is not primary in your service for Christ, then you had best forget about this whole concept of the salvation of a man's soul because it will not mean a thing. Wake up to your responsibilities or move over because we are coming on."

The Broad Scope

BLACK PASTOR SAYS SCLC LEADERSHIP DESTROYED

Stating that the Poor People's campaign was obviously an unrealistic operation from the beginning, a militant black pastor in Detroit charged that the white liberal community has destroyed the leadership of the Southern Christian Leadership Conference by supporting the campaign.

The Rev. Albert B. Cleage, pastor of the Central United Church of Christ, said that the white religious community gave monetary support to the campaign in sentimental tribute to Dr. Martin Luther King, thus showing that it was unrealistic in racial matters.

Mr. Cleage conceded that the white churches are sincere in their efforts to solve the crisis, but "they fall into the 'let's make this a big thing' syndrome — even though it has no connection with what's happening in the community."

★

SUPREME COURT DECISION ON ALCOHOLICS LAMENTED

A recent decision of the U. S. Supreme Court to uphold the arrest of chronic alcoholics for public drunkenness was viewed with disappointment by the North Conway Institute, an interreligious association for education on alcohol problems.

The Rev. David A. Works, executive vice president of the organization which took an active part in the presentation before the Court, said:

"This decision must be greatly lamented by all law enforcement agencies, health facilities and church leaders who have long wished for a great new day of justice and treatment for the chronic alcoholic offender."

★

'QUASI-MAGICAL' AURA SHOULD BE ERASED

A Roman Catholic priest has listed four ways clergymen of his church might erase the "quasi-magical" aura which surrounds them.

Writing in the June 29 issue of the Saturday Evening Post, Father George J. Hafner, in an article entitled "Don't Call Me Father," lists four ways the image might be changed. They are : (1) clothing —the priest should not be required to wear distinctive clothing; (2) self support — Catholic clergymen should be "set free to earn a living like the rest of his community"; (3) celibacy—optional celibacy should be allowed; and (4) form of address —dropping the title "father" would have an important effect.

★

ACTION STUDY BOOK TO HAVE WIDE USE

A new interfaith edition of the study book *Crisis in America: Hope Through Action* is now available. Published jointly by the U. S. Catholic Conference, the National Council of Churches, the Standing Conference of Orthodox Bishops in America, and the Union of America Hebrew Congregations, it is expected to receive wide usage this fall.

The first edition of 200,000 copies was distributed by the National Council. The present edition is expected to be used by a wide spectrum of religious groups, including those of Jewish faith. The chairman of the committee which produced this edition, the Rev. David J. Bowman, S.J., is the first Roman Catholic to hold an executive staff position with the National Council. In commenting recently on the study book he asserted, "To my knowledge, this is the first time that Roman Catholics will h using a study-action booklet prepared f Jewish, Protestant and Orthodox commun ties. We did almost no rewriting of th principal text, believing that our ecumen cal understanding has progressed f enough to enable us all to read and u this kind of material in common."

Most Protestants will probably order th study book through Friendship Press, l cated at 475 Riverside Drive, New Yor N. Y. 10027. Its cost is 25 cents for a sing copy with reductions for bulk orders.

Something To Think About

He (America's Happy Pagan) never had it so good. He is certainly not interested in a religion that promises radical change. He is 100 per cent for good old Religion in general. Like most of us, he wants a nice, comfortable, mild Christianity that invites no questions and causes no uneasiness. Improvement, yes, but radical change at the risk of being born again. No, thank you! Improvement, yes. Convert to Christ, no.

Nicodemus must have been serious about this. He came to Jesus at no little risk to his own neck. He is not ready to risk everything in a radical change. He is not asking yet to change or to be changed, but he wants to find out about it. Can a man change? Can he be born again if all his prejudices and feelings are fixed? The real question Nicodemus is asking is the one you and I are asking today. "Why-Why, oh, why does God demand such radical change?" But, why can't God be satisfied with a little improvement. Good people today who want to be called church members cry out almost in agony, "Why can't our religion be comforting and tranquilizing? Why does God insist upon radical change? Why must we turn around? Why must we convert from happy pagans who like things the way they are, to unhappy, tormented, concerned disciples of Jesus Christ?"

Well, the only answer there is will be found in the Bible. Jesus preached, "The Kingdom of God is at hand. Change your minds, and enter it." Again, "unless you turn around and become as children, you cannot enter at all. Unless you take up a cross and follow me to Calvary, you are not one of my disciples."

Jesus Christ demands radical change. Love your enemies and pray for those who are hurting you. If I know what's going on in the world, Christians are as full of prejudice and hate as anyone else. There is no radical change there. Forgive, seventy times seven. God's Kingdom comes when Christians forgive their enemies and pray for their persecutors. If I know our citie today, Christians are as full of vengeanc and retaliation as anyone else. There is n radical change there. Feed the hungr give water to the thirsty, welcome th stranger, clothe the naked, visit the pri oner, "for inasmuch as you do this to on of the least of my brothers, you do it t me." If I see what's going on in the worl at all, Christians are as selfish and as de termined to keep the poor in abject povert as anyone else. There is no radical chang here.

Jesus Christ demands radical chang Today our nation is torn to pieces in stri that sets class against class and race again race. I have a letter from a Christian wh bitterly opposed a fair housing law. H wants his black brother to live in the blac ghetto. He wants to keep things the wa they are as long as he is not bothere concerned or tormented about the demanc of Jesus to love his brother. Whatever yo call it, this is the hard, frozen attitude c many Christians and God cannot and wi not permit any rest, any peace, as long a disciples of Jesus refuse to change thei minds.

Excerpts from a sermon, "Turn Around and Believe," presented over The Protestant Hour on May 26 by Bishop Eugene M. Frank, president of the Council of Bishops, The United Methodist Church. The sermon is available in booklet form for $15.00 per 100 from the Joint Radio Committee, 159 Forrest Ave., N.E., Atlanta, Ga. 30303.

❖ ❖ ❖

Texts From Asbury's Journal

By Homer Keever

(Tenth of a Series)

Thursday, February 2, 1785. *Rode twent miles to Witherspoon's; here was a larg assemblage of people: some to pay and re ceive taxes; some to drink; and some t hear me preach; I gave them a rough tal on Rev. ii,* 5-8.—*Journal of Francis Asbur*

Asbury ran into frontier life at its rough est at Witherspoon's on Kings Creek in th present Caldwell County, and he describe his sermon as a rough one. His descriptio sounds like a muster day, and frontie muster days eptomised the rougher aspect of frontier life.

Both John and David Witherspoo brothers, were in the ruling clique o Wilkes County, along with Joseph Herndo and William Lenoir and David Withe spoon's wife's people, the Gordons. Thei father had moved to Kings Creek very earl from New Jersey, where a kinsman wa head of the schoo! that became Princeto University. Both of the two sons had bee in the Battle of Kings Mountain, and i 1781 they had led in the capture of

(More on next page)



Dedication service in front of the new building at Plank Chapel Church with Bishop Paul N. Garber presiding.

Plank Chapel, Kittrell, Dedicates Building

Plank Chapel United Methodist Church, Kittrell, passed another milestone in its long history on Sunday, July 7, with the dedication of its new educational building. Founded in 1780, it is the oldest Methodist Church in the Raleigh District.

Bishop Paul N. Garber preached at the morning worship service and presided over the dedication service. Also participating in the dedication program were: Rev. Nicholas W. Grant, Raleigh District superintendent; Robert Rowland, Official Board chairman; Harry Ellington, chairman of the Building Committee; John A. Rogers, chairman of the Commission on Stewardship and Finance; Mrs. Ronald Smith, chairman of the Commission on Education, and Rev. Gordon E. Allen, Jr., pastor. Two former pastors, Rev. N. P. Edens and Rev. Robert Rudd, were present and spoke briefly.

Construction of the new educational building was begun in January, 1965 and completed in December of that year, under the Rev. Mr. Rudd's pastorate. Built at a cost of $46,000 including furnishings, the building funds were contributed in two years by the congregation, with $9,000 being granted from the Duke Endowment.

Serving on the building committee were: Harry Ellington, chairman; Ronald Smith, treasurer; Mrs. T. R. Smith, Mr. and Mrs Reis Finch, James Rowland, Rev. Robert Rudd, Robert Rowland, Jack Hunt and John A. Rogers.

Immediately after the dedication service a picnic lunch was served in the new educational building.

Texts From Asbury's Journal

(Continued from page 10)

prominent Tory and his band which was working on the Yadkin and across the mountains on the New River while Cornwallis and Green were maneuvering to the east.

Both of the Witherspoons later served two terms in the House of Commons of the General Assembly from Wilkes County, and when the 1790 census was taken, David Witherspoon's name headed his company, usually a sign that he was head of the militia company and called it together on muster days for drill. He would also likely have been tax collector. So this picture Asbury gives is that of the typical frontier muster day. They had a reputation of being rough.

Asbury may have expected what he saw at Witherspoon's. His text indicates he did not like it. "Remember then from what you have fallen, repent and do the works you did at first. If not, I will come to you and remove your lampstand from its place." That is a text that can be the basis for a rough talk—made for backsliders. It indicates he may have known something of the people there before that trip, although there is no clear indication and only one chance he had been up the Yadkin before.

It suggests strongly, though, that as he went to the Yadkin from the Baltimore Christmas Conference, he had in mind preaching just such a sermon somewhere along the line. He was trying to hold the people of the upper Yadkin in line, and it would have to be rough talk as well as telling them that Methodists could administer the ordinances. Of course, it could have been simply that what he saw after he got to Witherspoon's gave him his text and made his talk rough.

Whether their lampstand was taken away is uncertain. Extant Methodist societies in that section are of a fairly late date. Mt. Zion near Lenoir is of Civil War vintage Mt. Moriah at the mouth of Kings Creek is late, too, unless it went by another name. Lebanon, back toward Moravian Falls, was an early church and lasted a long time, but it could hardly be called Kings Creek. On Kings Creek proper Baptists hold sway and their lamp burns brightly, and on the whole the Witherspoons have remained true to the Presbyterian upbringing.

In the old Iredell Circuit records, though, there is one indication that the rough talk at Witherspoons may not have been entirely wasted. In 1823 the first quarterly conference was held at Gilreath's, between Moravian Falls and Wilkesboro, some 15 to 20 miles from Witherspoon's. Only local people seem to have been present, and Charles Witherspoon was elected secretary. Later he was applying to the Iredell Quarterly Conference for license to preach and to join the conference—although the fate of his application is uncertain from records available.

✧ ✧ ✧

Charity is never lost; it may meet with ingratitude, or be of no service to those on whom it was bestowed, yet it ever does a work of beauty and grace upon the heart of the giver.

Conyers Middleton

Woman's Activities

W. N. C. CONFERENCE

Mrs. John C. Wright

WESLEYAN SERVICE GUILD MISSION STUDY WEEKEND

The faculty of the Wesleyan Service Guild Study Weekend at Pfeiffer College, Misenheimer, August 10-11 has been announced by Mrs. Willis Campbell, Concord, retiring conference chairman of Missionary Education and Service of the Guild.

Miss Mary Floyd, professor of religion at Pfeiffer College, will teach the Bible study course, using the text, "Coming to Life, a Study of the Gospel of John," by Ernest W. Saunders.

Mrs. Jettie D. Morrison, Statesville, former president of the Woman's Society of the North Carolina-Virginia Conference, will be the Bible Dialogue chairman.

In the course on "New Forms of Mission,' there will be two study leaders, Mrs. Helen L. Swett, Portland, Oregon, regional secretary of the Woman's Division, and the Rev. Ernest Porter, pastor of Westminster United Methodist Church, Kinston. They will use the text, "Mandate for Mission," by Eugene L. Smith.

The leaders for the course on Southeast Asia will be Mrs. Alvin Morrison, Statesville, former secretary of Missionary Education and Service of the Central Jurisdiction, and the Rev. Edwin Le Master, headmaster of the Boylan-Haven-Mather Academy, Camden, S. C. The text will be, "Christ and Crisis in Southeast Asia," by Gerald H. Anderson.

Mrs. Willis Campbell is dean of the Study Weekend and Mrs. James Jarvis, Jr., Concord, is registrar.

The opening session will begin on Saturday at 10:30 a.m. and the school will close with the noon day dinner on Sunday The registration desk will be open on Friday evening for those who arrive at that time and will again be open at 9 a.m. on Saturday.

The schedule is as follows: Saturday, plenary session from 10:30 a.m. until noon; lunch at 12:15; study groups, 2-3:30 p.m.; Dialogue with the Bible, 3:45-4:30 p.m.; officer responsibility groups, 4:30-5 p.m.; dinner, 5:30 p.m.; plenary session, 6:45-7:45 p.m.; study groups, 7:45-9:15 p.m.; Dialogue with the Bible, 9:15-9:45 p.m.

The Sunday schedule will begin with a session, "Trends in New Dimension," from 9-9:30 a.m., after which there will be a Bible study session for all attending the school from 9:45-11:30 a.m. The closing session will be from 11:30-12 noon, a Dialogue with the Bible discussion, and dinner will be served at 12:15 p.m.

The cost of the school is $3.50 for registration and insurance, plus the fee for room and board. This is $9.00 for those who arrive on Friday evening and $6.50 for those who arrive on Saturday morning. The registration fee should be sent with the application for the weekend to Mrs. James Jarvis, Jr., 234 Spring St., NW, Concord, N. C. 28025. Room and board may be paid when one arrives at the college. The rule of the school is that a registration fee cannot be returned, but when one cannot attend the school it is good to notify the registrar to cancel the reservation.

WAYNESVILLE DISTRICT WOMEN'S SOCIETY

A Leadership Development Class for all officers of local societies and other interested members of the Women's Society of the Waynesville District will be held at the Elizabeth Chapel United Methodist Church, near Waynesville, on Thursday, August 15, from 10 a.m. until noon. Mrs. Carl H. King, Charlotte, a member of the Board of Missions, will be the discussion leader to explain the new responsibilities and changes for Women's Society work. Those who attend are asked to bring sandwiches and the hostess society will provide coffee and tea.

The District Executive Committee will have its first session of the summer from 1 to 3 p.m. Mrs. Raymond K. Butler, district president, will be in charge.

The Waynesville District World Understanding Workshop will be held on Saturday, September 14, at Lambuth Inn, Lake Junaluska. Registration will begin at 9:30 a.m. and classes will be held from 10 a.m. until 3:30 p.m. Lunch will be served at noon in the dining room of the inn. A registration fee of $2.25 includes lunch and workshop fee.

Mrs. Butler says that outstanding resource people have been secured for the day's program and film strips will be shown. An invitation has been extended to all interested persons to attend the workshop, which is planned as an interdenominational project. Reservations may be made by writing Mrs. Raymond K. Butler, Box 384, Waynesville, N. C. 28786.

ALBEMARLE DISTRICT EXECUTIVE MEETING

Plans for the new year were made at a meeting of the Albemarle District Executive Committee of the Women's Society of Christian Service held on June 18 at Main Street United Methodist Church, Wadesboro.

Mrs. N. E. Lefko, Misenheimer, district president, was in charge of the meeting.

The group voted to send a telegram of protest to the governor of New York about the project to raze the Church Center for United Nations.

Mrs. J. K. Outlaw, Albemarle, was named district secretary to fill the vacancy created by the resignation of Mrs. Kenneth Brown Mrs. Charles A. Reap, Albemarle, was chosen district historian. Mrs. Reap has been district recording secretary for the past several years.

Luncheon was served by the Anson County women, hostesses.

★

N. C. CONFERENCE

Mrs. Ivan E. Welborn

EXECUTIVE COMMITTEE MEETINGS

The first meeting of the Executive Committee of the Women's Society of Christian Service of the North Carolina Annual Conference of the United Methodist Church was held June 12 at Louisburg College.

Mrs. Harold Mann, conference president presided at the meeting. Nineteen members were present.

Mrs. Robert L. Nicks was elected recording secretary to the Conference Women's Society of Christian Service.

It was decided that the district vice president would be the person to attend the Executive Committee meetings during 1968-69 with the president. In case the vice president cannot attend, the district president is to select another officer to attend with her. The committee suggested that the president might invite the chairman of the Nominating Committee so she could become more aware of the qualifications needed for the different offices.

Delegates to the Leadership Training Workshop in Chapel Hill will be Mrs. Beulah Gaylord, Mrs. C. B. Hicks, and Mrs. Nelson Gibson. Delegates to the Regional Conference for Motivation for Missions in Charlotte on September 23-26 will be Mrs. Harold Mann, Mrs. D. K. Fry and Mrs. John Crawford.

The Executive Committee of the North Carolina Conference held a called meeting during the South Atlantic Regional School of Christian Mission on June 27 at Lake Junaluska. Eleven members were present and visitors included Mrs. Wayne Lamb, secretary of Membership Cultivation of the Southeastern Jurisdiction; Mrs. Lucille Donnell, secretary of Spiritual Growth for the Wesleyan Service Guild; Miss Mary Lou Suddath, chairman of Missionary Education for the Wesleyan Service Guild, and Mrs. Emily Bullock, Sanford District secretary of Wesleyan Service Guild.

Mrs. E. B. Fisher, chairman of the Committee on Nominations, suggested the

SOUTHWOOD COLLEGE

Jr. College, Liberal Arts, Co-Ed, Social Program, Sports, Bus. Adm., Equitation.

Enroll now for fall term.

For information write:
Director of Admissions
Box 128-D
Salemburg, N. C. 28385

ame of Mrs. James McCallum, wife of
ie district superintendent of the former
astern District of the North Carolina-
irginia Conference, to serve as a member
the Nominating Committee. The com-
ittee was very much in favor of this.

The committee decided to offer scholar-
ips to the Leadership Training School in
hapel Hill and to the School of Christian
lissions in Fayetteville to members of the
rmer Eastern District of the North Caro-
na-Virginia Conference. Also college
holarship information will be sent to these
cieties immediately.

✧ ✧ ✧

Lay Missionaries To Inner City Commissioned In Greensboro

Thirty-seven persons were commissioned
y missionaries to the Inner-City of Greens-
oro on July 3, at Grace United Methodist
hurch, Greensboro.

The Commissioning Service was con-
ucted by Rev. Ray Moss, minister to the
nner-City, and Dr. Joseph Jowers, min-
ter of Warren Street-Mt. Carmel United
lethodist Church.

The Commissioning Service concluded
twelve-week training period during which
me an intensified study of the inner-city
nd the inner-city dweller was made. The
aining institute was designed to intro-
uce volunteer workers from local churches
the people who live in the "forgotten
reas" of the city, and to acquaint these
orkers with the evolution of the city as
ell as to the "law of the poor."

Dr. Joseph H. Jowers, minister of Warren
treet-Mt. Carmel United Methodist Church
Greensboro and professor of sociology
t State Teacher's College, Winston-Salem,
ed the first six weeks. He directed the
roup in an understanding of the city
nd its people from the view point of a
ocial scientist who is directed by the Chris-
ian faith.

The second six weeks was led by Rev
Ray Moss, minister to the Inner-City of
Greensboro. The second phase of training
vas designed to explore what the Christian
nd the Christian church could do to wit-
ess to the "forgotten areas" and the "for-
otten people." Time was spent discussing,
n depth, the Biblical and theological re-
lections of the Christian faith for urban
ecular life, and an examination of the
hurch's mission to the inner-city.

Those attending the Institute were led
o examine the question, "How can we as
Christians act in a positive way to meet
he challenges of the racial and class prob-
ems of our city?"

Forty-six persons attended the Institute.
They represented eleven churches and five
lenominations. Thirty-seven of these forty-
ix persons were commissioned lay mission-
ries to the Inner-City, and they will work
irectly with the Inner-City Ministry in
various activities of involvement across the
ity.

An evaluation of the Training Institute
has led the leaders to agree that this was
one of the most positive steps to be made
by the Inner-City Ministry, and three such
Training Institutes are planned for the
future. The next one is to begin in Sep-
tember.

• CALENDAR OF COMING EVENTS •

NOTE: If any of the meeting dates or places are in error, please inform the ADVOCATE immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

July 24-28: Southeastern Jurisdictional Conference, Lake Junaluska
July 29-Aug. 9: Campus Ministry Clinic, Duke Divinity School, Durham
Aug. 19-24: University Christian Movement Southeastern Conference, Emory University, Atlanta, Ga.

LAKE JUNALUSKA ASSEMBLY

July 28-Aug. 1: SEJ Ministers' Conference
Aug. 1- 4: SEJ Laymen's Conference
Aug. 4- 9: Southeastern Institute of Church Music
Aug. 4-16: Leadership and Laboratory School
Aug. 6- 7: Gen. Comm. on Archives and History of The United Methodist Church
Aug. 8-11: Southwide Lawyers and Doctors Conference
Aug. 10 : Lake Junaluska Assembly Board of Trustees Meeting
Aug. 11-15: Senior Citizens Conference
Aug. 12-15: Southeastern Family Ministry Leadership Workshop
Aug. 16-19: Church School Administrators Conference
Aug. 16-19: Conf. for Professional Workers in Christian Education
Aug. 18-23: Candler Camp Meeting
Aug. 18-23: Conference on Evangelism
Aug. 18-23: Conf. for Chairmen of Local Church Comm. on Membership & Evangelism
Aug. 23-25: Western North Carolina Laymen's Advance

NORTH CAROLINA CONFERENCE

July 22-26: Annual Conference Session of United Methodist Youth Fellowship, Methodist College, Fayetteville
July 28-Aug. 3: Elementary IV-VI and Junior High Camps at Camp Chestnut Ridge and Camp Rockfish. Elementary IV-VI Camp at Camp Don-Lee
July 29-Aug. 9: Duke Divinity School Summer Clinics, Duke University, Durham
Aug. 2- 3: UMYF Subdistrict Workshop, Methodist College, Fayetteville
Aug. 3- 4: Weekend of Study, School of Christian Mission, Methodist College, Fayetteville
Aug. 4 : Workshop on New Youth Curriculum, Trinity Church, Durham, 3 p.m.
Aug. 4-10: Senior and Junior High Camps at Camp Don-Lee
Aug. 4-10: Elementary IV-VI and Junior High Camps at Camp Chestnut Ridge and Camp Rockfish
Aug. 4-17: Junior High Camp (2 weeks) at Camp Don-Lee
Aug. 5- 8: Week of Study, School of Christian Mission, Methodist Col., Fayetteville
Aug. 10-11: Lay Conference on Evangelism, Wesleyan College, Rocky Mount
Aug. 11-17: Elementary IV-VI and Junior High Camps at Camp Chestnut Ridge and Camp Don-Lee
Aug. 11-17: Senior High Workshop, North Carolina Wesleyan College, Rock Mount
Aug. 11-24: Camps for Underprivileged Boys at Camp Rockfish
Aug. 18-24: Camp for Mentally Retarded at Camp Don-Lee
Aug. 18 : Workshop on New Youth Curriculum, Edenton, 3 p.m.
Aug. 18 : Workshop on New Youth Curriculum, Queen St. Church, Kinston, 3 p.m.
Aug. 19 : Workshop on New Youth Curriculum, Pittsboro, 7:30 p.m.
Aug. 19 : Workshop on New Youth Curriculum, First Church, Henderson, 7 p.m.
Aug. 24-25: Conference Lay Retreat, North Carolina Wesleyan College, Rocky Mount

WESTERN NORTH CAROLINA CONFERENCE

July 21-27: Conference Senior High Camp, Elk Shoals
July 25 : First Builders' Club Call
July 29-Aug. 9: Duke Summer Clinics, Duke University
July 30 : Conference Coaching Conference for Teachers of Children and Youth in Schools of Missions, First Methodist Church, Marion, 9:30 a.m.-3:30 p.m.
Aug. 4 : High Point District Workshop on Youth Curriculum, High Point, Main Street, 6:30 p.m.
Aug. 5- 9: Women's Society of Christian Service School of Christian Missions, Pfeiffer College
Aug. 9-11: Wesleyan Service Guild Christian Mission Weekend
Aug. 11-13: United Methodist Youth Conference Council, Pfeiffer College
Aug. 18 : District Builders' Club Rally, North Wilkesboro, First Church, 3 p.m.
Aug. 25 : District Builders' Club Rally, Albemarle, Central Church, 3 p.m.
Aug. 26 : District Builders' Club Rally, Lexington, Wesley Heights, 7:30 p.m.
Aug. 29 : District Builders' Club Rally, Charlotte, Dilworth, 7:30 p.m.



MRS. CATHRINE VICK

Dear Girls and Boys:

Once again this summer I am writing this page for you from Lake Junaluska where I am spending my vacation. When you read this page, the Southeastern Jurisdictional Conference of our church will be in session here. This is an important meeting of our church which is held every four years. Representatives from all the conferences from Virginia to Florida will meet here to decide important matters and to determine actions which will affect each of the churches in this great area. This is an election year. Both ministers and laymen, who have been selected by members of their conferences, will elect a new bishop to preside over one of the conferences in this area. At this meeting all of the bishops will be assigned to the area they will serve for the next four years. See if you can find in your newspapers some of the things that take place here.

AUNT CAY

THE GIFT THAT COULDN'T BE WRAPPED

The day was sunny, but Tommy wasn't. He scuffed along the street with his head down. This afternoon all the children in his block were going to take get-well gifts to Joey, the new boy who had fallen out of their tree house and hurt his leg the day before—just as the circus came to town.

But Tommy did not have a cent to buy Joey a gift—or for a ticket to the circus. And Dad had said there would be absolutely no more advances on his allowance. Tommy wished now he had taken that delivery job at the grocery store after school, or that he had a newspaper route like Jerry's.

Just then Jerry walked out of the dime store carrying an oblong brown package, and he hailed Tommy.

"It's a toy fire engine for Joey," said Jerry proudly. "What are you taking?"

"I don't know yet," replied Tommy.

"You going with all of us to the circus after we visit him?" asked Jerry. He was pretty excited. Jerry's father was taking the whole group. It was going to be wonderful. All the children were looking forward to it.

"Aw, I don't know," Tommy said. He tried to pretend that he did not care whether he went or not.

Jerry shrugged and walked off whistling. Around the next corner Tommy met Sally. She had a package, too.

"Know what this is?" she asked. "It's a funny puzzle—for Joey. Do you have your get-well present yet?"

"No," said Tommy sulkily. "Not yet. And I don't care about going to the circus either."

Sally's eyes widened. "I wouldn't miss it!" she exclaimed.

Tommy scuffed on, thinking hard. He wanted more than anything to go to the circus. But Joey probably wanted to go, too. He would miss it now because of his leg.

All at once Tommy knew just the right present to give Joey. The more he thought about it, the better he felt.

That afternoon Tommy met Jerry and Sally hurrying up the walk to Joey's house. "Hey," yelled Jerry. "Where's your present?"

"I've got it," replied Tommy.

"In your pocket?" asked Sally. Tommy shook his head.

"Was it too big to put in a box?" asked Jerry.

"It's not big and it's not little," said Tommy with a grin.

Everyone gathered around. What kind of present was it you could not put in a box? Tommy just shook his head, and grinned, and would not tell. They all trouped into Joey's house and yelled, "Surprise!" And was Joey surprised!

"We're sorry you won't get to go to the circus with us today," said Sally as she handed Joey her present.

"So we all decided to cheer you up with some get-well gifts," added Jerry.

It was fun for Joey to unwrap the gaily tied packages. There were the fire engine, the puzzle, three games, a couple of books, and a big, red kite to put together. Pretty soon the children had to leave to meet Jerry's father. They did not want to be late for the circus. Joey thanked everyone, but he had a wistful look as they began to file out.

"Hey!" shouted Jerry. "We forgot to find out what Tommy's present is." Tommy grinned and walked over to Joey's bed. He opened up the puzzle box and emptied the pieces out on the covers.

"My present is—to stay with you and help you play with your new things."

"That's super!" exclaimed Joey. And all the children agreed that Tommy's present *was* super.

All afternoon Tommy did as he promised. They worked on the puzzle. Then Tommy read the funny book to Joey. Next he helped him put the kite together. After that they played games. It was loads of fun. It made them both almost forget that they had not gone to the circus.

Joey's mother peeped around the door once and smiled. Then she disappeared. When she came back, it was almost dinner time. Tommy carefully put the puzzle, games, and books away. Then he started to go.

"Thanks for the dandy present," Joey said. "It was swell of the kids to give me these nice gifts. But you gave me the most fun present of all. You gave me this *whole afternoon!*"

"That's why I didn't have a package," said Tommy. "You just can't wrap up an *afternoon.*"

"Thank you very much, Tommy," said Joey's mother with a twinkle in her eye. "And now I have a surprise for you." She held out her hand. In it were two tickets to the circus! "They are for you and Joey," she explained. "Joey's leg will be well by the weekend, and his father is going to take you both to the circus on Saturday at Centerville!" Tommy and Joey shouted for joy.

"It's very kind of you, ma'm," Tommy finally said. "But I was really glad to be with Joey, because now I have a new friend, too."

As Tommy started home, a happy idea struck him: "An afternoon sure is a swell present—even if a person has a barrel of money!"

CHRISTINE E. SCOTT
Reprinted from *Together*

WHERE WERE THEY GOING?

1. In a story Jesus told a traveler was going from Jerusalem to .....
2. Joseph went to ..... to find his brothers who were tending their father's sheep.
3. The Israelites left Egypt to go to the land of .....
4. Moses found God on .....
5. Daniel was taken to .....
6. God told Jonah to go to .....
7. Ruth and Naomi went from Moab to live in .....
8. Mary and Joseph fled to ..... with the baby Jesus.
9. Saul went from Jerusalem to ..... to persecute the Christians.
10. Jesus went to the .... to be baptized

SEASONS

Thank you God for seasons.
For winter and for fall,
For springtime and for summer
Which I like best of all.

We go up to the mountains
Or to the ocean strand,
And share in all the wonders
A loving God has planned.

ANSWERS FOR LAST WEEK
N and T

Sunday School Lesson

FOR AUGUST 4

DR. EUGENE C. FEW
(International Lesson Series)

The Lordship of the Creator

ackground Scripture: Isaiah 45
esson Scripture: Isaiah 45:1-6, 18, 22-23

The matchless greatness of God is given aximum emphasis in the two Scripture assages selected for our study today. One these consists of God's declaration to ing Cyrus, and the other is a resounding nouncement of hope for the conversion all peoples through the ministry of rael.

According to common legend, Cyrus was Persian of a royal family. As a young an he was so courageous, and such a enius, that rapidly he was promoted to e head of the Persians. He ventured upon any military conquests, and won them ith his brilliant leadership. He defeated nd captured the Median King, and conuered the Kingdom of Lydia. Also Babyn fell before his army, and the ancient ominions of Assyria were taken over, as part of his empire.

Cyrus was not content simply to subdue itizens of other nations and then hold hem in brutal subjection. Rather did it lease him to release his captives when hey had proved themselves trustworthy. he prophet of the Lord heard of Cyrus' eputation for liberating captives, and his igh hopes that his own people might be et free, became a constant obsession with im.

This prophet, author of our Scripture ext, became convinced that Cyrus was bout to prove himself an instrument in God's hands as he loosed the people of srael with freedom to return to their own country. The fact that Cyrus did not beieve in Jehovah, failed to dampen the rdor of God's faithful prophet. While he vas sure that Cyrus was not aware of what was going on within himself, neverheless, the Lord was working in his miraculous manner in transforming the achievements of Cyrus, the pagan ruler-general, nto the merciful ministries of Cyrus, the servant of the Eternal God.

In his vision of God's quiet and amazingly effective dealings with Cyrus, the Scripture writer portrays Jehovah speaking plainly and with irresistible influence as he bids Cyrus recognize and acknowledge that Jehovah is the Lord, "and there is no other."

As exiles in Babylon, when they knew that Cyrus had been successful in almost everything he had ever undertaken, many of the Israelites were persuaded that the heathen god of Cyrus was more powerful than the God of Israel. In counteracting this unfaithfulness, the prophet envisions the Lord God, who created the earth to be inhabited by his human children, as saying to Israel and to all mankind, "I am the Lord, and there is no other. Turn to me and be saved, all the ends of the earth! For I am God, and there is no other.

"By myself I have sworn, from my mouth has gone forth in righteousness a word that shall not return. To me every knee shall bow, every tongue shall swear."

Jehovah, our God, is the one and only Eternal God. He was and is forever and forever. His power, knowledge, mercy, love and goodness are all perfect. "God is a Spirit, infinite, eternal, and unchangeable in his being, wisdom, power, justice, goodness, truth and love."

Also, God is ever present with every human individual and in all the affairs of men. Always he has been writing his purposes into human history. And in this age in which we live, "He is not far from anyone of us." He whose eye sees the wounded sparrow fall to earth, is looking too, upon every human situation throughout the entire universe. Always he is in search of some person, some church, some nation, with a willingness to be used mightily by him in the redemption of the world.

What is God doing in history at this moment?, a thoughtful college professor asked his class of young people who were studying Isaiah. One young man replied, "I cannot answer as specifically as this prophet did, but I believe that wherever there is war, he is trying to bring peace; wherever there is hunger, he is trying to bring bread; wherever there is guilt, he is trying to bring forgiveness." There can be but one God like this, Jehovah, the everlasting Lord. To believe in him as we may, is for each of us to bow our knee, and confess with our tongue, "My Lord, and my God!"

North Carolina Wesleyan Joins 'Upward Bound'

Fifty students from high schools in Nash and Edgecombe counties and the city of Rocky Mount are spending their summer on the North Carolina Wesleyan College campus participating in a program of study and activities designed to make them better prepared for college.

The students, who come from West Edgecombe, Northern Nash, Phillips, Booker T. Washington and Rocky Mount Senior high schools, are enrolled in Wesleyan's initial "Upward Bound" summer program, a program consisting of seven weeks of intensive pre-college preparation.

Under the direction of Dr. Ralph James, assistant professor of philosophy and religion at Wesleyan, and Smith Costen, a former teacher in the Rocky Mount School System, the Wesleyan "Upward Bound" school opened with an orientation session June 8 and will conclude with graduation exercises July 28.

The Wesleyan "Upward Bound" is one of two such programs approved out of seven applications this summer in North Carolina. Of 283 colleges in the nation participating in the program, only five are from North Carolina—N. C. Wesleyan, Rocky Mount, and Mars Hill (both new this year), UNC-Chapel Hill, UNC-Greensboro and Winston-Salem Teachers College.

The Wesleyan program began three years ago as a subsidiary of the UNC-Greensboro and A&T College programs, but this year received its initial federal grant of $62,092 from the Office of Economic Opportunity.

The students, who are incidentally divided equally in terms of both race and sex, are housed in the college's residence halls. They attend classes of an academic nature, participate in athletics, dramatics and various social activities, and take field trips to sites of cultural and historical importance—all of which is designed with the specific intention of instilling the necessary motivation and providing the background for eventual success in college.

Included in the curriculum are classes in subjects such as language, arts, social science, math and natural science. Instructional groups are usually no larger than fifteen, providing ample opportunity for tutorial help. A total of 10 Wesleyan student tutors and 10 staff instructors and counselors are with the students almost constantly to provide guidance and assistance in whatever areas needed.

In addition to classroom activities, ample recreational and social activities are provided, as well as special weekend activities, such as a Parents' Day which was held Sunday, June 16, and numerous field trips. The group last weekend traveled to the North Carolina shore for a tour that included visiting Kitty Hawk and Nags Head and seeing the "Lost Colony" drama at Manteo. Plans call for trips to Raleigh and Washington, D. C., in weeks to come.

Students selected to participate in the program were chosen on the basis of recommendations by local high schools and agencies. The directors of the programs at each participating academic institution have responsibility for student selection and for content of all programs, including academic subjects and cultural and recreational activities.

Following their graduation from the summer "Upward Bound" session, the students will return to campus periodically for an academic follow-up which includes tutorial work as well as group meetings and cultural events.

6½%
REGISTERED
FIRST MORTGAGE
CHURCH BONDS
For Information Call or Write Today:
Church Investors
DeKalb-Peachtree Airport
Atlanta, Ga. 30005
PHONE 451-5431

METHODIST NEWS ROUND-UP

NE CONFERENCES TURN DOWN MERGER

A proposed merger of the New England and New England Southern Annual Conferences was rejected by the New England Conference, in session at Amherst, Mass. In view of this negative vote, the Southern Conference delegates did not vote on the proposal.

Seven years of boundary studies have been carried out in an attempt to reduce the number of annual conferences in the United Methodist Church's Boston Area.

Earlier proposals, all defeated, have included merging the Maine, New Hampshire, New England and New England Southern annual conferences into one giant regional conference, and various combinations of the four annual conferences into two-two and three-one formations to reduce the total number to two.

★

TWO MOVE FROM DAYTON TO NASHVILLE

Two additional editors of church school resources of the former Evangelical United Brethren Church will move to Nashville, Tenn., in the late summer to join the staff for United Methodist church school publications, and a pastor in the former Methodist Church came to the staff July 15.

The former EUBs are Mrs. Paul S. Herr and the Rev. Leo N. Kisrow, both of Dayton, Ohio.

The Methodist pastor is the Rev. John P. Gilbert, Taunton, Mass., pastor of Dighton and North Dighton United Methodist churches.

Mrs. Herr will edit resources for younger children. Mr. Kisrow will be coordinating editor in the Department of Children's Publications. Mr. Gilbert will be an assistant editor in the Department of Adult Publications.

★



DR. RALPH W. DECKER

DECKER TO BE SCARRITT DEAN

The Rev. Dr. Ralph W. Decker, Nashville, Tenn., for the past nine years director of The United Methodist Church's Department of Educational Institutions in the Board of Education, will become academic dean and professor of New Testament at Scarritt College on January 1.

The Scarritt dean-elect went to the Division of Higher Education in 1959 from the presidency of Wyoming Seminary, Kingston, Pa., where he had served since 1950.

From 1941 to 1950, he was on the faculty of Boston University and before that he was at Union College, Barbourville, Ky.

In the Division of Higher Education, Dr. Decker serves as secretary of the University Senate, accrediting agency of The United Methodist Church, and secretary of the denomination's National Association of Schools and Colleges.

★

PUERTO RICO'S STATUS STEPPED UP

An event of importance took place in Rio Piedras, Puerto Rico June 27 when Bishop Fred P. Corson of Philadelphia, Pa., proclaimed the formation of the Puerto Rico Annual Conference of The United Methodist Church.

Organized as a mission conference of the former Methodist Episcopal Church in the beginning of this century, the work in Puerto Rico became a provisional annual conference in 1922. At special ceremonies in the University Church it was made a full annual conference, with all the voting rights and privileges in the General Conference.

★

SOUTH CAROLINA METHODISTS TAKE STEP TOWARD MERGER

One item of business before the Southeastern Jurisdictional Conference now meeting at Lake Junaluska is a request from the South Carolina Conference to give approval in advance to plans which may be developed toward merger of the former Central Jurisdictional conference in South Carolina and its white counterpart. (Both conferences have borne the name of "South Carolina Conference," one being in the Southeastern Jurisdiction and the other in the Central Jurisdiction; since elimination of the Central Jurisdiction, both are now in the Southeastern.)

If the jurisdictional conference approves, then the two conferences may merge at such time and on such bases as are mutually agreeable.

★

WCC RECEIVES NEW MEMBERS

Six churches were received into membership by the World Council of Churches at its Fourth Assembly in Uppsala, Sweden. The new full members are: the United Congregational Church of Southern Africa, the Methodist Church in Kenya, the Evangelical Lutheran Church in Southern Africa. (Transvaal), and the Moravian Church Eastern Province in South Africa. Associate members approved are Eglise Protestante Africaine of Lolodorf-Cameroon and the Methodist Church of Cuba (which became independent from The Methodist Church in February).

More than 2,000 churchmen from six continents gathered from July 4 to this past weekend for the most widely representative meeting in the history of the ecumenical movement. "Behold, I make all things new" was the assembly theme.

The Rev. Dr. D. T. Niles, a Methodist from Ceylon, preached the opening sermon calling for peoples and churches "to strike their tents and take to the road again" in response to the world's massive changes.



COLLEGE QUOTA COMPLETED

Bishop Paul N. Garber was presented a check which completed the $12,000 College Quota for the Farmville Methodist Church at a breakfast meeting on July 16. He and Rev. J. A. Auman joined thirty church members for breakfast, fellowship and a speech by the bishop. Shown during the check presentation at the close of the meeting are, from left, Rev. Jack L. Hunter, pastor; Bishop Garber; William C. Monk, chairman of the college committee, and Irving Morgan, church lay leader.

★

WISCONSIN AREA MOVING OFFICES

Headquarters for the Wisconsin Area of The United Methodist Church was established in early July in the Madison vicinity. Temporary location is at 416 West Main Street, Sun Prairie, until completion of the new building, which is scheduled to be built immediately in Sun Prairie.

Three conferences will be served from this office: East Wisconsin, West Wisconsin, and the Wisconsin Conference (former EUB)

★

STUDENTS SPEND SUMMER IN MISSION

At least 66 college students are spending this summer directly in the church's mission. In a variety of United Methodist home missions projects and programs, they are utilizing skills ranging from art teaching to visitation evangelism to tutoring school dropouts. These young men and women are participating for two or three months in the annual summer work program of the National Division of the Board of Missions.

The workers, or "summer missionaries" as they are sometimes called, are from 25 states and the District of Columbia.

A NEW CHURCH FOR A NEW W



DUKE UNIV LIBRARY
DUKE STA
DURHAM N C 27706
DEC



DUKE UNIVERSITY LIBRARY

NORTH CAROLINA
christian advocate

VOL. 113 GREENSBORO, N. C., AUGUST 1, 1968 No. 30

DURHAM, N. C.



Bishops receive appointments too. Theirs are for a four-year period of time and are fixed by the jurisdictional conference. At top, is portrayed the scene in Stuart Auditorium upon adjournment, right after the appointments of the bishops had been announced. They are receiving congratulations and assurances of support.

Bishop William Ragsdale Cannon (above), who was elected to the episcopacy on last Saturday afternoon. (See story inside.)

Two retiring episcopal leaders, Bishop Paul Neff Garber and Bishop Walter Clark Gum were honored in a special service of gratitude which took place on Saturday morning. At left, they are shown as they sat together on the platform and received the praise of their fellow-ministers.

College Reunion Sunday

Alumni from throughout the state are invited to be in attendance at the annual Weaver College Day reunion festivities Sunday, Aug. 4, in Weaverville.

Activities will begin at 11:00 a.m. with the regular Sunday morning service of worship at the First Methodist Church in Weaverville, with a picnic on the grounds and business meeting slated for the afternoon.

According to Nathan Jones, president of the Weaver College Alumni Association, a progress report will be made on the association's current project, the building of a bell tower on the campus of Brevard College to house the old Weaver College bell.

Weaver and Rutherford colleges were merged in 1934 to form Brevard College at its present site.

All alumni and friends of Weaver College are invited to attend the annual meeting, according to Jones.

WNC Youth Council To Meet

Members of the Council on Youth Ministry for the Western North Carolina Conference will gather at Pfeiffer College, Misenheimer, Aug. 11-13 to plan and coordinate youth activities for the year.

The Council includes subdistrict chairmen and their adult counselors, district directors of Senior High Ministry, conference youth leaders and adult leaders of the conference youth program.

Registration will begin at 3:30 Sunday afternoon, Aug. 11, and adjournment will come at 1:15 on Tuesday afternoon.

Drew Harbinson of Hickory is the newly elected chairman of the Council on Youth Ministry. The Rev. Paul H. Duckwall of Statesville is conference director of Senior High Ministry. Registration cards for the Council meeting should be mailed to him immediately.

NORTH CAROLINA
CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western North Carolina Conferences of The United Methodist Church

ESTABLISHED 1855

James C. Stokes — Editor and Manager

Address all correspondence to P. O. Box 508, Greensboro, N. C. 27402

Second-class postage paid at Greensboro, N. C.

Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., 429 W. Friendly Avenue, Greensboro, N. C. 27401

Single subscriptions, $3.00 a year; every family plan: each subscription, $2.50 a year. All subscriptions payable in advance. Obituaries and resolutions, $2.00 for the first 100 words; $2.50 per hundred for next 200 words; 3 cents per word for all over 300 words.

The Methodist Board of Publication

O. Kelly Ingram, Durham, President; H. G. Allen, Statesville; N. E. Edgerton, Raleigh; William R. Henderson, High Point; T. C. Hoyle, Jr., Greensboro; Charles E. Jordan, Durham; C. P. Morris, Raleigh; L. W. Routh, Greensboro; Wilson O. Weldon, Nashville, Tenn.; Carl C. Wooten, Kinston.



DR. CLAUDE H. THOMPSON



REV. R. E. WHETSTONE

Lay Evangelism Conference Set for Rocky Mount

Dr. Claude Thompson of Atlanta, Ga., and the Rev. Ross E. Whetstone of Nashville, Tenn., will be the featured speakers at the Lay Conference on Evangelism of the North Carolina Conference scheduled Aug. 10-11 at North Carolina Wesleyan College, Rocky Mount.

Members of Commissions on Membership and Evangelism of the 875 local churches in the N. C. Conference are invited to attend. The meeting is sponsored jointly by the Conference Board of Evangelism and the Conference Board of the Laity.

Dr. Thompson, professor of Systematic Theology at Candler School of Theology, will make two addresses and preach at the Sunday morning worship service. On Saturday morning he will discuss "The Theology of Evangelism," and will continue his discussion of this theme in the afternoon address.

Before joining the Asbury Theological Seminary faculty in 1947, Dr. Thompson served as a pastor in the Baltimore and Newark conferences. He went to Candler in 1951. He is the author of Commentary of I and II Peter and Jude for the *Interpreter's Bible Commentary*, and has written articles and lessons in *Adult Student, Adult Teacher, Christian Action* and *Workers with Youth*.

The Rev. Mr. Whetstone joined the General Board of Evangelism in 1966 as director of Discipleship Cultivation, which involves the leading of church members into mission for Christ. He will address the conference twice Saturday on "The Spirit of Evangelism." He also will speak from 9:15 to 10:15 on Sunday morning.

Before joining the Central New York Conference of The Methodist Church, Mr. Whetstone was for 11 years an officer in the Salvation Army. In the N.Y. Conference, he served as district secretary of evangelism and chairman of the Conference Board of Evangelism.

Roy Turnage, executive secretary of the Conference Board of the Laity, and James T. Patrick, Conference lay leader, will present the Lay Witness Mission on Saturday afternoon. Two panel discussions are planned. Rev. H. M. McLamb, executive director of the Conference Board of Evangelism, Dr. J. V. Early of Greenville, and Rev. R. L. Bame of Tarboro will join in a panel on "The Commission on Membership and Evangelism." On Saturday evening Dr. Thompson, Mr. Whetstone and Mr. McLamb will discuss evangelism insights.

Registration for the conference will begin at 10 a.m. Saturday, Aug. 10, and adjournment will come after the 11 o'clock worship service on Sunday, Aug. 11.

OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

WANT A CHANGE? Great Challenge for D. C. E. Apply First United Methodist Church, Morehead City, N. C. 28557.

A DIRECTOR of Christian Education or Educational Associate needed at suburban church of nearly 1000 members. Excellent new facilities. Write Memorial United Methodist Church, 4012 Central Avenue, Charlotte, N. C.

AVAILABLE FOR IMMEDIATE EMPLOYMENT: Greensboro College organ major (senior) desires Church Organist (or Organist-Choir Director) position within fifty-mile radius of Greensboro. Contact Allen Harris, P. O. Box 67, Macon, N. C. 27551.

REVELATIONS REVEALED — Explains nuclear war soon ending this age—understand the mystery in book of Revelation—Armageddon—The beast, his mark, number, name—End of world—Second coming of Lord—And science is taken to highest degree ever known, into substance of matter and ultimate particle that cannot be sub-divided—Send $1 for postpaid copy this book now to Revelations, Box 853, Rapid City, South Dakota 57701.

RECRUITING FOR IMMEDIATE OR FUTURE EMPLOYMENT—Single persons and couples to work in agency caring for dependent children and youth. Positions include Social Work, office positions, Cottage parents, Group Activity Worker, Building Maintenance, Food Service, Store Keeper, Seamstress, Janitor, Maid, Drivers. Part-time positions include Music, Arts and Crafts, Industrial Arts. Contact Superintendent; Methodist Home for Children, 1001 Glenwood Avenue, Raleigh, North Carolina 27605

RECONCILIATION FUND PLANS MADE

Three further steps toward raising a minimum of $20,000,000 for the Fund for Reconciliation in The United Methodist Church have been announced.

Bishop W. Ralph Ward of Syracuse, N.Y., chairman of the Fund for Reconciliation Committee of the church's 1968-72 Quadrennial Emphasis, said following a meeting in Chicago that the three steps involve pace-setting pledges from all United Methodist ministers by Oct. 1, a nation-wide Thanksgiving Sunday devoted to the Fund, and a church-wide series of Fund for Reconciliation dinners in February, 1969.

The $20,000,000 Fund for Reconciliation was adopted at the church's Uniting Conference at Dallas, Texas, in April as a major thrust in the racial and poverty crisis in the nation.

Initial step in raising the Fund for Reconciliation was taken at a Uniting Conference pledge service in Dallas at which bishops, board secretaries, conference delegates and visitors pledged about a half million dollars toward the goal.

A second step occurred at pledge services at several of the recently-held annual (regional) conferences with very encouraging responses. Presentation of the program was scheduled for each of the five Jurisdictional Conferences held July 22-28.

Bishop James K. Matthews of Boston is general chairman of the over-all Quadrennial Emphasis, which includes not only raising the $20,000,000 Fund for Reconciliation but also a church-wide study of the Sermon on the Mount, and a United Methodist Voluntary Service for which young persons may offer themselves on a subsistence basis for works of reconciliation or reconstruction wherever they are needed.

The wide-ranging Quadrennial Emphasis is designed to motivate the denomination's 11,000,000 members toward "A New Church for a New World." It is the over-all program for the current four-year period as the former Methodist Church and the former Evangelical United Brethren Church begin their life together in the new denomination.

Bishop Ward, is commenting on the Fund for Reconciliation phase of the program, called it "not just a program of relief, but a program of renewal" within the church.

The plan calls for each episcopal area to retain half of the money raised in that region for the specific purpose of meeting the needs arising from the crisis within that territory.

Bishop Ward said that plans include the development of a committee in each annual conference or episcopal area under the chairmanship of the resident bishop and the development of local-church committees under the chairmanship of the pastor.

The other half of the money raised goes to the church's central treasury (Council on World Service and Finance in Evanston, Ill.) to be used at the direction of the Council of Bishops and the Quadrennial Emphasis Committee for "meeting any emergency needs growing out of the crisis in the United States as well as for like emergency needs related to the mission of the church overseas or in the United States, such as reconstruction in war-ravaged areas."

Under the guidance of the area committee, pledges and funds will be channeled through local-church treasurers, annual conference treasurers and on to the general treasurer.

While many ministers have already made pledges to the Fund, the plan calls for all pastors to make pace-setting pledges by Oct. 1, Bishop Ward said. Each pastor's pledge will, of course, be included in the total of his own church.

Sunday, Nov. 24, is to be devoted to the service and support of the Fund for Reconciliation. All United Methodists on that day will be called upon to participate in an act of reconciliation of brother to brother and man to God.

Feb. 13, 1969, has been set as the probable date for a church-wide series of dinners, featuring the reconciliation theme. It is suggested that clusters of churches in a given community or region join together for such an occasion.

Hopefully, many of these group dinners would involve congregations of both former denominations (Methodist and Evangelical United Brethren) that joined to form the present United Methodist Church, as well as congregations of ethnic or minority groups.

The committee discussed the possibility of challenging members to give at least a day's wage to the Fund for Reconciliation.

Charlotte Chosen As Site For Regional Missions Meeting

United Methodist leaders in the field of missions throughout America will gather in a series of five regional meetings in September and October to consider the motivation for Christian mission in the contemporary world. Over-all attendance of about 1,200 is expected.

The meetings, involving leaders on the annual conference, jurisdictional and national levels, will be sponsored by the Board of Missions of The United Methodist Church.

Charlotte has been selected as the site for the Southeastern regional meeting, which will be held Sept. 23-26 at the White House Inn.

The regionals will be similar in some respects to regional meetings held in previous quadrenniums by the Board of Missions, but the 1968 conferences will be broader in purpose and scope than those in the past. They will be held during five consecutive weeks, and all will focus around the same theme, "Mission Renewed." They are being planned by a special Board of Missions committee, of which Bishop Kenneth W. Copeland, Lincoln, Nebr., president of the Board's Joint Commission on Education and Cultivation, is chairman.

As planned by the special committee and approved by the Board of Missions, the primary thrusts of the meetings will include: "1. Emphasis will be on motivation, with only a minimum amount of time spent on mechanics. 2. There will be major emphasis on the biblical and theological basis of mission. 3. There will be an effort to make clear what the world situation is today, and what the nature of mission is today. 4. There will be an emphasis on the universality of the mission, the interconnectedness of mission everywhere. 5. There will be an emphasis on the Board of Missions relationship to the Quadrennial Emphasis of The United Methodist Church, 'A New Church for a New World'."

The program at each meeting will be similar. It will include a keynote address on the nature of today's world, a series of three addresses on motivation for mission by a biblical or theological scholar, a presentation of current priority mission issues by Board of Missions staff executives, small group discussion and audio-visual presentations.

The Rev. Dr. David M. Stowe, New York, associate general secretary of the National Council of Churches for its Division of Overseas Ministries, will give the addresses on motivation for mission at the Charlotte regional meeting.

Persons to be invited to attend the regionals include: bishops; Board of Missions members; presidents and executive secretaries of jurisdictional boards of missions; presidents, vice presidents and other representatives of jurisdiction Women's Societies of Christian Service, Wesleyan Service Guilds; district superintendents; presidents and executive secretaries of conference boards of missions, conference missionary secretaries; presidents, vice presidents and missionary education program area chairmen of Women's Societies of Christian Service; executive secretaries of conference Program Councils; chairmen of conference committees on parish and community development; youth and student members of conference boards of missions, and professors of missions in seminaries.

There's A Fortune In Attics

. . . basements, garages, etc.!

Earn big profits for your church or religious organization, through an old fashioned—

Paper Drive

. . . still one of the easiest and surest ways to raise money for worthwhile projects.

Hagan Manufacturing Company, World's leading Cellulose Insulation Manufacturer, needs a steady supply of newsprint for the production of insulating material. Send for complete details on how to organize and operate a profitable paper drive.

HAGAN MANUFACTURING COMPANY

1403 N. Bridge Street
Elkin, N. C.

EDITORIALS

★

CONCERNING ELDERS AND BISHOPS

Twenty-four ballots to elect one bishop! That is the way it was at the Southeastern Jurisdictional Conference last week. All the way from Wednesday morning to Saturday afternoon.

There can be no doubt that all of the main "candidates" were excellent and outstanding men; all of them were well qualified for the office of bishop. The fact that it took so long to gain an election speaks eloquently for the high favor in which each one was held by their brethren of the ministry. If there had been only one outstanding possibility, then the election would not have taken nearly so long.

Several of those in good favor withdrew their names from further consideration at different points in the procedure. Then, following the twenty-third ballot, the Rev. Dr. Carl Sanders arose from his seat with the Virginia delegation, came to a microphone, and stated that his great love for The United Methodist Church, and his concern for the unity of the brotherhood compelled him to ask that those who had been supporting him no longer do so.

It is noteworthy also that the Rev. Dr. Wright Spears of South Carolina, the other "candidate" who had received steady and substantial support throughout, requested that the vote for Bishop William R. Cannon be made unanimous. This editor is proud to number both Dr. Sanders and Dr. Spears among his friends. We are proud to be part of a fraternity which includes these two.

We have also known, admired and loved Bill Cannon. We predict that he will become one of our great bishops. We believe this partly because of the magnificent cluster of qualifications which are his; but also partly because we heard one of the leading laymen of the North Carolina Conference say, "We are going to help make him the finest bishop in Methodism!"

The North Carolina Conference has been signally blessed by the ministry of a man like Bishop Paul N. Garber. The work he wrought will remain riveted into the structure of this conference, and his influence will carry on down through the years. We anticipate that Bishop Cannon will lead the conference in a continuing advance. He will build upon a good foundation; he will build in his own way—as is true of every minister—; he will build progressively and effectively.

WE LOOK AHEAD WITH GRATITUDE

Delegates from Western North Carolina would surely have let forth a cheer of delight when it was announced that Bishop Hunt was reassigned to the Charlotte area. That is, they would have done so but for the suggestion made just prior to the announcement that the giving forth of the appointments should be received prayerfully and without demonstration.

However, we are under no such inhibition here. We therefore say rather boisterously, "Hurrah for Bishop and Mrs. Hunt! We're so happy that you are to be with us for the next four years!" We also say "thank you" to the Committee on the Episcopacy, and express our appreciation for the fine job which our representatives on the Committee did. Western N. C. Conference representatives on the Committee were Rev. Joseph Bethea, Dr. J. Clay Madison, Mr. Bob Smith, and Mr. Clarence Winchester.

The earnestness and unanimity with which the whole conference sought for the Hunts' return to the Charlotte area is an evident indication that these two have gained an enviable place in the affections of clergy and laity alike.

WHY PEOPLE DON'T RIOT

Much has been written on the subject of why people riot. The President's National Advisory Commission on Civil Disorders dealt with the question in depth. The report was based upon almost a year and a half's study of riots. Literally thousands of known participants were questioned and their motives, their living conditions, and other factors analyzed. Some extremely valuable information has come out of this study.

However, we would suggest that it might be just as enlightening for the same commission, or another one, to go back to the riot areas and, this time, ask of those who did *not* riot, why they stayed out of it. We should imagine that a great many committed and dedicated Christians would be included in this group. We suspect that many of them would have answered something like this: "We stayed out of the rioting and looting because we just didn't see anything Christian about breaking laws and store windows and taking other people's property. We don't believe we're being justly treated, but we can't see that two injustices are better than one. We've been poor all our lives, but we've held our heads up and tried to be honest and decent; and we intend to stay that way."

It is about time that we gave some commendatory publicity to that vast host of poor people who have not used their poverty as a crutch or as an excuse to disrupt and make trouble. Methodism has traditionally been for the poor and the oppressed. John Wesley set the pattern here. He preached to the poor and won converts by the thousands. However, he did not incite them to revolution. Rather, he probably saved England from a bloody revolution.

Wesley did this not by offering religion as an opiate for the oppressed. Rather he gave them a new reason for living. He made people stand proudly and walk with a new-found hope. He gave them Christ, and Christ led them to turn from drunkenness and revelry, from gambling and carousing, from waste and indolence. The poor of England became the great, solid middle class which has been the backbone of that nation for centuries.

Does this tell us anything about what we should be doing more of today?

Something To Think About

The supreme mission of the Church must always be kept in mind: Organization is a means to accomplish that mission, not the mission itself. Whenever church organization gets in the way of the Divine purpose of the Church, so much the worse for the organization. History has proved that again and again. . . .

There has always been tension in the Church, even in our own church, between the organization as represented by administrative officers and agencies of the church, and men and women of a more spontaneous, evangelistic type. . . . There should not be a conflict here, for there is a way to harness Christian zeal and make it pull all the better. Zeal and discipline are not incompatible.

I hate to see our Methodist church failing in its appeal to the masses among whom we used to make so many converts. I hate to see us becoming rigid in our processes, too hostile to those who worship in storefront churches, and too formal for pentecostal people. . . .

The living Spirit directs the living Church, with new occasions teaching new duties. Here is where I am eternally optimistic about the Lord's Church. . . .

The Holy Spirit has led us thus far. We have seen and are seeing vast changes in our organization. We have a new church for a new age. Every member, every part of the living church must prove itself useful or be discarded.

Excerpts from address of
Bishop Nolan B. Harmon
at the Southeastern Jurisdictional
Conference, Lake Junaluska

Cannon Elected Bishop, Assigned to Raleigh

Dean William R. Cannon of the Candler School of Theology, Emory University, was elected a bishop of the United Methodist Church on Saturday, July 27, at Lake Junaluska. He has been assigned to the Raleigh Area, where he will succeed Bishop Paul N. Garber who is retiring.

With one bishop to elect, delegates to the Southeastern Jurisdictional Conference balloted steadily from Wednesday morning on. The conference had set sixty per cent of the total vote cast as the requirement for election. Bishop Cannon received 339 of the 499 votes cast on the 24th ballot and was thereupon declared elected. The Rev. Dr. Wright Spears, president of Columbia College, Columbia, S. C., who had been in strong contention, thereupon moved that the conference cast a unanimous vote for Bishop Cannon.

Another popular choice, Dr. Carl Sanders, arose at the conclusion of the 23rd ballot and requested that his supporters no longer vote for him. He was in second place at the time. The Rev. Dr. Sanders is superintendent of the Norfolk District in the Virginia Conference. Earlier, Dr. Wilson O. Weldon, of the Western North Carolina Conference, now editor of the *Upper Room*, had also requested that he no longer be considered. At the time, he was in fourth place.

Bishop Cannon is a native of Georgia. After graduation from the University of Georgia in 1937, he attended Yale University receiving both the bachelor of divinity degree and the degree of doctor of philosophy. He had been a member of the North Georgia Conference since 1940. After serving as pastor of the Stewart Avenue United Methodist Church of Atlanta, he joined the faculty of Emory University in 1944.

He taught Church History and Historical Theology at Emory's Candler School of Theology for ten years, and then was appointed to be Dean of the school, in which capacity he has remained to the present. Besides being a distinguished theologian, the new bishop is widely known as an eloquent preacher and as a dedicated churchman. He is the author of several books including *The Theology of John Wesley*, and *The History of Christianity in the Middle Ages*. His most recent publication is *Journeys After Saint Paul*, which came out in 1963.

He has contributed valuable leadership to the ecumenical movement, and has served as a delegate of his church to the World Council of Churches, and to all recent General Conferences and Jurisdictional Conferences. He was an official observer to the recent sessions of the Vatican Council held in Rome.

His various assignments to boards and committees within the church are too numerous to be listed here. But through them and many other relationships he has gained a wide and detailed understanding of the United Methodist Church and of its mission in the world today. These were all factors which contributed heavily to his election as a bishop.

The new bishop for the Raleigh area is a bachelor. He is widely traveled, and has used these opportunities to study the church and its institutions all over the world. While numbering most of the world's religious leaders among his friends, Bishop Cannon has demonstrated a keen interest in the rank and file of Methodist church people.

His administration of the Raleigh Area—comprised of the North Carolina Conference—is to begin immediately. He is expected to be in Raleigh this week, for preliminary conferences, and it is anticipated that he will move his residence to the North Carolina capital city later.

Methodists Show Gain In SE

The Southeastern United Methodist Jurisdiction now contains 3,060,867 members, according to statistics released July 24 through the Jurisdictional Council.

The former Southeastern Jurisdiction of 16 annual conferences showed a gain of over 45,000 to 2,858,540 in membership. Eight annual conferences of the former Central (Negro) Jurisdiction added 170,136 members, and four annual conferences of the former Evangelical United Brethren Church added another 32,191 in the recent union of churches.

Mergers during 1968 have reduced the 28 annual conferences of the new Southeastern Jurisdiction to 24. More annual conferences are expected to merge during 1969.

Other final statistics from the former Southeastern Jurisdiction include:

Grand total giving for all purposes, $198,771,252; and per capita giving of $69.20, which is 3½ per cent of a tithe based on a per capita annual income of $2,380.50 in the nine Southeastern states.

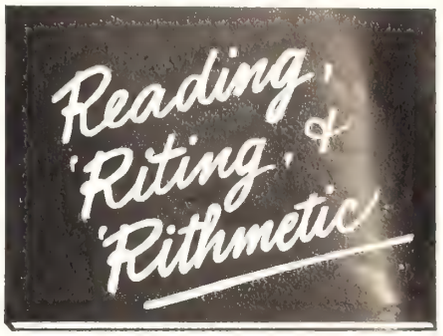
Rev. G. B. Ferree Succumbs

The Rev. Gurney Boyd Ferree, 80, of Asheboro died suddenly at his home on July 20. He was a native of Randolph County.

He was a member of the Western North Carolina Conference, retiring in 1952 after forty years of service in the active ministry. He had served churches in the Winston-Salem area, at Charlotte and in Randolph County.

Funeral services were held on July 22 at Brower's Chapel Methodist Church in Asheboro.

Survivors are his widow, Mrs. Melvina Sellers Ferree; sons, Rev. Sulon G. Ferree of Nashville, Tenn., Lt. Col. (Ret.) Ralph J. Ferree of Asheboro, and Ogburn W. Ferree of Charlotte; daughters, Mrs. Agnes Smith of Virginia Beach, Va., and Mrs. Lynette Albright of Ramseur; sisters, Mrs. Hugh T. Brown, Sr., of Asheboro and Mrs Mable Henshaw of Randleman, and brother, Ernest L. Ferree of Randleman.



The 3 R's Don't Include Religion

Religious instruction for your child is not given in the public schools.

Daily devotions in the home will help your child to learn about God. This and regular church attendance will develop moral and religious principles to undergird your child in the days ahead.

THE UPPER ROOM can help you provide the fourth "R" — religious instruction. Through meaningful home devotions, THE UPPER ROOM offers the whole family daily guidance in prayer, Bible reading and thinking upon the many perplexities of life.

FREE COPY

If you are not presently using THE UPPER ROOM, we invite you to write for a free copy and complete information about this booklet which is read across the world in 120 countries.

Ten or more copies of one edition (English, Spanish or German) to one address, 10 cents per copy, postpaid. Subscriptions, 3 years $3.00, one year, $1.50.



The Upper Room

World's Most Widely Used Daily Devotional Guide

Published in 38 Languages—45 Editions

1908 Grand Ave., Nashville, Tenn. 37203

Named To Secretarial Post

One North Carolinian was elected to another as secretary of the South- Jurisdictional Conference of the Methodist Church, during meetings ke Junaluska.

Rev. W. Carleton Wilson, Raleigh, tary of the North Carolina Annual Conference, was selected to replace the Rev. Charles White of Gastonia. Dr. White resigned following his election in April as secretary of the church's General Confer- e. Dr. Wilson has served as journal secretary for both General and jurisdictional conferences.

Also, in the first sessions July 24, the legislative and administrative committees of the conference selected officers. Two North Carolina Methodists were chosen to head committees.

Following are the chairmen:

Episcopacy—Dr. Roy Black, Nettleton, Miss.

Education—The Rev. Mack Stokes, Atlanta.

Missions—The Rev. Edward Tullis, Ashland, Ky.

Itineracy—The Rev. Francis T. Cunningham, Spartanburg, S. C.

Annual conference boundaries — The Rev. T. F. Chilcote, Knoxville, Tenn.

Publishing Interests—The Rev. H. Paul Mathison, Pensacola, Fla.

Evangelism—The Rev. Robert G. Tuttle, Charlotte.

Pensions and Relief—The Rev. Roland Riddick, Richmond, Va.

Lay Activities and Temporal Economy—Roy Turnage, Ayden.

Christian Social Concerns — Dr. Paul Hardin III, Spartanburg, S. C.

American Bible Society—The Rev. A. W. Sweazy, Lexington, Ky.

Health and Welfare—The Rev. Frank H. Prince, Athens, Ga.

Rules—The Rev. E. Wade Weldon, Louisville, Ky.

Journal — The Rev. James A. Fisher, Memphis, Tenn.

Credentials—The Rev. Farris F. Moore. Nashville, Tenn.

Reference — The Rev. Seth W. Granberry, Gulfport, Miss.

Courtesies, Privileges and Introductions —The Rev. R. Kern Eustler, Richmond, Va

Entertainment—W. Judson Ready, Columbia, S. C.

Business—The Rev. R. T. Perkins, Campbellsville, Ky.

Eleventh Episcopal Area Formed

Creation of an 11th episcopal area was approved July 25 by the Southeastern Jurisdictional Conference in session at Lake Junaluska.

The new region will be comprised of the Holston Annual Conference, which includes the eastern one-third of Tennessee, the southwestern tip of Virginia and a few churches in northwest Georgia. There are more than 1,000 churches and more than 200,000 United Methodist members within the region.

Holston Conference now is administered under the Nashville Area, along with two other conferences in Tennessee.

Variety of Ministries Asked

An evangelism recommendation for a variety of ministries to people by United Methodists during the next four years topped a Southeastern Jurisdictional Council report given July 24.

The report covered accomplishments since 1964 in the nine-state Southeastern area by United Methodists in such fields as education, evangelism, Christian social concerns, worship, health and welfare ministries, missions and other causes.

The council handles jurisdictional matters between quadrennial meetings of the Jurisdictional Conference. The conference was in session at Lake Junaluska July 24-28.

The Committee on Evangelism, headed by Dr. J. Willard Leggett, Jr., Jackson, Miss., asked the United Methodists to get involved in such evangelism as:

Telephone ministry life-lines, half-way houses for alcoholics, ministries to vacationers and weekend campers and boaters, inner-city ministries, more spiritual small group meetings among clergymen, and inter-racial evangelistic programs including Lay Witness Missions.

The council's report also had these high lights:

Education—United Methodists are moving toward ecumenism in the church's ministry to campus students; and church school membership has increased by 780,000 since 1944 and church membership in the jurisdiction is up by 700,000 since 1944.

Seminaries — with over 7,000 pastoral charges to be filled with clergymen each year, only 765 students are enrolled in the theology schools of Duke, Candler and Gammon in the Southeast.

Christian social concerns — Since 1964 annual conference, district and local church leaders have given support to efforts to establish justice for all persons, to increase job opportunities for Negro people, to raise the standards of education, and to bring about better human understanding and brotherhood.

Health and welfare ministries — The major effort of the former Board of Hospitals and Homes—drawing plans for a Methodist Agency for the Retarded in the Southeast—during the past four years was to be presented for delegate approval July 26.

Broadcasting—The council's report contained a suggestion for cooperation in establishment of an Ecumenical Communications Center, Inc., to train religious leaders in the techniques of this media.

Missions—Since 1964 United Methodists have given over $13 million for Advance Specials—a category of special funds given for specified missions projects.

Shelby Church Has New DCE

Miss Gail Sanders has joined the staff of Aldersgate Methodist Church, Shelby, as educational assistant. For the past two years she filled the same position at First Methodist Church, Elkin.

A native of Shelby, Miss Sanders graduated from Shelby High School in 1962. She is a 1966 graduate of Pfeiffer College with a major in Christian education and a minor in sociology.

Would We Follow Jesus?

If Jesus walked our streets today, would we follow Him? Ignore Him? Oppose Him?

Most of us are prosperous. With few exceptions, the well-to-do of Jesus' day had little sympathy with this man from Nazareth. Something about Him made the rich think of how they had acquired their wealth; He caused the comfortable to see the superficiality of social "success"—their false sense of values. Not often will a man welcome reappraisal of accepted values, especially when those values sustain him in his comfort.

To the rich, Jesus was a nuisance. Would it be different today?

Most of us are religious. We are careful not to be "carried away," and we do have other interests, but the institutions of religion command our respect and receive our support. We have always taken it for granted that religious people would be the ones who would appreciate Jesus the most. But, in His time, it was not so. Because of their insincerity, and self-righteousness, these were the people who received His sharpest rebuke. Those who had used religion as the means of hiding from themselves the true sickness of the soul found no comfort in Him. They tried at first to pretend He wasn't there, but Jesus would not be ignored. To the religious, Jesus was a menace. Would it be different today?

Few of us are poor. But these were the ones who heard Him gladly, when He walked this earth. It is difficult for us to picture the pitiful masses that continually clustered about Jesus. Many of us would have stayed away because of our revulsion at human misery always gathered around this man. The dirty, the ragged, the hungry, the deformed, and the forsaken found in Him, one who cared. These found more than comfort;—they gained life and hope—they found God.

These were the ones who followed Jesus. To the poor, to the rejected, and to those who were humble before God, acknowledging their weaknesses, Jesus was a friend. Would it be different today?

Rev. Horwood J. Myers, Jr.
Central, Concord

Limited Amount
REGISTERED FIRST MORTGAGE CHURCH BONDS
with **7%**
Yield to Maturity
Call or Write
Church Investors
DeKalb-Peachtree Airport
Atlanta, Ga. 30005
PHONE 451-5431

Vietnam: Building in the Ashes

By Aase Dybing

Saigon (KF)—The search for Viet Cong hideouts continues at the edge of the city. Many of the suspected areas of concealment are shelter for refugees.

Thingh Nghe, a swampy meadow just outside Saigon, was home to several hundred families until a few days ago, when Viet Cong were discovered holed up nearby. A hasty order went out to the settlement of wood and tin huts resting on pillars in the marshy lowland. And during the next few hours the whole area was set afire.

Every single home was burned. Pieces of black iron and some tile floor were the only reminders of what had been a small town, the skeleton of a bed or of a tiny tricycle. . . .

"Few of us were warned about what was about to happen, but somehow we got away," explained a woman who at the same time talked to a social worker and kept an eye on the reconstruction of her house. "Only an old man who was not able to run as fast as the rest of us, did not make it to safety." A sign showing the house number was already raised near the small house—mainly made of sheets of tin —where a family of six now would move in and create a new home.

Although angered about the situation this woman did not show signs of grief or helplessness. She had money to pay for the few materials it took to raise a tin hut. What worried her was the attitude of the government; would they want to clean out the whole area and build roads here, as had been mentioned before, or would they support a reconstruction of the housing? Other inhabitants had reasons to feel insecure with their landlords; would they let them stay, or use the opportunity to get rid of their tenants?

Soon after the fire had died down the inhabitants returned and started to rebuild Thingh Nghe with whatever means they had. Groups of young people from the district came to give them a hand. Many wore the yellow and red insignia of Vietnam Christian Service. For several mornings the junior volunteers worked at cleaning up this blackened ruin that would have been abandoned by anyone who had not had a home there.

Usually the government wants to get people out of an area like this, and perhaps offer them temporary housing somewhere else. Only those who own land get in on the 10-10-10 program in the provinces: 10,000 piastres, 10 sheets of tin, and 10 bags of cement is promised every household that is destroyed in war action.

Walking through the burnt out area, balancing over improvised bridges, stumbling over bricks and pieces of iron, is like walking through ghost-town. An old woman wrapped in many layers of dark cloth put a hand on my arm, and said, "Come and see my home."

"Where?"

"Here." She sits down on a tile floor swept clean of soot and garbage. The floor is all that is left of her home.

Not far from her, between two thin wooden walls a hammock makes the bed for a baby being watched over by her sister. Nothing seems to disturb the two.

Children are all over this black town, wandering about, sitting and just looking around, or curiously watching the boys and girls at work. It does not take more than a camera to make most of them smile. Actually, many seem unaffected by the events. Or the effects will not show till later, when they understand more of what is going on in their hamlet and in their land.

One building in the area was not burned. It is a yellow brick house, larger and nicer looking than any of the rest. No explanation was given; but discrimination is a fact, even in the case of a burnt out swamp settlement called Thingh Nghe on the edge of Saigon.



Ruins of Thingh Nghe settlement. "A hasty order went out. And during the next few hours the whole area was set afire."

N. C. Wesleyan Receives $15,000 Challenge Gift For Scholarships

N. C. Wesleyan has received a $15,000 challenge gift from an anonymous friend to establish a major scholarship program expected to total $60,000, according to Dr. Thomas A. Collins, president of the young Methodist liberal arts college in Rocky Mount.

Funds will be given at the rate of $5,000 per year for the next three years with the stipulation that the college match them three for one, which means the college must raise $15,000 per year from other sources.

The combined gift and matching funds will provide $20,000 for each of three years if the challenge is successfully met. Such a fund would provide for awards to some 30 to 50 students on the basis of financial need and leadership potential.

Scholarship funds and grants made to the college by local civic clubs and organizations as well as individuals will qualify as matching gifts for the new fund. Approximately $5,000 each year is already assured from such sources.

In acknowledging the gift, President Collins stated that it would help "keep a high quality education at a Christian college within the reach of students from families of modest means."

The anonymous donor is from out of state but has close ties to Eastern North Carolina. In making the grant, he expressed concern that "a private college education continue to be available to those young people who would choose one of the fine church colleges of the Old North State."

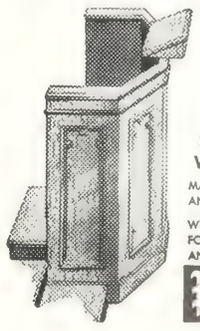
Scholarship Given To Louisburg

Rev. J. L. Smith, who served as pastor in the North Carolina Conference of the United Methodist Church for 38 years, has recently established a scholarship at Louisburg College in memory of his wife and son.

To be known as the Augusta Robinson and Fred A. Smith Memorial Scholarship, the income from this fund will be used to provide a scholarship for a deserving student who plans to enter full-time Christian service. The amount of the fund is $4,000.

"I want to leave something to help young people throughout the years ahead," Mr. Smith commented. He is a resident of the Methodist Retirement Home in Durham.

Mrs. Smith passed away several years ago and Fred, former Superintendent of Schools in Wake County, lost his life in an automobile accident several months ago.



Page

CHURCH FURNITURE THAT COMBINES BEAUTY AND DIGNITY WITH LASTING QUALITY

MADE FROM HIGHEST GRADE DOMESTIC AND IMPORTED HARDWOODS.

WRITE FOR CATALOG CONTAINING INFORMATION ON OUR DESIGNS OF PEWS AND CHANCEL FURNITURE.

Page CHURCH FURNITURE CO. ALBEMARLE, N. C.

Episcopal Address to Jurisdictional Conference

In addition to its necessary involvement in the general crisis situation of the present the church as a whole faces also at a moment in time certain crises within its own life. Some of these are doubtless but the natural result of the pressures arising from current social problems; while others arise from within its own corporate life. Today there is mounted assault upon what have long been regarded as the very foundations of the church—upon evangelism, upon Christian education, upon church extension, upon the ministry of preaching and upon the local church as an institution. This assault comes for the most part not from without the church, but from within its own ranks. Much of it is sincere, brilliant, and thought provoking, but all too often it is characterized by bitterness, sarcasm, lack of perspective, and a tendency so to magnify the church's faults as to overlook entirely any virtues it retains.

Methodism, along with the whole church faces this general situation, and furthermore is confronted with serious concerns in its own life such as the implications for its traditional faith of current theological developments; what changes may be desirable in its structure the better to discharge its mission; what its response shall be to present ecumenical trends, including especially those which ultimately may involve consenting to lose its identity in some larger whole; and what its specific position shall be with reference to such pressing current issues as the war in Vietnam, the national and international battle against poverty, and the establishment of justice and full privilege for all minority groups.

In our own portion of the United Methodist Church here in the Southland, we face also problems peculiarly our own, including the important question as to whether we shall insist upon looking to the past for guidance in typing the life of the church in this section, or whether we shall be willing to let the future move in upon us. It is now ours to seek to be true to the interests of all the Methodists in this section we call home; to continue full participation in the mainstream of the life of Methodism as a whole; and to refuse to yield to any temptation to be in effect a church within a church.

New basic decisions are now called for, and the church must make up its mind.

We must first of all make up our minds with reference to the church itself as an institution. Ours is a day when many despair of the church. Endless pages are written about the church's faults, but even paragraphs indicating appreciation of its virtues seem relatively few indeed.

To refuse to listen to these voices of criticism, especially to those marked by balance, obvious sincerity and deep concern, and to fail to appraise them carefully can only be for the church to play the foolish part.

The local church now being challenged as an institution is the functioning local church whether large or small. The question continually raised is actually whether this local church is worth what it costs simply to keep its doors open. Does it fulfill a truly useful function?

While freely admitting that a local church may be after all only an institution, we would dare affirm positively that under God it may also be an instrument for the accomplishment of far reaching and lasting good. We believe that this is precisely what thousands of our local churches in fact are. For all their regrettable imperfections they do seek to minister to people for whom they see themselves as having pastoral responsibility. For all their shortcomings they still serve as the voice of conscience to bring individuals and society under the judgment of God.

In a day like our own the same questions necessarily arise with reference to denominations and the larger church which arise with reference to local churches. Is the larger church worth what it costs. . . . Most of us gathered here strongly believe that it is, although we might welcome some changes in its form or functioning.

With the widespread current disparagement of the church as institution within the church itself, it is little wonder that the number of candidates for the ministry and other forms of church service should be so alarmingly low. No amount of stimulated effort to develop interest in Christian vocations can quite overcome the impression once created that the church is not worth the investment of life and talent once it is created. To young people beset by such questioning we would affirm our great confidence that for all its possible shortcomings the church as an institution is yet still worthy of that dedication of self.

We can well understand how at times in our day our lay people might ask themselves whether their efforts to support the church have after all been in vain if the church has failed so largely as is often suggested. To them we would express our confidence that the failure has not been as complete as is sometimes inferred.

One place at which United Methodism is subject to strong attack today is at the point of its long-time emphasis upon personal religious experience.

Some of us feel that this emphasis upon personal religious experience has become an all too muted note in many of our churches today. . . . Shall we abandon it deliberately or gradually let it be reduced to only a fond memory of a day when Methodist pulpits rang with the hortatory note and Methodist altars were the birth place of countless souls brought into newness of life. Or rather shall we determine to sound afresh once again this note that made us, lest the Lord of the church Himself come and take away our candlestick and give it to another.

Another place where United Methodism suffers some attack today is at the point of its traditional emphasis upon discipline. We, in theory at least, and to a large degree in fact have always insisted upon the importance of being a disciplined people. . . . Officially Methodism has stood for total abstinence as a personal policy, and for rigid social control of the manufacture and sale of intoxicants. . . . The action of the recent General Conference with reference to the ministers was by no means intended to be a relaxing of this traditional emphasis upon discipline.

It is for us to decide whether we must yield to the mood of the hour and to contrary thinking upon the part of other groups or whether we shall cling to the long familiar Methodist stress upon discipline. If our decision is to hold strongly to such stress we shall find ourselves under the necessity of working out new, intelligent up-to-date and challenging guidelines for disciplined living in the present hour, to which our people can subscribe with enthusiasm and conviction.

An important point at which questions with reference to the connectionalism come to sharp focus today is found in the realm of current ecumenical developments.

Whether the efforts of the Consultation on Church Union materialize or not, we shall probably still face within our own corporate life the decision of whether we shall strive longer to retain the essential connectionalism of United Methodism or to conclude that it has had its day, and let it go the way of all the earth.

There must be considered also the matter of our support as local churches and annual conferences of the work of state Councils of Churches, the National Council of Churches, the World Council of Churches, and the World Methodist Council which embraces not only our own but many other Methodist bodies throughout the world. The National Council in particular has been the subject of questioning by many of our people in the Southeast and

---

(Excerpts from the Episcopal Message to the Southeastern Jurisdictional Conference of the United Methodist Church, presented at Lake Junaluska. Representing a "state of the church" address, it was read by Bishop Roy H. Short of Louisville, Ky., on behalf of all the Jurisdiction's bishops.)

some have desired to withdraw support. The National Council, like all human organizations, is not perfect. Perhaps some of its staff at times may show lack of the best judgment; or some of its programs may represent unnecessary duplication; or some of its policy statements may express view points to which some of us would take exception. Nevertheless it should not be judged especially by what some radio critics may say about it. These are similarly critical of all the old-line churches. Its General Board is made up of representatives whom the denominations elect, and its top leadership, both in staff and governing bodies, is composed of forward looking and highly dedicated men and women. The general positions which it takes in its policy statements are usually those taken today by the majority in all the larger religious bodies themselves, including our own. Furthermore, it renders special services to the cooperating churches not provided for otherwise, and if it should go out of existence today, some comparable new organization would have to be developed.

In a world like our world we must furthermore make up our mind with reference to the pressing social issues of our time. Such problems as race, war, poverty, and public morality confront every nation, and every segment of society. They are worldwide in their scope, and inescapable in their tragic consequences. The church cannot shut its eyes to these problems, for they profoundly concern humanity, and the church exists for humanity. For us as United Methodists concern about such problems is consonant with the Gospel for from the beginning as a people we have conceived of the Gospel as being for the whole man, and of holiness as embracing not only personal holiness but social holiness as well. Some of the social implications of the Gospel have dawned upon us all too slowly across the years, but generally speaking we have as a people battled against all social evil as we have had the light to identify it.

There have been some in our section of the country who have been inclined to be reluctant to see the church move in upon the social issues of the day. Clinging to an earlier divorce of religion and life they have held that the church should stay out of what is termed "politics." Still others have adopted a policy of caution and have been hesitant to take a position. And still others have refrained, perhaps out of uncertainty, as to just what the Christian position on any one of them should be. Happily this situation is changing in our section of the country and a growing number of our people are now courageously committed to whatever the social implications of the Gospel may demand for the world, for the nation and for the particular region we call home.

In this Jurisdictional Conference we would accept for ourselves the broad positions taken by the General Conference of our church only a few weeks ago, regarding the major pressing social issues of the hour.

One of the major social problems of the hour comes to particular focus for us in our own section of the country; namely that of the achievement of racial justice and freedom. A large proportion of the population of the Southeast is Negro. For long years the Negro and white have lived here side by side, and whether we have always been wise enough to realize it or not, we are bound up inextricably in a bundle of life together. What hurts any one of us hurts all of us, and if any of us are not fully free, none of us is actually free. The time has come now for this to be acknowledged in fact as well as in theory.

The sweeping racial revolution of our day is bringing far-reaching changes to the South as well as to other sections of the land, and to all the world. These changes should be accepted for the progress in human relationships that they represent, and the justice and equity which they seek to express.

Great gains have already been made in the effort to achieve racial justice, but more waits to be done. The terribly tragic events of the last few months only serve to dramatize the sickness of our society that yet waits for healing and the fact that there are still some who would resort even to the most extreme measures in a futile effort to attempt to preserve an order of life whose day is long since over. There are on the other hand multiplied thousands of white people who have rejoiced in every gain made, and who have worked, sometimes quietly, for accomplishment. The movement for freedom must continue to go forward until every person regardless of color enjoys equal justice, equal treatment, and equal opportunity.

We must make up our minds with reference to adjusting the church to the new day. It is to be remembered that Methodism in the beginning was deliberately structured for mission.

As the years have passed, we have not hesitated to alter our structure in the interest of the mission, though it has retained always its basic features. The most obvious adjustment now called for in our church is at the point of structures based upon race.

With the coming of the United Methodist Church the Central Jurisdiction itself has disappeared and all its former conferences in this territory are now conferences in the Southeastern Jurisdiction. Merger has already taken place in half the conferences of the Jurisdiction. The merger of the work elsewhere in the jurisdiction should not prove an impossible realization within a reasonable limit of time. Your bishops believe that definite and accelerated gain can be made if the conferences of a given geographic area can have the same episcopal leadership, and if there is deliberate and unceasing effort to cultivate fellowship and full cooperation across racial lines.

It may be expected that many of our local Negro churches will for the most part be no more anxious to lose their identity than other local congregations. Within all our conferences we shall probably have for some time to come predominantly Negro churches. Nevertheless we must insist that every local church must be essentially an open fellowship where the rich and poor may meet together and God is the Father of them all. It is fervently to be hoped that the days of the closed fellowship and mandatory separation of God's children are forever past.

A second pressing adjustment to which attention must now be devoted is in the field of the urban church. Suburbia represents our new frontier in church extension. Attention should also be given to new forms of ministry which urbanization appears to demand, such as counseling centers, family ministries, kindergartens for the children of working mothers, head-start programs, and special activities for youth.

A third point at which adjustment is called for is in the field of the small church, particularly the rural church. So far our method of dealing with the problem has been all too scatter-shot and piecemeal. Actually what is needed is a reassessment of our parish system as it now exists. Such a study would doubtlessly establish clearly the need for the regrouping or consolidation of almost countless churches. It would even possibly provoke some stronger churches to share the lot of weaker churches nearby them.

In such days of momentous decision, we

(Continued on page 13)



Woman's Activities

N. C. CONFERENCE

MRS. IVAN E. WELBORN

SCHOOL OF CHRISTIAN MISSION

"Renewed and Sent Forth," will be the theme of the weekend of study and the week of study at the School of Christian Missions, Methodist College, Fayetteville. "Awake, Awake to Love and Work" will be used as the theme hymn.

The weekend of study will be August 3 and 4, and the week of study will be August 5-8. The week of study will be four days instead of the usual five days.

Mrs. John W. Crawford, dean and chairman of the school, announced the schedules of the school last week.

The weekend of study will begin at 7:00 a.m. August 3, with breakfast in the college cafeteria. Registration will begin at 7:30 a.m. The benediction will at at 3:30 p.m. Sunday the fourth. The literature room will remain open until 4:30 p.m.

Registration for the week of study will be on Monday, August 5, 7:30 a.m. and the ending session will be at 3 p.m. Thursday, August 8. The benediction will be 4:00 p.m.

Mrs. Crawford and her staff have secured highly qualified persons for leaders and instructors.

Three studies will be offered in each school. These are "New Forms of Missions," "Southeast Asia," and a Bible Study based on Gospel of John.

The Bible Study will be offered to each person attending the school. Using the text "Coming To Life, A Study of the Gospel of John," by Ernest W. Saunders, the Rev. W. E. Tisdale, pastor of Glendale United Methodist Church, Durham, will be the teacher.

Bible dialogue groups will be held each day with the Rev. E. R. Porter, pastor of Westminster United Methodist Church, Kinston, being the dialogue chairman. Other members of the dialogue team will be Mrs. Charles Dorsett, Dr. Arthur Kale, and Rev. James McCallum. Resource persons to be used by the Bible dialogue group are Miss Bernice Ballance, deaconess, Salemburg area; Miss Ethelynde Ballance, deaconess, Raeford Methodist Church Religious Education director; Mrs. John Lundy, returned missionary to Singapore; Rev. J. L. Peterson, returned missionary to the Congo; Rev. Ben Rouse, district director of Youth Work, Fayetteville, and Mrs T. Marvin Vick, Edenton Street United Methodist Church, Raleigh.

There will be four classes of the study "New Forms of Mission." The instructors will be Miss Dorothy Barnette, associate director of Studies and Schools of Missions, Joint Commission on Education and Cultivation, Board of Missions of The United Methodist Church, N. Y.; Mrs. Niles C. Clark, board member of Women's Division and Board of Missions, Waterloo, S. C.; Dr. Thomas A. Collins, president, North Carolina Wesleyan College, Rocky Mount, and Dr. Arthur Kale, professor of Christian Education, Duke Divinity School, Durham.

Leaders for the study "Southeast Asia" will be Rev. Paul Bunn, pastor of Millbrook United Methodist Church, Raleigh; Dr. John Lundy, Interboard Council, Holston Conference, Johnson City, Tenn. and former missionary to the Philippines (for the weekend session only); Mrs. Harold D. Neel, Nyack, New York, and Rev. J. L. Peterson, returned missionary to the Congo, now associate minister of First United Methodist Church, Morehead City.

The team coordinator for the two mission studies will be Mrs. L. C. Vereen, former officer of the N. C. Conference Women's Society of Christian Service. The coordinating team will be Mrs. John W. Crawford, Mrs. Sam A. Dunn, Rev. E. R. Porter and Rev. Rufus Stark.

On Sunday afternoon and Tuesday afternoon there will be workshops for "Preparation for Study in a New Church." There will be five groups as follows:

Adults ..... Rev. Rufus Stark
Senior High ..... Rev. Ben Rouse
Junior High .... Miss Ethelynde Ballance
Elementary 4-6 ... Miss Bernice Ballance
Elementary 1-3 ..... Mrs. T. Marvin Vick

On Sunday afternoon and Wednesday afternoon there will be Work Area training for local and district officers of the Women's Society of Christian Service, with the following groups:

Presidents ..... Mrs. Harold Mann
Vice President ..... Mrs. D. K. Fry
Recording Secretary ... Mrs. R. L. Nicks
Missionary Education
Miss Mary Lou Suddath
Mrs. John W. Crawford
Christian Social Relations
Mrs. Charles Dorsett
Spiritual Growth ... Mrs. Robert L. Bame
Committee on Nominations
Mrs. E. B. Fisher

Church Officer Responsibility Groups: Commission on Missions, Commission on Education, Commission on Evangelism, Commission on Christian Social Concerns, and Board of Laity.

If you have not registered for the School of Christian Missions, it is not too late. Send your registration with $7.00 fee to Mrs. Edgar Fisher, 503 Tarleton Avenue, Burlington, N. C.

W. N. C. CONFERENCE

MRS. JOHN C. WRIGHT

NEW CONFERENCE TREASURER

Mrs. Thomas D. Harrell of Salisbury was elected treasurer of the Women's Society of Christian Service and the Wesleyan Service Guild of the Western North Carolina Conference of the United Methodist Church at the Annual Meeting held at Lake Junaluska in June.

She had previously served as treasurer of the Salisbury District Women's Society and Guild. She is a member of the First United Methodist Church, Salisbury, serving on the Official Board of the church.

Mary Anne Harrell was born in Pennington Gap, Va., the daughter of Mrs. Anne Wynn Laningham and the late James E.



MRS. THOMAS D. HARRELL

Laningham. She was graduated from Radford College, Radford, Va., receiving a B.S. degree in Home Economics. She was a Home Economics teacher in schools of Virginia and North Carolina, teaching for almost six years in Fayetteville.

In 1956 she and her husband moved to Salisbury, where her husband is president and general manager of Radio Station WSTP. Mary Anne then went to Catawba College to study accounting and has since taught accounting and worked in public accounting. Her fine work in this area has led her into the treasurer's office in the Daughters of the American Revolution and in the Salisbury Chapter of the American Association of University Women. She is also secretary-treasurer of Radio Station WSTP.

Her other volunteer work includes the office of State DAR alternate chairman of the Salisbury Veterans Hospital on the DAR Service to Veteran Patients.

Born and bred in Methodism, Mary Anne has continued the fine heritage of her family and church. Generations ago when Bishop Francis Asbury made his journeys through the mountains of southeast Virginia, he stayed with Frances Browning, a predecessor of Mary Anne Harrell. Her mother has served as president of her local W S C S. Two of her three brothers have served on the Official Board of their

church—so the tradition goes on.

The new conference treasurer leads such a busy life that she has little time for hobbies, but she loves doing needlework and work in ceramics. Along with this, she loves traveling.

The Harrells have no children. They make their home at 415 Hudson Street, Salisbury. She brings to her office a wealth of technical knowledge, a very friendly spirit and a deep sense of dedication to the United Methodist Church.

NEW OFFICERS WINSTON-SALEM NORTHEAST DISTRICT

The new officers of the Women's Society of Christian Service of the Winston-Salem Northeast District were elected at a called meeting held at Stokesdale United Methodist Church on Sunday, July 14.

Mrs. Frank L. Smith, Mount Airy, was elected president and Mrs. Kenneth Jones, Reidsville, vice president. Others are Mrs. Buck White, Mount Airy, secretary; and Mrs. William Allred, Mount Airy, treasurer.

In the program areas Mrs. Orell Lineberger, Stoneville, was chosen as chairman of Christian Social Relations; Mrs. Julian Lindsey, Winston-Salem, Missionary Education, and Miss Mary Catherine Bell, Spiritual Growth.

Mrs. Edward Leake, Pilot Mountain, was elected secretary of Program Materials, and Mrs. A. O. Funderburke, Eden, chairman of Public Relations. Mrs. Wayne Jones, Eden, was named chairman of the Committee on Nominations. The district chairman of the Wesleyan Service Guild is yet to be elected.

These officers were nominated at a meeting of a committee named by the Rev. Julian Lindsey, district superintendent, on July 8 at the Ardmore United Methodist Church.

WOMEN'S SOCIETY LEAKSVILLE CHURCH

Mrs. Wayne Jones, president of the Women's Society of the Leaksville United Methodist Church in Eden, reports that her society honored five members with special memberships in recent months. They are Mrs. L. M. Barksdale, Mrs. H. E. Williams, Mrs. C. P. Wilson, Mrs. Zell Ford and Mrs. J. M. Norman, Jr. The society formed a new circle last year, adding 12 new members to the society, which now numbers 120 women. It is one of the societies in the new Winston-Salem/Northeast District.

FIRST METHODIST CHURCH, EDEN

Seven women were honored at the Women's Society of the First United Methodist Church, Eden, in a special service held at the church recently. Six were members of the society and one was a teenager, who had given outstanding service.

Mrs. J. S. Higgins, wife of the pastor, was honored as Mother-of-the-Year, with a special bulletin dedicated to her. Special memberships were then awarded to Mrs. Higgins, Mrs. E. E. Pruett, Mrs. B. J. Carter, Mrs. Larry Stultz, Mrs. Ray DeHart and Mrs. C. C. Pendergrass. Miss Anita Overby was presented an honorary youth membership.

Mrs. Robert Martin, president, made the presentation at a dinner meeting of the women of the church.

• CALENDAR OF COMING EVENTS •

NOTE: If any of the meeting dates or places are in error, please inform the ADVOCATE immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

July 29-Aug. 9: Campus Ministry Clinic, Duke Divinity School, Durham
Aug. 19-24: University Christian Movement Southeastern Conference, Emory University, Atlanta, Ga.

LAKE JUNALUSKA ASSEMBLY

Aug. 1- 4: SEJ Laymen's Conference
Aug. 4- 9: Southeastern Institute of Church Music
Aug. 4-16: Leadership and Laboratory School
Aug. 6- 7: Gen. Comm. on Archives and History of The United Methodist Church
Aug. 8-11: Southwide Lawyers and Doctors Conference
Aug. 10 : Lake Junaluska Assembly Board of Trustees Meeting
Aug. 11-15: Senior Citizens Conference
Aug. 12-15: Southeastern Family Ministry Leadership Workshop
Aug. 16-19: Church School Administrators Conference
Aug. 16-19: Conf. for Professional Workers in Christian Educatior
Aug. 18-23: Candler Camp Meeting
Aug. 18-23: Conference on Evangelism
Aug. 18-23: Conf. for Chairmen of Local Church Comm. on Membership & Evangelism
Aug. 23-25: Western North Carolina Laymen's Advance

NORTH CAROLINA CONFERENCE

July 28-Aug. 3: Elementary IV-VI and Junior High Camps at Camp Chestnut Ridge and Camp Rockfish. Elementary IV-VI Camp at Camp Don-Lee
July 29-Aug. 9: Duke Divinity School Summer Clinics, Duke University, Durham
Aug. 2- 3: UMYF Subdistrict Workshop, Methodist College, Fayetteville
Aug. 3- 4: Weekend of Study, School of Christian Mission, Methodist College, Fayetteville
Aug. 4 : Workshop on New Youth Curriculum, Trinity Church, Durham, 3 p.m.
Aug. 4-10: Senior and Junior High Camps at Camp Don-Lee
Aug. 4-10: Elementary IV-VI and Junior High Camps at Camp Chestnut Ridge and Camp Rockfish
Aug. 4-17: Junior High Camp (2 weeks) at Camp Don-Lee
Aug. 5- 8: Week of Study, School of Christian Mission, Methodist Col., Fayetteville
Aug. 10-11: Lay Conference on Evangelism, Wesleyan College, Rocky Mount
Aug. 11-17: Elementary IV-VI and Junior High Camps at Camp Chestnut Ridge and Camp Don-Lee
Aug. 11-17: Senior High Workshop, North Carolina Wesleyan College, Rock Mount
Aug. 11-24: Camps for Underprivileged Boys at Camp Rockfish
Aug. 18-24: Camp for Mentally Retarded at Camp Don-Lee
Aug. 18 : Workshop on New Youth Curriculum, Edenton, 3 p.m.
Aug. 18 : Workshop on New Youth Curriculum, Queen St. Church, Kinston, 3 p.m.
Aug. 19 : Workshop on New Youth Curriculum, Pittsboro, 7:30 p.m.
Aug. 19 : Workshop on New Youth Curriculum, First Church, Henderson, 7 p.m.
Aug. 20 : Workshop on New Youth Curriculum, Grace Church, Clinton, 7:30 p.m.
Aug. 20 : Workshop on New Youth Curriculum, Highland Church, Raleigh, 7 p.m.
Aug. 24-25: Conference Lay Retreat, North Carolina Wesleyan College, Rocky Mount

WESTERN NORTH CAROLINA CONFERENCE

July 29-Aug. 9: Duke Summer Clinics, Duke University
Aug. 4 : High Point District Workshop on Youth Curriculum, High Point, Main Street, 6:30 p.m.
Aug. 5- 9: Women's Society of Christian Service School of Christian Missions, Pfeiffer College
Aug. 9-11: Wesleyan Service Guild Christian Mission Weekend
Aug. 11-13: United Methodist Youth Conference Council, Pfeiffer College
Aug. 15 : Gastonia District Builders Club Rally, Bradley Memorial, Gastonia, 7:30
Aug. 16 : Statesville District Builders Club Rally, Hickory, St. John's Church, 7:30
Aug. 18 : Salisbury Subdistrict Workshops on Youth Curriculum, Salisbury: First Church; Kannapolis: Trinity Church; Concord: Epworth Church, 2:30-5:30
Aug. 18 : District Builders' Club Rally, North Wilkesboro, First Church, 3 p.m.
Aug. 23-25: WNC Conference Laymen's Advance, Lake Junaluska
Aug. 25 : District Builders' Club Rally, Albemarle, Central Church, 3 p.m.
Aug. 26 : District Builders' Club Rally, Lexington, Wesley Heights, 7:30 p.m.
Aug. 27 : Winston-Salem/Forsyth Builders Club Rally
Aug. 29 : District Builders' Club Rally, Charlotte, Dilworth, 7:30 p.m.



As the week passed even cool Junaluska was influenced by the prevailing heat wave. Shirt sleeves became the order of the day. Here some of the members of the Western N. C. delegation are "at ease" during an intermission. How many of these men can you identify?



The Junaluska Singers, under the direction of Glenn Draper, sang on numerous occasions throughout the conference. Standing to left is Mr. Draper.



Dean Robert Cushman of the North Carolina Conference delegation is here reminding the conference of the expectation of the church that the Southeastern Jurisdiction, and others, will move steadily toward complete elimination of all racial structures.



Mr. Richard Erwin, Winston-Salem attorney, comes to the mike to make a significant point, as the conference discussed an important issue.



It was a climactic moment when Dr. Carl Sanders took the floor on Saturday morning to announce his desire to withdraw from consideration for bishop.



Chief teller J. C. Hollar (right), lay delegate from Columbia, S. C., is here shown taking the ballots in his attache case from Stuart Auditorium to the Harrell Center where his team of tellers counted ballots for bishop with integrity and dispatch. He made this trip twenty-four times before the job of electing a bishop was completed. Accompanying him here is a teller from the Western N. C. Conference, Dr. Edgar H. Nease, Jr., of High Point.



The host bishop for the SeJ Conference was Bishop Earl G. Hunt, Jr. of the Charlotte area. He welcomed the conference at the opening meeting and presided over the Saturday evening session. Standing at left, he is here shown while a hymn was being sung. To the right is the Rev. Carleton Wilson of the North Carolina Conference, who was elected secretary of the conference.

The Southeastern Jurisdictional Conference in Pictures



Bishop Kenneth Goodson brought a keynote address on Saturday night as he interpreted the quadrennial emphasis, the theme of which is "A New Church for a New World."

SOUTHEASTERN EQUIPMENT CO.



Chairs and tables in complete range of sizes for every Church need. Steel and wood folding chairs, folding banquet tables, speakers' stands. Also office desks and chairs. Write for information.

SILER CITY, N. C.

Bishops Receive Assignments For Next Four Years

A part of the responsibility of the Committee on the Episcopacy is to recommend to the Jurisdictional Conference the assignment of bishops for the next quadrennium. The committee brought in its proposals on Saturday night. It recommended that all bishops be returned to their present assignment except for bishops Garber and Gum who were retiring and Bishop Scott Allen, who was elected to office last year and was receiving his first quadrennial appointment.

Besides Bishop Allen, two other bishops were given their first assignments in the Southeastern Jurisdiction. They are Bishop Paul M. Herrick, who was received from the former Evangelical United Brethren Church through merger, and Bishop William R. Cannon, who had just been elected a bishop that afternoon. Bishop Allen was assigned to the new Holston Conference area; Bishop Herrick to the Richmond area to replace Bishop Gum; and Bishop Cannon to the Raleigh area as replacement for Bishop Garber.

The full list of bishops and their assignments is as follows:

Bishop John Owen Smith, Atlanta Area
Bishop W. Kenneth Goodson, Birmingham Area
Bishop Earl G. Hunt, Jr., Charlotte Area
Bishop Paul Hardin, Jr., Columbia Area
Bishop James W. Henley, Florida Area
Bishop L. Scott Allen, Holston Area
Bishop Edward J. Pendergrass, Jackson Area
Bishop Roy H. Short, Louisville Area
Bishop H. Ellis Finger, Jr., Nashville Area
Bishop William R. Cannon, Raleigh Area
Bishop Paul M. Herrick, Richmond Area

Bishop Short Elected President Of Jurisdictional Council

Bishop Roy H. Short, presiding bishop of the Louisville United Methodist Area, July 27 was elected president for 1968-72 of the Southeastern Jurisdictional Council of the United Methodist Church.

He succeeds Bishop Paul N. Garber, who retired during the July 24-28 Jurisdictional Conference as an active bishop of the Church. Other officers of the Council include: R. H. Bond, Dyersburg, Tenn., and Rev. Joel D. McDavid, Mobile, Ala., vice presidents; and Dr. Carl J. Sanders, Norfolk, Va., secretary.

Delegates to the quadrennial conference approved a $440,500 budget for the jurisdiction during 1968-72, divided into the following categories:

Lake Junaluska (capital improvements), $135,000; Jurisdictional Council, $85,000; Committee on Radio and Television, $66,500; Southeastern Methodist Agency for the Retarded, $36,000; Lake Junaluska (program), $35,000; jurisdictional conference expense, $30,000; meetings, council and committees, $19,000; supply pastors' schools at Candler School of Theology and Duke University Divinity School, $16,000

The Committee on Budget and Finance lost a round when the delegates agreed to make an extra 1½ per cent figure for ministerial education a voluntary giving rather than an asking-budget item. The delegates did approve the jurisdiction going on the two per cent plan for ministerial education, two years in advance of the national Church The extra 1½ per cent item will take effect in 1970.

Episcopal Address

(Continued from page 9)

should keep in mind all those with whom we have to do.

We must keep in mind the people, for whom we have a pastoral responsibility. This includes recognizing their emotional attachments, but it includes also keeping in mind their need for growth in understanding, and for light, and for new response to light as it comes.

For us as a church to face necessary change, and to move forward courageously need not mean losing our people. The overwhelming majority of them realize that the future does press in upon all of life and they look to their church for intelligent and understanding leadership, and when such is given they will make sensible response.

We must keep in mind also the world outside the church, for it too has a tremendous stake in what we are and what we do. One of the fresh religious insights given to our time is the realization that the mission of the church is not just within its own walls and among its own people. Rather it is in the world and to the world and for the world, and the worshipping community must of necessity become the serving, suffering, sacrificing community.

Above all we must keep always in mind Him who is forever the Captain of our salvation and the Lord of our hearts.



MRS. CATHRINE VICK

Dear Girls and Boys:

This morning as I look out of the window at Lake Junaluska, I can see that it looks just like a mirror. The cars that pass over the road are reflected in the water. The big sign that announces the entrance to the Junaluska Assembly and the buildings at the lakeside seem to be upside down as I look at them mirrored in the water. The hills, trees, and shrubs along the lakeside can be seen so plainly in the water that it is hard to believe they are not real.

But the lake is not always so calm, clear, and peaceful. Sometimes the wind blows, or the canoes, or ducks stir the water, and ripples or even waves make the surface ruffled. Sometimes trash and mud from the stream that feeds the lake makes the water brown. Then it does not look pretty.

As Christians our lives are like the lake. We want them to be so clear and beautiful that they reflect perfectly the life of Jesus and everything that is good. But sometimes anger, jealousy, and selfishness blow across us and keep us from reflecting Jesus. At other times we think evil thoughts and act in unkind ways. Then we do not show what Jesus is like. We have to follow Jesus' example and live as he showed us to really reflect him in our lives. A verse in the Bible reads, "You must be perfect—just as your Father in heaven is perfect." A song we sing says, "Let the beauty of Jesus be seen in me." When we follow these ideas, our lives can become like the calm, peaceful, clear lake.

AUNT CAY

CUCKOO CAREER

"Whoever heard of six birds in one cuckoo clock?" asked Albert, as he looked about at Papa Cuckoo, Mama Cuckoo, and his three little brothers.

"Now I've told you, Albert," chirped Mama, "that you were all too young to leave the nest while we were in the clockmaker's shop."

"Then, Papa, teach us to cuckoo in the proper fashion, and we'll go find our own clocks," suggested Albert.

"Humph!" snorted Papa. "You don't find cuckoo clocks just anywhere these days. They're special." Just then the clock began to whir and jiggle. "Silence!" roared Papa. "It's almost time." And with that the little door in the front of the clock opened and Papa hopped into the doorway.

"Cuckoo! Cuckoo! Cuckoo!" called Papa in a sharp, clear voice. Then he hopped smartly backwards and the little door snapped shut.

"But Papa," pursued Albert. "We boys are growing up. You must teach us to cuckoo."

"How would it sound," shouted Papa, "if there was cuckooing inside the clock and no bird was in the doorway?"

"It's time, Papa," said Mama quietly. The clock whirred and jiggled. Papa cleared his throat, smoothed his feathers, and hopped out as the little door flew open on the quarter hour.

"Cuckoo," called Papa ringingly, and hopped back as the door closed with a click.

"But if we cuckooed softly . . . ," Albert began.

"You'll do no such thing!" thundered Papa. However, Albert had already smoothed his feathers, stood on his tiptoes, and called what he thought was a soft cuckoo. But Albert had a good voice, and so his "Cuckoo!" came out loud and clear. "Stop!" shrieked Papa, "they'll say the clock is wrong! This clock has never been wrong!"

"Papa," said Mama gently. "Perhaps when people are asleep, it would be all right for Albert and the other boys to stand in the doorway and get some practice."

"All right," grumped Papa. "At the stroke of midnight you may hop into the doorway and say cuckoo 12 times." At midnight Albert was ready. He stood on his tiptoes. He smoothed his feathers. The clock whirred and jiggled. The door flew open. His big moment was at hand.

"Bow, Albert," said Papa. "But don't look down!"

It was too late. Albert was already in the doorway. He already had looked down. "Cuck-ooooooo!" cried Albert as he tumbled from his perch. Papa hopped quickly into the doorway, finished the cuckoos, and hopped smartly back inside as the door snapped shut.

"Your son, Mama," declared Papa.

"He's your son, too, Papa," replied Mama softly.

"Well, this is a fine state of affairs," Albert said as he found himself on the floor. "I hope the family cat is not about."

"Meow," said a voice close by. Albert fluttered up. The clock whirred and jiggled. The door flew open. Papa hopped out and opened his mouth just as Albert dived toward the doorway. Papa and Albert tumbled back into the clock and the door shut with a click. Mama hovered over Papa as she fanned his brow with a wing.

"Papa, I'm sorry," said Albert. Papa moaned and opened his eyes.

"What happened?"

"Albert bumped into you when he came through the doorway," Mama explained. "But he is sorry."

"Oh," said Papa. "So Albert is back."

The next day Albert approached Papa again. "Papa, I still want to be a good cuckoo. Please teach me, Papa." Papa sighed.

"All right, Albert," agreed Papa, exasperated. "I see you take after my side of the family. You have persistence. That's what it takes to be a good cuckoo. Now, my boy," said Papa, "in five minutes it will be three o'clock. I'll stand in the door and bow, and you stay inside and cuckoo." Albert nodded. Soon the clock whirred and jiggled. The door flew open. Papa hopped out and bowed.

"Cuckoo!" sang out Albert loud and clear. Papa bowed. "Cuckoo!" called Albert beautifully. Papa bowed the third time. Then there was silence. Papa hopped back and the door clicked shut.

"You are a cuckoo," said Papa in a hurt voice, "but you can't count."

"The three younger children helped Albert count," Mama explained.

"None of them can count," roared Papa. "What can we do with four cuckoo birds in one clock who can't count?" he cried, pacing up and down. "What will the people think? They'll throw our clock out, and then where will we be?"

"Perhaps the children can take turns standing in the doorway on the quarter hours and half hours," suggested Mama quietly. "Then they can cuckoo only once each."

"That's it!" shouted Papa. "We'll be the only cuckoo clock in the world to have relief cuckoo birds for the quarter and half hours."

Albert and his brothers hopped up and down. "Isn't that great?" chirped Albert. "You can find your place in the world, even if you're a little cuckoo!"

MARY LAIRD TAXARA
Reprinted from *Together*
April, 1965

UNSCRAMBLE THE WORDS

Can you discover some of the things I saw on a trip the other day?

1. KELA
2. OTBA
3. NIDNIA
4. ESTARM
5. RACPME
6. RFNE
7. TUNNOAMI
8. ERAB
9. NRITA
10. IHFS

ANSWERS FOR LAST WEEK

Jericho; Dothan; Canaan; Mount Sinai; Babylon; Nineveh; Bethlehem; Egypt; Damascus; River Jordan.

Sunday School Lesson

FOR AUGUST 11

By Dr. Eugene C. Few
(International Lesson Series)

Exiles Return Home

Background Scripture: Ezra 1 through 3
Lesson Scripture: Ezra 1:1-4; 2:68-69; 3:10-13

Soon after King Cyrus took over the domination of Babylonia, it became apparent that Jehovah's purpose was about to be wrought out in the life and official administration of this unusual Persian ruler.

"The Lord stirred up the spirit of Cyrus, King of Persia, so that he made a proclamation throughout all his kingdom and also put it in writing: 'Thus, says Cyrus, King of Persia: The Lord, the God of heaven, has given me all the kingdoms of the earth, and has charged me to build him a house at Jerusalem, which is in Judah. Whoever is among you of all his people, may his God be with him, and let him go up to Jerusalem, which is in Judah and rebuild the house of the Lord, the God of Israel—he is the God who is in Jerusalem. And let each survivor, in whatever place he sojourns, be assisted by the men of his place with silver and gold, with goods and with beasts, besides freewill offerings for the house of God which is in Jerusalem'."

By no means was it of their own choice that the Jews left their country and went into Babylon. Rather, were they forced to give up their home land with its treasured associations, and revered temple, and be scurried over the desert into a strange land. In this foreign territory, the lot of the children of Israel was tough as they toiled under the heartless discipline of those who were their conquerors and overlords.

Happily, there were to be better days for the Jewish exiles in Babylon, and this radical change in fortune was to be made possible by Cyrus, an able King of Persian descent. Even though Cyrus did not worship the God of the Jews, nevertheless, he was a man of bigness of soul. He boasted of his victories over his enemies and gave his heathen god credit for those triumphs. Yet, he had a conscience that would not let him rest short of a measure of justice to those who were subjected to his royal commands.

Cyrus was radically different from other rulers of his time. Apparently they oppressed the helpless victims of their tyranny for no better reason than the satisfaction they derived from knowing that those whom they tortured were unable to prevent the inhuman treatment imposed upon them. It was not this way with Cyrus. He was glad to see exiles within his kingdom either prosper in the area in which they were forced to live, or return to their own country and rebuild it.

Hence, Cyrus opened the door of release to the Jews and declared that he had received a charge from heaven to rebuild the house of the Lord, and therefore, any of the children of Israel who wished might return to their beloved country and there amid the ruins of Jerusalem and the Temple erect a new city and a new house of the Lord.

Now when the Jews had reached Jerusalem some of the heads of families presented freewill offerings as they were able. Their possessions were sorely limited and, of course, their gifts were small, but when all the gifts were combined, the total was agreeably surprising. It is like this always, and many a miracle has been achieved through the generous, sacrificial and consecrated contributions of many people of meager financial resources and only average capabilities.

The occasion for the laying of the foundation of the Temple was truly awe-inspiring. "The priests in their vestments came forward with trumpets, and the Levites, the sons of Asaph, with cymbals, to praise the Lord—. They sang responsively, praising and giving thanks to the Lord." The people even, "shouted with a great shout."

When the foundation of the Temple was laid by Zerubbabel, who is usually considered as the head of the tribe of Judah in that period of history, there were two groups present. One was constituted of old men who had known the first Temple in all of its splendor. When they saw the contrast between the new Temple in its simplicity and the former Temple, they wept. Also there were young men present who had been born in Babylon during the exile. When they saw the Temple foundation they were filled with hope and they "shouted aloud for joy." The greatest service older Christians can render youth is to rejoice with them that if their wills and purposes are attuned to God's, their future is of boundless hope.

Council Acts on College Study

The College Coordinating Council of the Western North Carolina Conference met at Greensboro College early last month to discuss implementation of Annual Conference action that a study be made of the colleges related to the conference. The colleges to be included in the study are Brevard, Greensboro, Pfeiffer and High Point.

Dr. Lem Stokes, II, president of Pfeiffer, summarized the questions the college presidents hoped such a study would answer. His statement follows:

1. Can adequate financial support be found for these four institutions?
2. What are the sources of this support?
3. What can be expected of the Church?
4. How much farther can the colleges go in raising tuition and fees? Where do they reach the point of "pricing themselves out of the market?"
5. How can operational costs be cut, if at all? Can areas of duplication be eliminated? Is some kind of consolidation feasible?
6. Has the time come when one or more of these colleges should consider state affiliation? If so, what are the steps to be taken?
7. What effect will recent Supreme Court decisions have upon federal support for church related institutions? Should we anticipate further curtailment of tax funds? If so, what are the steps to be taken so as to assure maximum tax support?
8. Should the Conference pass "enabling legislation" so as to "free" the colleges to move individually toward greater stability?
9. Should one or more of the institutions consider the advisability of closing?
10. What must the colleges do in order to make the maximum appeal to the Church and other agencies for significant support? Even if everything conceivable and possible is done, can these four colleges survive as significant educational institutions?
11. How much credence should be given to statements from federal, state and private philanthropy that the job of undergirding the private colleges significantly is an impossible undertaking?

The Council agreed that the study should concentrate in two areas: (1) justification for existence of the colleges and (2) sources of support.

Bishop Earl G. Hunt, Jr., stated that he thought it would require from $10,000 to $15,000 to make the study based on three or four high ranking competent people working over a period of about three weeks.

The Council is to seek help from foundations to finance the study.

J. C. Cowan of Greensboro, chairman of the Council; Bishop Hunt; Dr. James W. Fowler, executive director of the Council, and Rev. Melton E. Harbin of Salisbury, secretary of the Council, were appointed to set up the study committee. It was agreed that an outside committee would be chosen to make the study, and a commission appointed by Bishop Hunt from within the Conference be directed to implement whatever action is taken by the Conference as a result of the study.

Dr. Isaac H. Miller, Jr., president of Bennett College, Greensboro, in making a statement concerning the relationship of Bennett to the WNC Conference, said that Bennett's Board of Governors is composed of approximately thirty people. One-third are elected by the General Board of Education, one-third by the Women's Division of the Board of Missions, and one-third by the Board of Governors. The General Church gives about $100,000 support a year on a two million dollar annual budget.

Dr. Miller stated that it was much to be desired by him to have Bennett College related to the Conference, under its control, even though this would necessitate some changes in relationship to the General Church.

In response Bishop Hunt said that the WNC Conference already considers that it has five colleges within its boundaries although Bennett has a unique relationship to the General Church.

PEACE COLLEGE
Raleigh, North Carolina 27602
- A SMALL JUNIOR COLLEGE FOR WOMEN
- HIGHLY COMPETENT, CONSCIENTIOUS FACULTY
- AFFILIATED WITH THE PRESBYTERIAN CHURCH
- EXCELLENT LIBERAL ARTS PROGRAM

Write: James R. Stewart, Jr.
Assistant to the President

METHODIST NEWS ROUND-UP

TWO JOIN FUND-RAISING STAFF

Two new fund-raising staff members have been added to the Department of Finance and Field Service of the National Division, United Methodist Board of Missions. They are:

The Rev. Dr. D. George Davies, pastor of Trinity United Methodist Church, Poughkeepsie, N.Y., and the Rev. Dr. C. Clifford Sargent, superintendent of the Providence (R.I.) United Methodist District.

Like other staff members, they will conduct fund-raising crusades in local churches and annual conferences. They bring to 28 the number of full-time fund-raising staff members.

★

SNOKE ELECTED GOODWILL INDUSTRIES PRESIDENT

Dr. H. Conwell Snoke, Philadelphia, Pa., was elected president of Goodwill Industries of America, the world's largest private vocational and rehabilitation agency for the handicapped, at the annual Delegate Assembly recently in Denver, Colo.

A prominent United Methodist layman, Dr. Snoke has been professionally related to Methodism's home mission program for 36 years, and since 1966 has been executive secretary of the 21-million-dollar Methodist Investment Fund. He was Goodwill vice-president last year.

Two other Methodists were elected to top offices in the organization.

★

BELGIAN CHURCHES TO MERGE

Action has been taken by two of Belgium's major Protestant bodies to form a new merged church — to be called the United Protestant Church—perhaps as early as June of 1969. They are the Belgium Annual Conference of The United Methodist Church and the Evangelical Protestant Church. Both approved church union this past June.

The proposed United Protestant Church would have 13,813 members in 65 congregations, making it the largest Protestant denomination in Belgium (where more than 90 per cent of the population is Roman Catholic). The Evangelical Protestant Church has 10,738 members and the United Methodist Church 3,075.

★

INVESTMENT FUNDS MERGED

A new $23,000,000 church extension investment and loan agency for The United Methodist Church was authorized in Philadelphia, Pa., July 10. The legal steps necessary to bring it into being were also begun.

To be called the "United Methodist Church Investment Fund," the new agency will merge two existing funds and will have headquarters at the Interchurch Center, 475 Riverside Drive, in New York City.

Taking the action authorizing the new fund were the two church extension investment and loan funds which the new agency will succeed. They are the Methodist Investment Fund and the Evangelical United Brethren Investment Fund.

In identical action, the MIF and EUBIF directors voted to increase the interest rate paid to investors from 5¾ per cent to 6 per cent for the current interest period. At the same time, they also increased from 6 per cent to 7 per cent the interest rate charged to churches receiving loans. The directors were told that both actions were necessitated by the spiraling money market and to keep the funds in a competitive position in attracting new investments — and, of course, to provide needed building capital for churches.

★

BISHOP MOORE TO RETIRE FROM EVANGELISTIC WORK

Bishop Arthur J. Moore of Atlanta, Ga., told the group which sponsors his evangelistic ministry that he plans to conclude his intensive ministry of evangelism on his eightieth birthday, Dec. 26.

Bishop Moore retired from the active episcopacy in 1960, and a group of laymen formed the Arthur J. Moore Evangelistic Association. Since that time he has conducted 241 Evangelistic Crusades.

After January 1, 1969, Bishop Moore said he planned to accept only a few preaching engagements. "I contemplate no days of complete idleness, but as the Methodist Discipline states it, 'I will cease from traveling'," he stated.

★

GEORGIA ADVOCATE EDITORIAL OFFICE TO MOVE

After Aug. 1 the editorial office of the *Wesleyan* (Ga.) *Christian Advocate* will be located in The Methodist Center, Atlanta.

The business office and printing plant will continue at the present location in Macon, Ga.

★

GENERAL CONFERENCE ACTION ON ALCOHOL

A report containing all the actions of the recent General Conference regarding alcohol is available from the Service Department, Board of Christian Social Concerns, 100 Maryland Ave., N.E., Washington, D.C. 20002; 25 cents per copy; $5 per 100 copies, inclusive of postage and handling.

★

IOWA CONFERENCES TO MERGE

Final Iowa approval has been given for the creation of a single statewide United Methodist Annual Conference to replace the present three. All three conferences—the South Iowa Conference, North Iowa Conference and the Iowa (former EUB) Conference—approved the merger at their annual meetings.

A target date of June, 1969, has been set for the completion of restructuring. The three conferences will meet Oct. 31-Nov. 1 in Des Moines in special session to complete plans for uniting the more than 1,000 local churches and 320,000 United Methodists in Iowa.

Carolina Briefs

¶ Mrs. E. K. McLarty, Jr., will continue to make her home at Brevard. Mail to her should be addressed to Brevard College.

¶ John Richard Jolliff, local preacher, Bethany Church, Chowan Charge, Elizabeth City District, died on July 10 at age 77. Funeral services were held at the church on July 12.

¶ Annual Homecoming at Brown's View Methodist Church, Asheville District, will be held Sunday, Aug. 11. The day's program includes Sunday School, 10 a.m. worship services, picnic dinner on the grounds and singing in the afternoon.

¶ The Rev. Grady N. Dulin, who retired at the recent WNC Conference, would like his friends to know that his address is Route 2, Box 267, Huntersville 28078. He may be reached by telephone through Davidson, N. C., 892-1548.

¶ An Activities Week of Christian Growth and Fellowship for the youth in the Arden-Biltmore-Skyland area concluded tonight. Churches represented were the Biltmore Baptist, Arden Presbyterian, Biltmore Methodist, Arden Baptist and Skyland Methodist.

¶ Judge D. E. (Zeke) Henderson, a member of First Methodist Church, Charlotte, died Thursday evening, July 25. Judge Henderson was long active in conference educational activities, served as district lay leader of the Charlotte District, and was chairman of the Official Board of his local church. Services were held July 27 at First Church with Dr. H. Eugene Peacock presiding.

¶ Rev. W. C. Crummett, pastor of Bunker Hill Church, High Point District, will preach in revival services beginning at Friendship Church, Statesville District, Aug. 4 and continuing each night at 7:45 through Aug. 9. The public is invited to these services. Rev. John S. Oakley is pastor at Friendship.

¶ Funeral services for Ralph Cooper Rives, 80, of Enfield were conducted on July 17 by Rev. Edward Morrison, pastor of Eden Church; Rev. R. L. Crossno, pastor of the Enfield Methodist Church, and Rev. Earl Fisher, rector of the Episcopal Church of the Advent, Enfield. A well-known Methodist, Mr. Rives was an active member of the former Methodist Protestant Church, Enfield, serving for many years on its official board and as Sunday School superintendent. A member of Enfield Methodist Church, he also served as Sunday School superintendent and chairman of the building committee for the Sunday School annex at historic Eden Church located near Enfield. He was a former member of both the Halifax County Board of Commissioners and Board of Education. He is survived by his wife, the former Miss Blanche Hardee; one son, Dr. Ralph Hardee Rives, three sisters and two brothers.

DUKE UNIVERSITY LIBRARY
SEP 9 1968
DURHAM, N. C.

Young Methodists Visit Washington

The Senior United Methodist Youth Fellowship of First United Methodist Church, Wilson, visited Washington for a week in June in an effort to relate themselves to their government and their government to them. Rev. Charles S. Hubbard, pastor of First Church, offered the opening prayer during their visit to the House of Representatives, and the group was welcomed by Rep. L. H. Fountain. In his welcoming remarks Congressman Fountain commended the young people for this effort and said, "If more of our Christian people—young and older—would seek to do the same thing, they could well be the influence for both justice and order which we so desperately need in these troubled times."



NORTH CAROLINA
christian advocate

VOL. 113 GREENSBORO, N. C., AUGUST 8, 1968 No. 31

CAROLINA BRIEFS *

¶ Construction has begun on six church school rooms for the Mountain View United Methodist Church of the Friendship Charge. The Rev. John S. Oakley is pastor.

¶ The Rev. J. P. Heafner, pastor of the United Methodist Church in Landis, preached at Aldersgate Church, Shelby, on last Sunday. He is the son of Mr. and Mrs. J. E. Heafner of Shelby.

¶ George Fort, a member of First United Methodist Church in Lenoir and a local preacher in the Statesville District, preached at First Church, Granite Falls, last Sunday.

¶ Bishop W. Kenneth Goodson of the Birmingham (Ala.) Area will preach at Centenary Church, Winston-Salem, on Sunday morning, Aug. 11. On Aug. 18 Dr. Lem Stokes, president of Pfeiffer College, will be the guest minister.

¶ The annual homecoming of the Franklinville United Methodist Church will be Sept. 15. The speaker will be the Rev. Worth Sweet of Hudson, a former pastor. The revival will begin the evening of the fifteenth. The evangelist will be Rev. Robert Frost of Mocksville. The pastor, Rev. William H. Dingus, and the members of the congregation invite all interested persons to attend.

¶ Annual Homecoming at Clarksbury United Methodist Church, Statesville District, will be held Sunday, Aug. 18. The day's program includes Sunday School, 10 a.m. worship services, picnic dinner on the grounds and singing in the afternoon. Then, at 7:30 p.m. revival services begin to continue through Friday night. The Rev. H. Gwyn Clayton, pastor of Mary's Grove Methodist Church, Gastonia District, will be the guest speaker. The public is invited to these services. Rev. J. C. Reynolds is pastor at Clarksbury.

NORTH CAROLINA
CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western North Carolina Conferences of The United Methodist Church

ESTABLISHED 1855

James C. Stokes — Editor and Manager

Address all correspondence to P. O. Box 508, Greensboro, N. C. 27402

Second-class postage paid at Greensboro, N. C.

Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., 429 W. Friendly Avenue, Greensboro, N. C. 27401

Single subscriptions, $3.00 a year; every family plan: each subscription, $2.50 a year. All subscriptions payable in advance. Obituaries and resolutions, $2.00 for the first 100 words; $2.50 per hundred for next 200 words; 3 cents per word for all over 300 words.

The Methodist Board of Publication

O. Kelly Ingram, Durham, President; H. G. Allen, Statesville; N. E. Edgerton, Raleigh; William R. Henderson, High Point; T. C. Hoyle, Jr., Greensboro; Charles E. Jordan, Durham; C. P. Morris, Raleigh; L. W. Routh, Greensboro; Wilson O. Weldon, Nashville, Tenn.; Carl C. Wooten, Kinston.

¶ Highlands Methodist Church was presented new hymn books recently in memory of their former pastor, the Rev. W. B. Penny, by his family and friends. The presentation was made by one of his sons, William E. Penny, and accepted by the chairman of the board, Richard Harrison, on behalf of the church. The dedication service was led by the pastor, the Rev. Julian Aldridge.

¶ Homecoming will be observed at Oak View Church, High Point on Sunday, Aug. 11. The minister, Rev. William A. Rock, Jr., will preach at the morning worship service on the subject, "Return Again Home." A picnic lunch will be served in the Social Hall at 12:30. For the evening worship service at 7:30 the minister will show slides of his recent trip to the Holy Land.

¶ Dr. C. C. Herbert, Jr., newly appointed Administrative Assistant to Bishop Earl G. Hunt, Jr., will preach at Myers Park Church, Charlotte, on Sunday morning, Aug. 18, at the 8:45 and 11:00 o'clock worship services. Dr. James W. Fowler, Jr., executive director of the College Coordinating Council for the WNC Conference, will preach on Sept. 1. Both ministers have their offices in Charlotte.

¶ Dr. and Mrs. Robert G. Tuttle will be overseas for the next four weeks. They sailed Tuesday to Cherbourg, France, where they will meet their son and his wife, Rev. and Mrs. Robert G. Tuttle, Jr. Together they will drive through Spain, Portugal, Southern France, Switzerland, Germany and The Netherlands. They will visit a few days in Bristol where Robert, Jr., is working on his doctorate at the University of Bristol, and will fly back to Charlotte from London on Sept. 6. Dr. Tuttle is pastor of Myers Park Church, Charlotte.

¶ The Mountain View United Methodist Church of the Friendship Charge, Statesville District, will observe homecoming on Sunday, Aug. 11. Rev. F. T. "Ferry" Harmon will preach at the eleven o'clock worship service. Dinner will be served under the trees at 12:30. At 2 p.m. George Tilley and the Singing Spirituals will be on the program along with M. C. Goforth and the Christian Harmony Singers. Revival services will begin that evening at 7:45, with the Rev. J. C. Reynolds preaching. Mr. Reynolds, pastor of the Harmony Circuit, will preach each night through Friday. The public is invited.

APPOINTMENT ANNOUNCED

Bishop Earl G. Hunt, Jr., has appointed Michael Bruce Brown to serve as supply pastor for Saint Timothy Church, High Point, effective July 8.

¶ Rev. David E. Daniel, director of College Relations at Louisburg College, preached at the morning worship service Sunday morning at Farmville United Methodist Church.

¶ Central United Methodist Church, Concord, will be the site of a "Youth Speak for Christ" rally Aug. 23-25. Teens from all over North Carolina will be present to share their experiences with the youth of Concord. The theme for the weekend will be "Christianity—the Impossible Dream?" All discussions and talks will be carried on by the youth.

❖ ❖ ❖

HOLY GHOST

I should as soon attempt to raise flowers if there were no atmosphere, or produce fruits if there were neither light nor heat, as to regenerate men if I did not believe there was a Holy Ghost.

Henry Ward Beecher

OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

PEWS FOR SALE: Candor Methodist Church, 25 curved pews — seat approximately 125. Call Candor 974-4504; or 974-4110.

WANT A CHANGE? Great Challenge for D. C. E. Apply First United Methodist Church, Morehead City, N. C. 28557.

A DIRECTOR of Christian Education or Educational Associate needed at suburban church of nearly 1000 members. Excellent new facilities. Write Memorial United Methodist Church, 4012 Central Avenue, Charlotte, N. C.

FOR SALE: BOND MIMEOGRAPH MACHINE, electric and like new. Only been used a few times. Cost $450.00 when new. Will sell to minister or church only. Price $225.00 write Drawer 98, Stonewall, North Carolina 28583

AVAILABLE FOR IMMEDIATE EMPLOYMENT: Greensboro College organ major (senior) desires Church Organist (or Organist-Choir Director) position within fifty-mile radius of Greensboro. Contact Allen Harris, P. O. Box 67, Macon, N. C. 27551.

REVELATIONS REVEALED — Explains nuclear war soon ending this age—understand the mystery in book of Revelation—Armageddon—The beast, his mark, number, name —End of world—Second coming of Lord—And science is taken to highest degree ever known, into substance of matter and ultimate particle that cannot be sub-divided—Send $1 for postpaid copy this book now to Revelations, Box 853, Rapid City, South Dakota 57701.

RECRUITING FOR IMMEDIATE OR FUTURE EMPLOYMENT—Single persons and couples to work in agency caring for dependent children and youth. Positions include Social Work, office positions, Cottage parents, Group Activity Worker, Building Maintenance, Food Service, Store Keeper, Seamstress, Janitor, Maid, Drivers. Part-time positions include Music, Arts and Crafts, Industrial Arts. Contact Superintendent; Methodist Home for Children, 1001 Glenwood Avenue, Raleigh, North Carolina 27605

News Briefs From Jurisdictional Conferences

PERKINS PROFESSOR ELECTED BISHOP

The Rev. Dr. Alsie H. Carleton, 58, professor of church administration at Perkins School of Theology, Southern Methodist University, Dallas, Tex., was elected bishop and assigned to the newly-created Northwest Texas-New Mexico Area at the South Central Jurisdictional Conference in Oklahoma City July 26. He was chosen on the 13th ballot.

Bishop Noah W. Moore, Jr., formerly head of the now discontinued Central Jurisdiction's Southwest Area, was assigned to



BISHOP A. H. CARLETON

the Nebraska Area. He succeeds Bishop Kenneth W. Copeland, who was moved to Houston to replace retiring Bishop Paul E. Martin.

Former EUB Bishop Paul Milhouse of Kansas City moves to Oklahoma City, succeeding the other episcopal leader who retired, Bishop W. Angie Smith.

Other bishops were reassigned as follows: Arkansas, Bishop Paul V. Galloway; Dallas-Fort Worth, Bishop W. Kenneth Pope; Kansas, Bishop W. McFerrin Stowe; Louisiana, Bishop Aubrey G. Walton; Missouri. Bishop Eugene M. Frank; San Antonio, Bishop O. Eugene Slater.

★

WESTERN ASSIGNMENTS LISTED

Meeting in Honolulu, Hawaii, July 24-27, the Western Jurisdictional Conference voted to ask the Los Angeles Area and the San Francisco Area to come up with a plan by 1972 to make three annual conferences out of the present two areas.

The conference honored retiring Bishop Donald H. Tippett and assigned Bishop Charles F. Golden, formerly of the Central Jurisdiction, to succeed Bishop Tippett in the San Francisco Area.

Former EUB Bishop W. Maynard Sparks of Sacramento, Calif., goes to the Seattle Area, succeeding Bishop Everett W. Palmer, who moved to Portland. Portland Area had been administered since the death of Bishop A. Raymond Grant by Bishop Glenn R. Phillips (retired).

Other bishops reassigned were Bishop Gerald H. Kennedy, Los Angeles, and Bishop R. Marvin Stuart, Denver.

★

NAME NEW BISHOP IN NORTH CENTRAL

The Rev. Dr. A. James Armstrong, 43, pastor of Broadway United Methodist Church, Indianapolis, Ind., was elected bishop at the North Central Jurisdictional Conference in Peoria, Ill. July 27. His election came on the 12th ballot. He was assigned to the Dakotas Area, with residence at Aberdeen, S. Dak. In that post, he follows retiring Bishop Edwin R. Garrison.

Former EUB Bishop Reuben H. Mueller remains in Indianapolis as head of the



BISHOP A. J. ARMSTRONG

Indiana Area, succeeding Bishop Richard C. Raines, who retired. Bishop Paul A. Washburn, only bishop to be elected by the EUB General Conference at its final session in Dallas, Texas, in April, was assigned to the Minnesota Area, where he succeeds two retiring leaders—former EUB Bishop Harold R. Heininger and former Methodist Bishop T. Otto Nall. The latter, however, was assigned by the Council of Bishops to administer the Taiwan-Hong Kong Area, following Bishop Hazen G. Werner, who retired from that post.

All other active bishops were reassigned: Chicago, Bishop Thomas M. Pryor; Illinois, Bishop Lance Webb; Iowa, Bishop James S. Thomas; Michigan, Bishop Dwight E. Loder; Ohio East, Bishop Francis E. Kearns; Ohio West, Bishop F. Gerald Ensley; Wisconsin, Bishop Ralph Taylor Alton.

★

TWO BISHOPS ELECTED IN NORTHEAST

The Rev. Dr. D. Frederick Wertz, Williamsport, Pa., and the Rev. Dr. Roy Nichols, New York City, were elected bishops at The United Methodist Church's Northeastern Jurisdictional Conference in Buckhannon, W. Va. July 24-28.

Bishop Nichols is the first Negro to be elected to the episcopacy by a predominantly white jurisdiction. The 50-year-old leader was pastor of Downs Methodist Church, Oakland, Calif., for 15 years before transferring to Salem Church in Harlem four years ago. He was assigned to the Pittsburgh Area, replacing Bishop Frederick B. Newell, who was called out of retirement nearly three years ago upon the death of Bishop W. Vernon Middleton.

Bishop Wertz, 51, who has been president of Lycoming College since 1955, was



BISHOP ROY NICHOLS

assigned to the West Virginia Area, succeeding retiring Bishop Fred G. Holloway

Bishop J. Gordon Howard of Pittsburgh, formerly related to the EUB Church, was assigned to the Philadelphia Area, succeeding retiring Bishop Fred Pierce Corson. Bishop Hermann W. Kaebnick, also a former EUB, was assigned to the Harrisburg Area of the new church. His former Methodist counterpart in that city, Bishop Newell S. Booth, passed away a few weeks ago.

All other bishops were returned to the same areas they had been serving: Bishop James K. Mathews, Boston; Bishop Prince A. Taylor, Jr., New Jersey; Bishop Lloyd C. Wicke, New York; Bishop Ralph Ward, Syracuse; and Bishop John Wesley Lord, Washington, D. C.



BISHOP D. F. WERTZ

EDITORIALS

★

ABOLISH JURISDICTIONS?

The North Central Jurisdictional Conference, meeting at Peoria, Ill., July 24-28, adopted a resolution which would do away with the jurisdictional system. The resolution was submitted by Leonard Slutz, a Cincinnati lawyer and a prominent Methodist churchman. Slutz was chairman of the Methodist Commission on Interjurisdictional Relations which dealt with the problems related to doing away with the Central Jurisdiction.

Ever since unification of the three churches in 1939, to form The Methodist Church, there have been rumblings of criticism of the system of jurisdictions. It had been said that the jurisdictional system was only a camouflage for maintaining racism within the church. Now that the jurisdictional plan no longer bears any context of racial involvement, we are wondering what arguments are being set forth in opposition to the system. The issues will no doubt be widely discussed in Methodist circles between now and two years hence when a special session of the General Conference will take place.

The most significant aspect of this proposal to eliminate the jurisdictional system will be that bishops would be elected by the General Conference on a national basis, instead of on a regional (jurisdictional) level. In all probability, they would be elected at large without regard to geographical representation in the Council of Bishops.

We have not seen the details of the Slutz resolution and therefore cannot at this time evaluate it. However, this proposal would seem to be a further step toward "federalization" of the church structure, toward concentration of more and more power at the national level. To the extent that this is correct, we take a dim view of the proposal.

Methodism in this country has maintained a fine balance between authoritarian control at the top level and self-government at various levels all the way down to the local church. At times, segments of the church have felt that we were moving too far toward dictatorial control or toward a congregational form of government, or what-have-you. Some of these groups broke away from the church and set up separate denominations.

We feel that the new United Methodist Church should continue to maintain a fine balance between the extremes. We believe that the jurisdictional system helps to bring this about. It has, of course, many other virtues. But this is the one that we would stress in this connection.

The Southeastern Jurisdiction has probably done more with the jurisdictional idea than any of the others.

The jurisdictional plan has been an asset to the southeastern region, where it has been utilized to strengthen the program of the church. Its joint projects have enabled its several conferences to do some things together which they could not have done alone. The expansion of program and activities at the Lake Junaluska Assembly is one such illustration.

There are, of course bad reasons for maintaining the jurisdictional system. One such is the use of the system to circumvent the wishes of the church as expressed by the General Conference, or the setting up of programs which are unrelated to the goals and objectives of The United Methodist Church. The vast majority of those who support the jurisdictional system have no such purpose in mind, and have no sympathy for those who are so minded.

Leonard Slutz' resolution is probably the opening round in an issue about which we will hear much discussion in the months to come.

GO, PREACHER, GO!

Go, preacher, go. You have behind you the tradition of the "goingest" men of their day. Men like John Wesley who took on the whole world as his parish. Men like Francis Asbury who refused to be still while a nation was being born.

Go, preacher, go! Go first into Arabia, into that wilderness of spiritual confrontation where Paul went. Go to your knees and agonize over the problem of *you* before you go to the world and seek to heal it. If you can find the answer to your own inner sickness, your persisting self-will, your vaulting pride, your nagging fears, your burning anger, then you will be fit to help a wounded and lost world.

Go, preacher! Go into the pulpit. Tell the story like it really is. Paint the picture of Almighty God on a wide screen and in technicolor. Give them a Christ who is alive, vibrant, contemporaneous. Go into the highways and byways, into the heavy traffic of life, where men sweat and bleed and die without ever knowing why they lived. Tug at their attention and when you have it tell them of everlasting springs and green pastures, where the lion and the lamb lie down together; where the sun never sets.

Tell them of the city whose gates are justice and whose streets are paved with love; where Christ is king and every man a prince. Not a city in the sky bye and bye but a city on the earth by God's grace. Put the dream of that city in the mind of your youth; give its blueprint to the architects and engineers who build the economic, political, social and religious structures of our society.

Challenge them to build for God and for the common good. Call them out of their miserable, elegant hovels of selfish, self-centered living into the mighty purposes of our Heavenly Father. Call them off of the picket lines of profitless protest. Recruit them away from purposeless living and also from misdirected purposeful living.

Go, preacher, go! God's green light is before you. The Jordan River crossing is just over the next hill or two. The land of promise lies out beyond. Hear the sound of God's trumpets and relay the call to a wilderness-weary people.

STRENGTH WITHIN UNION

We have always heard that there is strength in unity. This is an important fact for a church to consider. Composed of many different individuals from varied walks of life, it offers itself to the public as a unit. Its members are bound together not merely in outward organization, but by an inner oneness of spirit. Sometimes we are made painfully aware that this union shows wear and tear at the seams, or outright division. We expend great effort, and use the mollifying oils of appeasement lavishly in order to keep the union intact. When this is done in Christian love and forbearance, and without fundamental compromise, it is all to the good, and befitting a follower of Christ.

Nonetheless, we should clearly realize that unity alone does not produce power. What comes out of a union of merging churches depends upon what the individual members bring to it. If the members bring nothing to the union, then nothing is produced. Any sum multiplied by zero can never be anything but zero. Make no mistake about this: mere numbers do not necessarily represent power. There is a "numbers racket" which Christian people sometimes revel in, which consists of bragging about mere bigness.

It is a part of the essence of our religion that Christians get together. But this union should represent a pooling of power. If each individual is a person of vibrant faith, of deep devotion to Christ, of free-flowing love for God and his fellow man, then he will represent a potent force, which will add a full share to the total power of the church. Are you such a person?

Plaque To Be Unveiled In Memory Of Dr. C. H. King

A plaque in memory of Dr. Carl H. King will be unveiled at Camp Tekoa Sunday, August 25, at 4:00 p.m. Dr. King, who died last year, was executive secretary of the WNC Conference Board of Education for thirty-three years.

Edwin Ford of Shelby, chairman of the Camp Tekoa trustees, will preside during the memorial services. Bishop Earl G. Hunt, Jr., of Charlotte will pay tribute to Dr. King.

William Coleman King and Karen Elizabeth King, grandchildren of Dr. King, will assist Bishop Hunt in unveiling the plaque.

Other program participants include Rev. Tom Lee, Camp Tekoa director, and Rev. Robert H. Stamey, conference director of Christian Education.

The choir of First Methodist Church, Hendersonville, will sing.

The plaque will have the following inscription:

"This plaque is placed on Laurel Lodge to the Glory of God in memory of Dr. Carl H. King 1898-1967, executive secretary of the Board of Education of the Western North Carolina Annual Conference of The Methodist Church, 1934-1967, who through his initiative and foresight was instrumental in the purchase and development of Camp Tekoa as a Junior High Camp for boys and girls."

Following the service of remembrance, the trustees will have a reception in the camp dining hall honoring Mrs. Carl King and members of the family, Bishop and Mrs. Hunt, and former camp directors.

'Young Crew' Is On Tour

"The Young Crew," a dramatic sketch which was presented at the WNC Annual Conference on Youth Night, was so successful that it will be presented in five North Carolina cities during August.

Written by the Rev. Ron L. Hall of Gastonia, the play depicts new directions in Youth Ministry, with particular reference to the Church's mission and servant role in the world as it involves young laymen.

The scheduled productions of the play are:

Aug. 13, Stuart Auditorium, Lake Junaluska, for Waynesville and Asheville districts

Aug. 14, Appalachian Elementary School Auditorium, Boone, for the North Wilkesboro District

Aug. 15, Waite Chapel, Wake Forest University, for Winston-Salem, Greensboro and High Point districts

Aug. 16, Monroe Auditorium, Lenoir Rhyne College, for the Statesville and Marion districts

Aug. 17, First Methodist Church Sanctuary, Charlotte for Charlotte, Gastonia and Salisbury districts

All presentations will be at 8:00 p.m.

NORTH CAROLINA CHRISTIAN ADVOCATE
$3.00 per year. Subscribe now.

Among Our Colleges

GC GIVEN HONORABLE MENTION

Greensboro College received honorable mention in the American Alumni Council's alumni giving incentive program for this year. Along with the citation, the college received a cash grant of $250.

This year, as last, Greensboro College set a record for alumni giving. The comparative figures are $43,061 for 1966-67 and $44,682 for 1967-68.

Cited for improvement in alumni giving among small private coeducational colleges, GC was the only North Carolina institution in this category to be so recognized.

•

WESLEYAN ORGANIZES SPEAKERS BUREAU

N. C. Wesleyan will inaugurate a speakers bureau with the opening of the new college year on Sept. 1.

The bureau will be composed of 24 members of the faculty and administration who will be available as off-campus speakers on a wide variety of subjects drawn from their interests, experiences and specializations.

A booklet has been published explaining the operation of the bureau and listing the speakers and titles of their talks. Copies are being mailed to civic, cultural and professional groups in the area.

•

FOUR AWARDED SCHOLARSHIPS

Four students at Greensboro College have been awarded $500 National Methodist scholarships for the 1968-69 academic year. The recipients are:

John Thomas Ayers, rising senior from Augusta, N.J.; Frances Hoyle Broome, rising senior from Lincolnton; Myra Annette Miller, rising junior from Wilmington and Joseph Cyril Seymour, rising senior from Salisbury.

About 500 of the scholarships are given annually by the United Methodist Board of Education. Financial support for the scholarship program is based on a church-wide offering on Methodist Student Day the second Sunday in June.

WESLEYAN RECEIVES AAUW ACCREDITATION

N. C. Wesleyan College, Rocky Mount, was recently sanctioned as an accredited college by the American Association of University Women.

As a result of the approved listing, all women graduates, including those graduating in the first class of 1964 and following, are eligible to become members of the association and any of its local chapters.

•

GC PROFESSOR APPOINTED

Dr. Benjamin H. Wilson, Jr., chairman of the English Department at Greensboro College, has been appointed a regional judge for the National Council of Teachers of English Achievement Awards Program for 1968.

The purpose of the Achievement Awards Program is to recognize high school seniors for excellence in English. Judging committees of the council will evaluate the writing skills and literary awareness of over 8,600 selected high school students this year.

Finalists in the competition are announced in late November and are recommended for scholarship aid to all colleges and universities of the United States.

•

DR. RIVES MAKES GIFT TO N. C. WESLEYAN LIBRARY

Dr. Ralph Hardee Rives of Enfield will furnish a special collections room in N. C. Wesleyan's library in honor of his parents.

The room will contain special collections and valuable books and documents, and will be used for small group seminars, book reviews and informal social gatherings on the campus.

The first special collection added to the room will be the Methodist Protestant Church history collected by Dr. Rives, whose family was active in the Methodist Protestant Church before unification in 1939, and the Littleton College historical records and archives. Dr. Rives' mother is an alumna of Littleton College.

Furnishings and cabinets for special collections are expected to be installed and ready for use by the opening of the college's fall term.

HIGH POINT COLLEGE

SENIOR METHODIST COEDUCATIONAL

FULLY ACCREDITED

BACHELOR OF ARTS			BACHELOR OF SCIENCE	BACHELOR OF ARTS IN TEACHING
Art	Music	Social Studies	Biology	Art Education
English	Sociology	Political Science and History	Business	Business Education
Economics	Philosophy		Chemistry	Elementary Education
Languages	Psychology		General Science	Music Education
History	Religion		Mathematics	Physical Education

Write: Admissions, Dept. C., High Point College, High Point, N. C.

METHODIST NEWS ROUND-UP

DEACONESSES PLAN CONFERENCE

About 75 deaconesses from Canada, Mexico and the United States will take a look at their common mission and will discuss common concerns at the first North American Deaconess Conference Aug. 19-22 at the DeKoven Foundation, Racine, Wis.

The deaconesses, all of them serving full-time in some phase of the Christian mission, represent nine denominations and church agencies in the three countries. Also attending will be representatives of the Roman Catholic Church, various church officials and representatives of deaconess organizations in England, Germany and the Philippines.

This will be the first meeting for the North American unit of the International Federation of Deaconess Associations, whose membership includes about 21,755 deaconesses in 21 countries.

★

INTERSEMINARY INSTITUTE FORMED

An Interseminary Graduate Institute is being developed by three theology schools in Greater Atlanta.

Candler School of Theology (Emory University), Columbia Theological Seminary, and the Interdenominational Theological Center have announced plans for the Institute which will begin in September, 1969.

Candler is Methodist. Columbia is Presbyterian. The Interdenominational Theological Center crosses denominational lines as the name indicates, but includes Gammon Seminary, a Methodist-related institution.

The institute will offer a professional doctorate (S.T.D.) designed for advance training in various aspects of Christian ministry.

★

HEARN LEAVING INFORMATION POST

William M. Hearn, for the last 12 years director of the Nashville, Tenn., office of Methodist Information, has resigned, effective Sept. 8, to go into business for himself in Nashville in advertising and public relations. As director of the Nashville office, Mr. Hearn has been a national staff member of The United Methodist Church's Commission on Public Relations and Methodist Information.

★

WCC NAMES OFFICERS

The Rev. Dr. D. T. Niles of the Methodist Church of Ceylon was elected one of six presidents of the World Council of Churches during its Fourth Assembly in Uppsala, Sweden, last month.

Five United Methodists from the United States were named to the 120-man Central Committee: Congressman John Brademas, South Bend, Ind.; Bishop James K. Mathews, Boston, Mass.; Dr. Lois C. Miller, Dayton, Ohio; the Rev. Dr. Roy C. Nichols, New York, and Bishop Roy H. Short, Louisville, Ky.

★

PENSION BOARD RECEIVES GIFT

The Louisiana Conference Board of Pensions is the recipient of a gift amounting to $70,000 annually.

Judge Robert J. O'Neal, chairman of the board of the Woolworth Foundation, a privately-owned organization with holdings exceeding four million dollars in value, said that the will of the late Dr. Joseph D. Woolworth, retired ophthalmologist of Shreveport stated that the income from the Foundation's interests was to go into the pension funds of the conference.

★

BRITISH METHODISTS ACT ON CRUCIAL ISSUES

The British Methodist Conference, which concluded its annual meeting in London recently, took vigorous action on two international issues which they have in common with fellow Methodists in America—world poverty and Southern Africa. On the former, after a prolonged debate in which it was proposed to give to the world's poor five per cent of the proceeds from all sales of Methodist property, the conference delegates pledged themselves to a major "over and above" giving crusade. They agreed to an all-out effort to get every British Methodist to give one day's income on Good Friday, 1969, to world poverty.

On Rhodesia, the conference overwhelmingly supported the British Government in its tightening of economic sanctions on the white-dominated separatist state, in line with the United Nations resolution calling for stronger sanctions.

Earlier, the conference had elected the Rev. Dr. E. Gordon Rupp as its president-designate. He is principal of Wesley House, Cambridge, and recently was elected Dixie Professor of Ecclesiastical History at the University of Cambridge.

★

EXTENDED CARE CENTER PLANNED IN IOWA

Iowa Methodist Hospital in planning to build a 150-bed, $3 million Extended Care Center. The five-story unit will be attached to the Younker Memorial Rehabilitation Center.

The new unit, largest in Iowa and one of the few in the nation to be attached to a rehabilitation center, will contain expanded floor space for social service and speech, physical, occupational and recreation therapy services.



YOUTH AND MISSIONS CONFERENCE

Sixteen young people from the North Carolina Conference attended the Youth and Missions Conference at Lake Junaluska last month. The group included (not pictured in order given): Barbara Crotts, Burlington; Milton E. Jordan, Weldon; Sharman Taylor, Hertford; Teresa Coston, Raleigh; Carole Roberts, Greenville; Patty Standley, Fayetteville; Elvin Small, Elizabeth City; Bruce Edwards, Princeton; Guilford Douglas, Belhaven; Rose Auman, Raleigh; Jay Craft, Roanoke Rapids; Patrice Walker, Fayetteville; Brooks Bryson, Fayetteville; Garry Lee Grimes, Robbins; Calvin Wade, Burlington, and Mazzie Todd, Clarendon. Rev. A. F. Fisher, president of the North Carolina Conference Board of Missions, is shown with the group.



Approximately 75 alumnae, descendants of alumnae and friends of Littleton College gathered on the Littleton College Memorial Terrace adjacent to the N. C. Wesleyan College Library.

Littleton College Alumnae Hold Dedication Service

An armillary sphere and wall plaque were unveiled on the Littleton College Memorial Terace at N. C. Wesleyan College, Rocky Mount, during a meeting of the Littleton College Memorial Association there on July 13.

The terrace, when completed, will be enclosed by a pierced brick wall about six feet high and will be paved with flagstone. Situated at the southwest corner of the new library, the terrace will be furnished with outdoor furniture so it can be used as an outside reading room.

Approximately 75 alumnae, descendants of alumnae and friends of the former private Methodist college gathered at N. C. Wesleyan for the meeting. During the morning session, Mrs. Nina McCall Ruffner presented to Dr. Thomas A. Collins, president of N. C. Wesleyan, on behalf of the Association a book, *Papers and Letters of Governor Charles B. Aycock*, edited by R. D. W. Connor and Clarence Poe. Governor Aycock was on the Board of Trustees of Littleton College from 1906 until 1910 and for a while served as its chairman.

Dr. Ralph Hardee Rives, associate professor of English at East Carolina University, addressed the group on the "History of Littleton College, Past, Present and Future." A tribute was given to Miss Alice Flora Best, professor of Reading, Elocution and Gymnastics at Littleton College, by Mrs. Lessie Fisher Jones of Fairfield. Tribute also was paid to Miss Annie Blackwell Thorne, professor of Latin by Mrs. Lula McCall Usher of Arlington, Va.

After luncheon in the college cafeteria and a short business session, President and Mrs. Collins were at home for members of the Association and their guests.

Two Churches to Benefit From Builders' Fund Drive

Two congregations, in Charlotte, and near Thomasville, will receive financial aid from the United Methodist Builders' Club during the three months drive for funds begun in late July.

The churches are:

Hidden Valley United Methodist Church, being organized by the Charlotte District Mission Society on a six-acre site on Amberly Lane in the Hidden Valley housing development, in northeast Charlotte.

North Midway United Methodist Church, serving three residential areas and to be organized on a 12-acre site at the junction of Highway 52 and Country Lane Road, near Thomasville.

The Western North Carolina Conference, during the annual meeting in June of this year, appointed clergymen for the first time to these sites, with instructions to organize congregations and get initial buildings started.

The Rev. Richard A. Howle was appointed to Hidden Valley Church, and the Rev. June P. Green was appointed to the North Midway Church.

The Builders' Club, the financial arm of church extension for the Western North Carolina Conference, holds three drives for funds each year, according to the Rev. John H. Carper, Statesville, the director.

Members of the Builders' Club pledge to pay five dollars or more each time a call for funds is given. About half of this money is returned to each of the 14 districts of the conference. The remainder goes to conference church extension headquarters to assist priority church organization or building situations.

Here is the giving of the conference districts during 1967-68, when 13 districts existed. During the June Conference meeting a 14th district was created:

Albemarle District, $5,213; Asheville District, $7,957; Charlotte District, $14,669; Gastonia District, $12,816; Greensboro District, $20,114; High Point District, $9,539; Marion District, $7,654; North Wilkesboro District, $5,240; Salisbury District, $8,614; Statesville District, $9,391; Thomasville District, $7,934; Waynesville District $3,752; and Winston-Salem District, $12,769.

The annual enrollment Sunday for Builders' Club members has been set for Sept. 8 this year. The calls for funds are scheduled Oct. 25 and Jan. 25, 1969, in addition to the July 25 call just issued.

✧ ✧ ✧

How easy it is to forget that the things of the spirit are so much more powerful than material things.

—*Selected*

Divinity Clinics Underway

Sixty-six ministers and chaplains of various denominations registered July 29 at Duke University Divinity School for the annual two-week summer clinics in pastoral care, preaching, campus ministry, church planning and development, and American Christianity.

The training sessions are designed to supplement seminary education through intensive study in one subject.

This year, the various clinics attracted ministers and chaplains from 23 states representing nine different denominations.

Largest single denominational group is that of United Methodists from a number of annual Methodist conferences across the nation. But there are sizable numbers of Baptists, Presbyterians, and Lutherans, and several Roman Catholics.

Others represent United Church of Christ, Episcopal, Assemblies of God, and Advent Christian ministries.

Clinics are led by Duke Divinity School faculty members, chaplains from Duke Medical Center, staffers from the United Methodist Church Board of Education and Dr. John W. Carlton, a visiting faculty member from the Southern Baptist Theological Seminary in Louisville, Ky., who heads the preaching clinic.

The United Methodist board visitors include Robert A. Davis, working in the campus ministry clinic, and Miss Jennie Youngblood in the clinic on church planning and development.

Duke personnel include Stuart C. Henry, head of the American Christianity Clinic; Donald J. Welch, campus ministry; Daniel M. Schores, church planning; Richard A. Goodling, pastoral care; and Benjamin Ladner, a teaching assistant in preaching.

Chaplain P. Wesley Aitken of the Duke Medical Center and Robert B. Claytor, assistant chaplain, will serve with Dr. Goodling in the pastoral care program.

Day On Campus Set At UNC-G

Wesley Foundation at UNC-G will sponsor a "Day on Campus" Tuesday, Aug. 13, from 10 a.m. to 3:30 p.m., at the University of North Carolina at Greensboro. Ministers, Commission on Education members and interested persons are invited to participate in the sessions which will include presentations and discussions with students, faculty and campus ministers.

The concern will be to examine first-hand the contemporary academic community and the role of the campus ministry. Further inquiries may be directed to Methodist Campus Minister Fred Macon, UNC-G.

SOUTHWOOD COLLEGE

Jr College, Liberal Arts, Co-Ed, Social Program, Sports, Bus. Adm., Equitation.

Enroll now for fall term.

For information write:
Director of Admissions
Box 128-D
Salemburg, N. C. 28385



NEW UMYF OFFICERS FOR N. C. CONFERENCE

Winning election as conference officers for the North Carolina Conference United Methodist Youth Fellowship are from the left: vice president, Gary Grimes of Robbins; secretary, Susan Harrell of Hertford; treasurer, Paula Darden of Fayetteville, and publicity superintendent, Rose Auman of Raleigh. Fred Irons of Greenville, who is his community ambassador to Japan this summer, was elected president in absentia. The new slate was elected at the close of Annual Conference session proceedings held on the Methodist College campus in Fayetteville during July 21-26.

Campmeeting Set at Balls Creek

The 115th annual campmeeting will be held at historic Balls Creek Campground for two weeks, beginning Aug. 11. The Campground is located in Catawba County, about eight miles east of Newton.

During the first week, Aug. 11-17, worship services will be held at 7:30 each night with pastors of nearby churches preaching. Rev. William C. Cockman, Rev. W. J. Jones, Rev. Luther B. McPherson, Rev. J. E. Cochran, Rev. C. Frank Pennigar, and Rev. D. Harding Caldwell will preach on successive nights. The annual singing will be on Saturday night.

The main week of the campmeeting will be Aug. 18-25.

The Rev. Jerry D. Murray, superintendent of the Statesville District, will preach on Sunday morning, Aug. 18, at 11 o'clock. Dr. Ford Philpot of Lexington, Ky., will preach that evening. He has conducted more than 600 evangelistic crusades across America.

Rev. Herbert L. Bowdoin, associate evangelist for the Ford Philpott Evangelistic Association, will be the preacher for the services Aug. 19-25 at 10:30 a.m. and 7:30 p.m. each day. Rev. Mr. Bowdoin is the author of "It Took a Miracle," and is editor of the "Storyteller," the magazine published by the Evangelistic Association.

Congressman James T. Broyhill of the Ninth Congressional District will teach the Sunday School lesson for adults at 10 o'clock Sunday morning, Aug. 25.

The Contenders, a group of singers from Asbury College, Wilmore, Ky., will direct the singing, present special music and direct the youth and children's services for the week of Aug. 18-25.

Rev. William C. Cockman, pastor of Concord-Hopewell United Methodist churches, will serve as director of all the services.

Page Memorial Has Celebration

The congregation of Page Memorial United Methodist Church in Aberdeen marked two special anniversaries in July: the seventy-ninth year since the church's founding, and the fifty-fourth year of worship in the present church building.

The observances began with a program sponsored by the Women's Society of Christian Service on July 14. With the Junior and Senior MYF groups, the Society presented in illustrated readings and drama the history of the church. The congregation was formally organized in 1889 with Rev. M. A. Smith as pastor.

The building still housing the congregation was erected and dedicated in 1914 as a memorial to Francis Allison Page and Catherine Frances Page by their eight children: Ambassador Walter Hines Page, Congressman Robert N. Page, Mary Page, Henry Page, Emma C. Page, Junius Page, Frances Page Wilder and Frank Page.

On July 21 a second special program at the eleven o'clock worship hour featured I. Lee Parker as inspirational speaker. Attorney Robert N. Page, III, gave the opening remarks and introduced the speaker.

The morning offering, approximately $2,000, was designated for repair of the original Tiffany Glass windows and sanctuary walls.

Some of the congregation's achievements during the last ten years include: A $28,000 parsonage built and paid for; installation of a $13,000 heating and cooling system; the accumulation of $18,000 toward a new Educational Building, and purchase of new paraments with matching choir robes. Plans are now underway for cushioning the pews.

The Rev. J. E. Sponenberg is pastor at Page Memorial.

Duke Divinity School Promotes Five

Four Duke University School faculty members have been promoted in academic rank and another has been advanced to the directorship of field education in the school, according to University Provost R. Taylor Cole. The changes were effective July 1.

Named to higher academic rank are Drs. James M. Efird, Thor Hall, Harmon L. Smith, Jr., and Donald S. Williamson.

In addition, Dr. Daniel M. Schores, Jr., assistant director of field education since he came to Duke in 1965, succeeds Dr. W. Arthur Kale as director. Dr. Kale remains chairman of the Divinity School committee on field education, endowment, and internship.

Dr. Efird has been at Duke since 1962 when he earned his Ph.D. in religion at the university here. A native of Kannapolis, he holds the A.B. degree from Davidson and a B.D. from Louisville Presbyterian Theological Seminary.

A member of the Society of Biblical Literature, he will continue teaching under the new title of associate professor of Biblical languages and interpretation.

Dr. Hall also joined the faculty in 1962 after earning the master of religious education degree and the Ph.D. at Duke. A native of Larvik, Norway, he earned his ministerial degree and served in Norwegian Methodist churches before he came to the U.S. From 1953-57 he was national director of Christian education for the Norwegian Methodist Board of Education.

He is now associate professor of preaching and theology.

Dr. Smith, a former assistant to the dean of the Divinity School, was named an assistant professor of Christian ethics in 1962. He holds both the B.D. and Ph.D degrees from Duke and is also a graduate of Millsaps College in his native Mississippi.

Dr. Smith is a former chairman of the Durham Council on Human Relations and served as a member of the Board of Ministerial Training and Qualifications of The Methodist Church from 1955-60.

Now associate professor of moral theology, he will spend the 1968-69 academic year at Edinburgh University in Scotland in studies of medical ethics.

Dr. Williamson, whose new title is associate professor of pastoral psychology, came to Duke in 1966 from the Menninger Foundation in Topeka, Kansas. There he had been a trainee in the pastoral care and counseling program and a teacher in the division of religion and psychiatry.

A native of Dungannon, Northern Ireland, and a former pastor of Glengormley Methodist Church in Belfast, he holds psychology and philosophy degrees from Queens University, Belfast, and the Ph.D. from Northwestern University in Evanston, Ill.

Dr. Williamson serves also as a psychological consultant to the Western North Carolina United Methodist Conference.

Dr. Schores received his Ph.D. from the University of Missouri in 1965 after serving the Missouri Area of The Methodist Church for seven years as director of the Commission on Town and Country Work.

He continues on the Divinity School instructional staff as assistant professor of church and society.

Doctors, Lawyers Meet at Lake

The Southwide Lawyers and Doctors Conference is meeting this year for the seventh consecutive time at Lake Junaluska. The conference, which traditionally draws delegates from the legal and medical professions throughout the Southeast, began today and will conclude August 11.

This year's meeting is headlined by four outstanding speakers. They are Dr. Richard Boren of Winston-Salem; Dr. Ben Haden of Chattanooga, Tenn.; Dr. George Schweitzer of Knoxville, Tenn.; and Dr. Merle Young of Lake Junaluska.

The general topic for the 1968 session is "Applying Christian Love, Law and Medicine." The subject will in turn be covered by the participants in three subtopics.

Dr. Haden opened the conference with his presentation on "God and Self." This noted minister has written three books and seven magazine articles and now conducts a weekly national radio program.

Tomorrow the theme will be "Clients and Patients as People." Dr. Boren will deliver an address on this subject. He is very active in the United Methodist Church and has as his special interests group therapy and marital therapy.

The third lecturer is Dr. George Schweitzer. This young scholar holds the distinction of being the only faculty member at the University of Tennessee with two doctorate degrees. Dr Schweitzer will speak on "Social Dimensions of Christian Love." He is the author of over 80 papers as well as a number of books, essays, and other publications.

Dr. Merle Young, the new Dean of Memorial Chapel at Junaluska, is also the Director of Ecumenical Relations, being associated with Interpreter's House at the Assembly. A retired Navy captain and former chaplain of the U. S. Naval Acadamy at Annapolis, Dr. Young will give the daily devotions each morning.

✧ ✧ ✧

Reach up as far as you can, and God will reach down all the rest of the way.

—*Vincent*

Bishop Gum: Church Should Go Further

Christ would go further toward solving such problems as war and discrimination than his church is prepared to go today, United Methodist Bishop Walter C. Gum asserted at Lake Junaluska July 28.

Gum spoke at the Church's Southeastern Jurisdictional Conference consecration service for newly elected Bishop William R. Cannon. It was his final service before retirement from active duty as bishop of the Richmond, Va., Area.

Christ was one of those men "that have not been content with the existing order of things but have lived courageously" and for that have been persecuted, said Gum, though "later we walk the same pathway they have walked."

"Today, he would take his church into regions which many of us are reluctant to think of as part of our journey. In many of our churches there are voices crying out against every forward step the church takes." In fact, he added, "most of us would be compelled to confess that we have tried to accommodate Jesus to our own day and our own standards."

Bishop Gum reminded that, for many centuries, men saw nothing wrong with slavery and war, but "after a while the consciences of men were awakened to the evil" of slavery. As to war, "today we are coming to see there is nothing there in the final analysis but blood and mud and misery. Some day . . . we shall cast it forever into oblivion."

Gum pointed out that "we can never condone" the lawlessness of recent rioting, but at the same time "we must face up to the conditions" of discrimination in this country.

The Broad Scope

Nigeria and Biafra seem far removed from us. But they have been brought closer because of what is happening in that section of Africa. Biafra, which was a part of the nation of Nigeria, seceded some months ago, and civil war has been going on ever since.

The result is starvation and death. It is predicted that two to six million persons will die of starvation within the next six months. Experts believe that 1,000,000 Biafrans will die by the end of August.

Relief supplies are available, but neither side will let them go through to the areas where needed. Each fears that the other side will take advantage of relief operations to gain military advantage.

Member nations of the World Council of Churches have been asked to give $3,000,000 for emergency aid. We hope the aid materializes and that it gets there in time to save starving millions.



Quality Church Windows since 1906
HIGH POINT
GLASS & DECORATIVE CO.
A. W. Klemme, Pres. & Mgr.
Box 101 High Point, N. C.

All Things Work Together

By A. A. Ferguson

ROMANS 8:28

[illegible] writes with a pen that never blots, [illegible] with a tongue that never slips, and [illegible] with a hand that never fails. He has a master plan by which He orders this universe, and through which He providentially [illegible] His children's lives. Therefore, things do not work themselves; it is God who acts and turns all things to His children's good.

The magnificence of this truth is surpassed only by its simplicity in the Pike's Peak verse of the New Testament — Romans 8:28. "For we know that all things work together for good to them that love God; to them who are called according to his purpose."

This verse has been the favorite of Christians everywhere. It has been a favorite of mine for a long time. It has been an inspiration and guidance for me when I have been lost in the web and maze of life. It has been a key by which I have oriented my life, and ultimately found a solution to life's problems.

Many are the times when I have had to lean heavily upon the promises contained herein. I have come to it for repose. It has been an oasis in the desert; like the shadow of a mighty rock in a weary land. It has been a strong bulwark of defense. On the basis of this verse I can say with Luther, "A mighty fortress is our God, a bulwark never failing."

Consequently, I want to help you to make this verse yours, too: to memorize it, to learn it and to utilize it.

In it you can find encouragement where there seems to be none anywhere. In it you can find strength to carry on. It is my desire to strengthen your faith in God, and help you to learn to trust Him regardless of outward circumstances. Once you learn the real meaning of it, I am sure it will be a favorite of yours, too.

Perhaps you do not feel the need of it right now, but if you will store it away in your heart and mind you will find it a reserve of strength and faith when you need it. Then when friends forsake you, when a loved one passes, when financial reverses come, when health departs from your body or when severe trials and afflictions come, you have something sure upon which you can stand.

GOD'S PROVIDENCE

In the first place, this beautiful text of Paul is communicating the eternal truth that Christians know of God's providence. We know God and trust Him. This knowledge for Paul was not easily acquired. After his initial encounter with Christ on the Damascus Road, he went into Arabia for three years. He had to have time to think his way through. He came forth testifying, "I know in whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day."

Therefore in a life like this, where nobody seems to be able to do more than conjecture, it is comforting to hear Paul honestly declare that he knows. And it is even more remarkable when it is about that which many people have doubts. Hence no words of the Bible come to us with more welcome or more wonder.

Most of us in regard to Christian knowledge are like the sign on the shack at the fork of the road in the hills of Kentucky. "Don't ask for information—if we knew anything we wouldn't be here." Perhaps this is the extent of our knowledge when it comes to this eternal truth.

In our quest for Christian knowledge, how do we arrive at a state of certainty? First, we grasp a truth intuitively. Or we know it through the process of reasoning. Or we may accept it upon the authority or veracity of others. Belief in such a case takes on the sure flavor of knowledge.

Thus our logic and sanguine optimism is this: If God is such a One as we believe Him to be, He will surely take care of His own; of those who place their faith in Him. This is trust in ultimate reality.

Beloved, we need a new emphasis upon the assurance of Christian knowledge in the Methodist Church. Our motto ought to be as that of John Wesley, "We know God." We need the kind of faith that will carry the inward persuasion up to the threshold of certainty.

Let's face it. There is too much conjecture and doubt in the matter of religious truth and experience, and too little conviction and certitude. We do not get the joy from our religion because we are not sure enough of it. A man once asked an old woman, "Is anybody in this town enjoying their religion?" She answered, "Them that has it is."

This is the great defect in current religious experience; we grope in a fog; we set our feet in a void. We know, but it is only that we are members of the church—not married to Christ. We do not possess that deeply religious spirit of trust in the certainty of God's providence.

We know God and trust him, proclaims Paul, and this declaration startles us. However, his affirmation now puts an even greater stress upon our faith.

DAY OF INTERPRETATION

In the second place, he states that we know that all things work together for good. Note the text does not say all things work together for our "goods." There is far too much concern about goods for our spiritual well-being. Few persons can stand material prosperity. "Things" are overestimated, but the abundance of them does not constitute life. Many illustrations might be used to point up the workings of God in removing these things on which men are increasingly setting their affections. I read of a man who was healthy and getting wealthy. He lost interest in the church, schools and community. He was one day rushed to the hospital. It cost him thousands of dollars. He said he came to himself. He saw he was not living for mutual welfare, or for his own highest good. Myers said, "He never had the success or secret joy until he surrendered every key to the house and had given them to God." Often habits are reserved and other things are excluded from God's control. The text does not permit any such omissions, mental reservations or secret evasions.

The text is all inclusive, spaceless, timeless, as infinite as God himself. Both verbs here are used in the present tense, not the future, though it includes increasing rewards by the very system of a divine dispensation as well as reward. They are working now for our good.

Perhaps this statement baffles us, and leaves us in utter confusion. This seems to be the opposite way that things happen in life. You need only to look at the morning newspaper, and to the seemingly senseless events in your own life. Then you throw up your hands and say, "Things don't work together at all. There doesn't seem to be any plan at all in life."

You have probably seen a large and complicated piece of machinery in full play. The parts are various in size and shape, various in the materials of which they were made. Besides the difference of movements among the parts, the wheels whirl round in opposite directions, the chains seem placed on purpose to resist each other. Yet you perceived that all parts of the machinery, however, diverse in themselves or in their mode of operation were working together to produce a certain result. When you saw the finished product of that machine, you were convinced that all those parts were surely working toward one goal though they seemed not to.

People say, "Why am I afflicted?" God's answer is "For your good." How long shall I be afflicted? Until you cease to ask, "How long?" Until God's work is done in you. God will go on chiseling as long as it is necessary in order to elaborate first one feature and then another. The work must go on until it is completed, and every true heart ought to say, "Lord, do not stay thy hand; cut away until I am brought out into the fair lines of the image." Troubles and affliction and blows that are sent are useless unless they make us patient to our

---

The Rev. Mr. Ferguson is the minister of Bethesda United Methodist Church, Lexington.

fellows and submissive to our lot. But rest assured that if we love God all things will work together for good. Join with and work with them. Help God to work for you.

But there are also the bright things of life which work together for good. It is not only trials and calamities which prove the metal that is within us, but all things, health, strength, youth, beauty, intellect, vigor of mind and vigor of body.

Therefore in these wonderful days as you experience so much that is good you ought to give thanks to God. You are indeed a fortunate person. These are happy days, and you should see how God is working through them to perfect in you his ultimate will and purpose. This is the clue that will give life its real continuity. We know that all things work together.

Then let us place the emphasis on the words "for good." All things working together for good. Perhaps right now you cannot possibly see how the present circumstances can work for anything but evil, but just wait, later on you can look back and understand and you can see how marvelous is God's plan.

I have learned as the years roll onward,
And leave the past behind
That much which I had counted sorrow
But proves the Lord was kind.

That many a flower that I had longed for
Had a hidden thorn of pain
And many a rocky bypath
Led to fields of golden grain.

The late Robert Rainy of Scotland was known throughout the Christian world. This is what he said: "There have been many happenings in my experience which I did not understand as I came along. Yet when I look back over my life I can see them working together according to something like a plan, which was above and beyond my own designing."

Or you may turn to a man like Peter Marshall. Catherine Marshall tells us after his death something about his life. His father died and his mother remarried—making an unhappy home for him. He ran away and joined the Navy at 14. The Navy discovered his age and refused to accept him. He was so bitterly disappointed that he cried out in his sleep at night. Yet God was weaving through his life those things that would cause him to come to America and prepare for the ministry.

Look at your own life, and see today if God has not been working the events toward one ultimate goal. Perhaps the sights are not yet visible to you. However, there is a Providence Road that is running through your life, too.

GRASPING FOR INFINITY

And now we must hear Paul out. In the third place he affirms. "We know that all things work together for good to them that love the Lord." It is therefore presumption for us to attempt to make this verse relevant [illegible] lives unless we love God. Sin cannot work together for good. It is the antithesis of all good and happiness. The text covers the whole scope of life. Life to its fullest extent.

Note the person only in whose behalf all things work together for good are those who love God; and consequently abide in Him as new creatures, who live in the Spirit and are Spirit led. Is it not natural that we should reap the benefits of God's favor? There would be no rationality, no free moral agency, no accountability, no responsibility if this were not so.

The key word here is love, "Being justified by faith we have peace with God through our Lord Jesus Christ." His love constrains us—calling us to love and obey him.

We respond because of God's prior act in Jesus Christ. "We love him because he first loved us and gave himself for us." We must respond to that love in commitment of life. When we do, then the glory of God shines through human destinies. The symbol of God's love to us is protection. He governs this universe for our good. He rules solely in behalf of his beloved.

Therefore, even our shattered hearthstones, the frustration of our hopes and the bearing of afflictions serve to prevent our anchoring our hopes to this perishing world. He bids us to be comforted and rejoice. For His omnipotent arms are underneath and about us to comfort, sustain, and keep, whithersoever we are called to journey.

He that spared not His own Son, will He not freely with himself give us all things? Hence the worst day in the life of God's people is better than the very best day is of the wicked; for we know that all things work together for good to them that love God.

► *Issues and Opinions* ◄

WCC Can't Be Unscrambled

Your editorial "World Council Moves Along In The Main Stream" in your July 25, 1968, issue contains the following statement:

> "While there is a groundswell of some opposition to the World Council of Churches, as well as to the National Council of Churches, we have a suspicion that much of the opposition comes not from what the World Council is but from fear of what it may develop into."

The organization of the National Council of Churches and the World Council of Churches is based on a false premise when it comes to matters of doctrine and the formulation and execution of policies relating to matters in which they have no competence.

It is fine to meet grandiosely and issue pontifical pronouncements, but these are of the nature of sounding brass and tinkling cymbals. They have such a proliferation of specific projects and schemal pronouncements they only serve to confuse and confound.

Let us take just one pronouncement as an example. I cannot quote it exactly, but it in effect said that individuals should be free to select the wars in which they would serve. The implication from this is obviously that they approve certain types of wars and disapprove others. The thrust of the pronouncement was no doubt intended to emphasize that the individual should be free to make a selection, and was in effect a condemnation of the draft system used to induct United States citizens in the armed forces. The resolution might not have referred to the United States and was intended to cover all situations, but as a practical matter this has arisen over the Vietnam conflict.

Now a short pause to consider what Jesus's attitude about war would be would have given an entirely different result as I see it. Jesus would not endorse any kind of war, so why should the World Council enter into any debate on this subject or issue any pronouncement? This demonstrates conclusively how they are wasting their time in peripheral matters and completely ignoring the fundamentals of the situation. They are running to and fro, here and there, and going nowhere.

They are doing the same thing in the economic field, and have done serious damage. The number of screwball economic notions they have endorsed and are continually pushing are enough to make anyone sick. They have endorsed for example the minimum wage law, coercive activity of labor unions, and delivery of the poor into the hands of the politicians for salvation.

You can endorse them all you please, but the basic concept is in error and the Methodist Church is just going to wind up spending a great deal of money without getting value received.

The time has come to withdraw from these groups and no longer accept the excuse of going along as the proper thing to do with the hope that in the future these improper activities will pass away. This would be contrary to human experience. Since it is being operated for an improper purpose it can only do harm.

You can clothe yourself with pious statements of good intentions, but you are shown for what you are when you act improperly.

The big question in my mind is why anyone would want to continue to support that which is destructive. Some might say they hope for reformation, and, if this is the case, why do we not see more evidence of it?

The fact is the organizations are so mixed-up they cannot be reformed anymore than you can unscramble an egg.

S. A. Chalk, Jr.
Morehead City



GOSPEL ILLUSTRATIONS
10 Trick Paper Tears
$1.60 Postpaid
FREE SAMPLE CHAPTER
VISUAL EVANGELS, PUB.
1401 Ohio Street
MICHIGAN CITY, INDIANA
46360

Woman's Activities

W. N. C. CONFERENCE

Mrs. John C. Wright

NEW CONFERENCE SECRETARY

Miss Mary E. Bethea, formerly of Pfeiffer College, began work in the two new jobs during the month of June. She was elected as secretary of the Women's Society of Christian Service of the Western North Carolina Conference at the Annual Meeting at Lake Junaluska, and on July 1 she began her duties as administrative assistant at Brooks-Howell Home for Retired Missionaries and Deaconesses in Asheville.

Into both places Miss Bethea will bring a warm spirit of friendship and cooperation,



Miss Mary Bethea

along with a very fine quality of efficiency in her work. A deaconess in the United Methodist Church, she has long cherished high ideals of service in a church-related vocation, and she has transmitted these ideals into her work.

At Pfeiffer College she was assistant professor of religion and formerly dean of women. She was recognized for her exceptional gifts in the area of counseling young people. Her associates regard her highly for her understanding and insight into the thinking and concerns of the college-age students. She taught courses in Old and New Testament and her classes were anticipated by the students because of the provocative discussions relating materials being studied to contemporary life and situations. She was on the faculty of the college from 1956 to 1968.

A native of Wilmington, she was graduated from Louisburg College and from Greensboro College with an A.B. degree. She received her master's degree from Scarritt College for Christian Workers in Nashville, Tenn., later taking postgraduate work at American University.

For four years she was director of Christian Education at Grace Methodist Church, Greensboro, then accepted a position on the faculty of Louisburg College, serving as dean of women and teacher of religion for four years. She was assistant professor of religion at Wesleyan College, Macon, Ga., for two years before going to Pfeiffer College in 1956.

She has spent three summers in Europe in church-related work, as counselor of the North Carolina Conference European Caravan and as a member of the Methodist Committee on Overseas Relief in Vienna, Austria. In the summer of 1967 she did special research work at the Church Center at United Nations in New York.

She was chairman of the Deaconess Board of the Western North Carolina Conference for four years and was vice president of the Deaconess Association of Southeastern Jurisdiction from 1960-64. She served as consultant for the commission planning the observance of the 75th anniversary of the Deaconess Work in The Methodist Church.

Miss Bethea is in great demand as a speaker and as a teacher in schools of Christian Mission. Her work in Leadership Training Schools for the Board of Education is outstanding.

She is known and loved throughout the entire conference. As she begins her work as a conference secretary and as an administrative assistant at Brooks-Howell Home the love and good wishes of thousands of women go with her.

TILLY TO GO TO KENTUCKY

Mrs. Arthelia Brooks, known to her many friends as Tilly, has been a church and community worker in Yancey County for the past several years. She has received word from National Headquarters that she will be assigned to the Western Kentucky Rural Work, the Between-the-Lakes area.

Miss Betty Letsig, director of Town and Country Work in the National Division of the Board of Missions, notified Mrs. Brooks of her appointment recently. The assignment is for the coming year.

The work at the Between-the-Lakes area will be similar to that at the Lake-of-the-Ozarks, shown in a film strip in many local societies in May.

Mrs. Brooks is at present on sabbatical leave and is staying at her home in Burnsville. She is a deaconess in the Methodist Church and has long been a leader in women's work and in youth projects in the Asheville District.

WNC WESLEYAN SERVICE GUILD REACHES ALL TIME HIGH

The Wesleyan Service Guilds of the Western North Carolina Conference contributed a total of $51,672 to missions during the past year, according to a report compiled in the July issue of *Guild-O-Gram*. This represents an increase of $2,156 over the preceding year.

The different items in the grand total show the projects supported by the Guilders. $34,369 was paid on mission pledge and $2,865 was given for special memberships. $811 was contributed for the World Bank, $1,705 for World Literacy and Christian Literature, and $2,933 given for the Call to Prayer and Self-Denial.

For the Larry Sink Fund they gave $1,624 and their 1967 love offering amounted to $3,707. The Mildred Boyd Sustaining Fund contribution was $204 and the In Remembrance gifts was $150, plus $3,523 for Cash Supply work.

All of these gifts prove that the interests of the Wesleyan Service Guild reaches around the whole wide world. Mrs. Carl M. Worthy, Charlotte, chairman of the Conference Guild said, "My prayer for each of you is that God will *use you* in the way He sees fit for the coming year."

★

N. C. CONFERENCE

Mrs. Ivan E. Welborn

SCHOOL OF CHRISTIAN MISSIONS

One of the instructors for the study "Southeast Asia" at the School of Christian Missions was Mrs. Harold Neel. Mrs. Neel is formerly from Indiana. She received her education from Manchester College, Indiana, and has taken additional studies in Indiana University and Greeley State Teacher's College, Greeley, Colorado.

For six years Mrs. Neel served as a Christian Education assistant with responsi-



Mrs. Neel



Miss Barnette

bility in Youth and Adult Work. Her husband is assistant general secretary, Section of Education and Cultivation of the Joint Commission of the Board of Missions, New York City.

Mrs. Neel is a mother of one son and two daughters.

The Neels have made two trips around the world visiting Methodist missions in many countries. In the summer of 1964 she made a trip to Europe and participated with her husband who was on a preaching tour of the British Isles.

In 1966 she toured the Methodist Mission work in the Hawaiian Islands

and participated in workshops and various meetings. In the summer of 1966, Mrs. Neel served as adult leader of a Youth World Mission Team sponsored by the Methodist Youth Fund. She and her team worked with the Latin Americans in the Southside Community Center in San Marcos, Texas. She has served as president of the Council of Church Women in the Indiana Conference; conference secretary of the Wesleyan Service Guild in the North Indiana Conference.

The weekend students of the School of Missions were fortunate to have Mr. and Mrs. John T. Lundy. Mr. Lundy taught "Southeast Asia" and Mrs. Lundy served as resource person in plenary sessions on Saturday.

Mr. Lundy is a graduate of Emory University, Atlanta, Ga., and has his masters in Business from the University of Chatta-



MR. AND MRS. J. T. LUNDY

nooga. The Lundys have three children, Tom, sophomore at Emory and Henry College, Becky, Jr. in high school, and Mark, in the 10th grade.

The Lundys began their missionary service in 1950, in the Philippines. He was director of stewardship and finance for The Methodist Church. In this capacity he counseled with the churches and individuals about the meaning of stewardship.

During 1950-55 Mr. Lundy was business manager of Mary Johnson Hospital, a $750,000 Methodist institution in Manila, teacher at its school of nursing and an instructor at the Union Theological Seminary.

At the present time Mr. Lundy is the associate executive secretary of the Holston Conference Council.

One of the instructors for "New Forms of Missions" was Miss Dorothy L. Barnette. Miss Barnette is from Georgia but presently she lives in New York City. She received an A.B. degree from Spelman College. Her M.R.E. degree is from Gammon Theological Seminary in Atlanta.

She served as social worker at Peoples Methodist Community Center in New Orleans, Louisiana. On a crusade Scholarship, she attended a seminar on "United States in World Affairs," at American University in Washington, D.C.

She has served as president of a Wesleyan Service Guild and was a field worker with the Woman's Division of Christian Service.

At the present time Miss Barnette is associate director of Studies and Schools of Missions, Joint Commission on Education and Cultivation, Board of Missions of the United Methodist Church.

• CALENDAR OF COMING EVENTS •

NOTE: If any of the meeting dates or places are in error, please inform the ADVOCATE immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

Aug. 19-24: University Christian Movement Southeastern Conference, Emory University, Atlanta, Ga.

LAKE JUNALUSKA ASSEMBLY

Aug. 4-16: Leadership and Laboratory School
Aug. 8-11: Southwide Lawyers and Doctors Conference
Aug. 10 : Lake Junaluska Assembly Board of Trustees Meeting
Aug. 11-15: Senior Citizens Conference
Aug. 12-15: Southeastern Family Ministry Leadership Workshop
Aug. 16-19: Church School Administrators Conference
Aug. 16-19: Conf. for Professional Workers in Christian Education
Aug. 18-23: Candler Camp Meeting
Aug. 18-23: Conference on Evangelism
Aug. 18-23: Conf. for Chairmen of Local Church Comm. on Membership & Evangelism
Aug. 23-25: Western North Carolina Laymen's Advance

NORTH CAROLINA CONFERENCE

Aug. 4-10: Senior and Junior High Camps at Camp Don-Lee
Aug. 4-10: Elementary IV-VI and Junior High Camps at Camp Chestnut Ridge and Camp Rockfish
Aug. 4-17: Junior High Camp (2 weeks) at Camp Don-Lee
Aug. 5- 8: Week of Study, School of Christian Mission, Methodist Col., Fayetteville
Aug. 10-11: Lay Conference on Evangelism, Wesleyan College, Rocky Mount
Aug. 11-17: Elementary IV-VI and Junior High Camps at Camp Chestnut Ridge and Camp Don-Lee
Aug. 11-17: Senior High Workshop, North Carolina Wesleyan College, Rock Mount
Aug. 11-24: Camps for Underprivileged Boys at Camp Rockfish
Aug. 18-24: Camp for Mentally Retarded at Camp Don-Lee
Aug. 18 : Workshop on New Youth Curriculum, Edenton, 3 p.m.
Aug. 18 : Workshop on New Youth Curriculum, Queen St. Church, Kinston, 3 p.m.
Aug. 19 : Workshop on New Youth Curriculum, Pittsboro, 7:30 p.m.
Aug. 19 : Workshop on New Youth Curriculum, First Church, Henderson, 7 p.m.
Aug. 20 : Workshop on New Youth Curriculum, Centenary Church, New Bern, 7:30
Aug. 20 : Workshop on New Youth Curriculum, Grace Church, Clinton, 7:30 p.m.
Aug. 20 : Workshop on New Youth Curriculum, Highland Church, Raleigh, 7 p.m.
Aug. 20 : Workshop on New Youth Curriculum, First Church, Roanoke Rapids, 7:30
Aug. 20 : Workshop on New Youth Curriculum, Front St. Church, Burlington, 7:30
Aug. 21 : Workshop on New Youth Curriculum, First Church, Rocky Mount, 7:30
Aug. 21 : Workshop on New Youth Curriculum, Yanceyville, 7:30 p.m.
Aug. 21 : Workshop on New Youth Curriculum, First Church, Morehead City, 7:30
Aug. 21 : Workshop on New Youth Curriculum, St. Luke Church, Goldsboro, 7:30
Aug. 21 : Workshop on New Youth Curriculum, Ann Street Church, Beaufort, 7:30
Aug. 22 : Workshop on New Youth Curriculum, Trinity Church, Jacksonville, 7:30
Aug. 22 : Workshop on New Youth Curriculum, Centenary Church, Smithfield, 7:30
Aug. 22 : Workshop on New Youth Curriculum, Duke Memorial, Durham, 7:30
Aug. 23 : Workshop on New Youth Curriculum, Trinity Church, Troy, 7:30 p.m.
Aug. 24 : Workshop on New Youth Curriculum, John Wesley Church, Fayetteville, 11 a.m.
Aug. 24-25: Conference Lay Retreat, North Carolina Wesleyan College, Rocky Mount

WESTERN NORTH CAROLINA CONFERENCE

Aug. 5- 9: Women's Society of Christian Service School of Christian Missions, Pfeiffer College
Aug. 9-11: Wesleyan Service Guild Christian Mission Weekend
Aug. 11-13: United Methodist Youth Conference Council, Pfeiffer College
Aug. 15 : Gastonia District Builders Club Rally, Bradley Memorial, Gastonia, 7:30
Aug. 16 : Statesville District Builders Club Rally, Hickory, St. John's Church, 7:30
Aug. 18 : Salisbury Subdistrict Workshops on Youth Curriculum, Salisbury: First Church; Kannapolis: Trinity Church; Concord: Epworth Church, 2:30-5:30
Aug. 18 : District Builders' Club Rally, North Wilkesboro, First Church, 3 p.m.
Aug. 23-25: WNC Conference Laymen's Advance, Lake Junaluska
Aug. 25 : District Builders' Club Rally, Albemarle, Central Church, 3 p.m.
Aug. 26 : District Builders' Club Rally, Lexington, Wesley Heights, 7:30 p.m.
Aug. 27 : Winston-Salem/Forsyth Builders Club Rally
Aug. 27 : District Builders' Club Rally, Charlotte, Hawthorne Lane, 6:30 p.m.



Mrs. Cathrine Vick

Dear Girls and Boys:

Last night I attended a very important and impressive service. Let me tell you about it. The service was held in the big open auditorium here at Lake Junaluska and was for the consecration of a new bishop. The service was a very old one, much older than the Methodist Church. It is used in many other churches and unites us with other Christians. The same scripture and prayers have been heard by many people for many years. Boys and girls your age were in the congregation. They joined in singing the hymns, listening to the scripture, and praying the prayers.

After a sermon delivered by one of the retiring bishops, the bishop-elect was presented for consecration. He was brought to the altar and presented to the bishops by six elders, ordained ministers in our church. One bishop prayed that the bishop-elect might be filled with truth so that he might faithfully serve God. Another bishop asked him questions about the way he would live so that he might carry out the will of God in his life. The bishop-elect knelt and all the bishops and elders laid their hands on his head as one bishop asked God to pour out the Holy Spirit upon him. The Bible was presented to the bishop-elect and he was told to read it, preach it, and follow its teachings. A prayer of blessing and benediction closed the service.

The new bishop is William R. Cannon and he will soon come to live in Raleigh. He will be the bishop of the North Carolina Conference. You may see pictures of this service in the Advocate. Perhaps Bishop Cannon will visit your church sometime and you may meet him.

Four years ago Bishop Hunt was consecrated in the same sort of service. Boys and girls in Western North Carolina know him as their bishop. We are glad that such fine men have been chosen to lead us.

Aunt Cay

DELINA'S BRAVE JOURNEY

"Shouldn't we be starting on again, Mother?" The worry in Delina's voice showed in her small brown face.

"Maybe the missionaries *will* help Jacinto." She remembered when they came to the village and stopped her cousin's fever with small white things they called "pills."

"Yes," replied her mother, "but maybe we were foolish to come so far. The families of our village have not welcomed the missionaries for many years. Perhaps they will turn us away."

The mother and daughter were resting in the doorway of an abandoned grass hut by a sluggish stream. They had been walking almost two days.

It was the dry season and the noon sun on the high veld of central Africa was scorching, but the nights were cold. Before dawn Delina had shivered in her cotton dress and her mother had tried in vain to keep the sick baby and herself warm in the length of cloth wrapped around her own thin body. Yet, now they were perspiring from the heat.

"If only we had milk," said Delina's mother. "The goats gave us very little yesterday morning in the kraal. In this dry season, I don't think the missionaries can give us milk if the goats cannot."

"I can find out," replied Delina. "Let me go on to the mission, I'm big now —10 years old. I will ask for milk. If they give it to me, then we'll know the missionaries will help Jacinto."

Her mother ran a gentle hand over Delina's short, black hair, smoothing the many tiny braids which lay flat against her head.

"You are so young to cross the grasslands alone," she said. "But Jacinto can go no farther. He is too sick. So be careful. Only a few nights ago a goat was taken from the village, and the men found lion tracks."

Delina started out bravely. The grass was high, and after a few steps, she could no longer see her mother and Jacinto when she looked back. Suddenly it was very lonely.

She wished she would see someone, or find a path that would show her she was getting close to the mission. But as far as she looked she could see only grass and an occasional scraggly clump of trees. The sun, now high overhead, made waves of heat rise all around her. How thirsty she was!

Suddenly she stumbled upon a narrow open space. Two dusty ruts ran off toward the horizon. A road! She must be going the right way.

As she started to move again, a sound in the grass made her stop with a pounding heart. Could it be a lion? Or a leopard? The swishing sound came nearer, and a large tan and brown python glided out of the grass a few feet from her. Delina froze with fear. But the snake was on business of its own. It moved smoothly across the road and disappeared into the grass. Delina heaved a sigh of relief and trudged on.

After a while, a clump of trees in the distance became a ring of jacaranda trees, their mauve flowers glowing in the late sun. In the midst of them stood a group of low, clay and brick buildings with red-tiled roofs and freshly whitewashed walls. She knew it must be the mission. Close by she found a stream where she gulped a cool drink.

"Hello, little girl," said a kind voice speaking the language of Delina's people. "Do not be afraid. I am Miss Helen."

Delina looked up into the face of a tall, blond lady in a pretty blue dress. Her blue eyes and smile were so kind that Delina didn't even feel shy. She told the missionary about Jacinto and her mother waiting in the little hut.

"I know the spot," said Miss Helen. "First, I will fix milk, then we will drive there and bring your little brother to the hospital."

Soon Miss Helen and Delina were jouncing down the rutted road in a dusty, little truck. Delina clutched a bottle of milk. She could hardly wait to tell her mother how Miss Helen had made the milk from white powder and water, even in the dry season.

Delina had never ridden in a truck before, but she wasn't afraid, since Miss Helen seemed to know just what to do with all the knobs and levers.

Soon, Miss Helen turned the truck off the road, and they drove through the grass a short while. Suddenly, Delina saw the hut where her mother and Jacinto were waiting. She hopped out of the truck and held out the bottle of milk to her mother with a big smile. Jacinto drank it eagerly and then slept quietly for the first time in two days.

"We must take the baby to the mission doctor," urged Miss Helen. "He can help Jacinto."

Delina's mother looked up shyly. "I will tell the people in my village of your kindness," she said.

"You do that," said Miss Helen softly, "and perhaps afterward I can bring your people other good tidings—from the book we call the Bible—just as our people used to do many years ago." Delina and her mother nodded.

The little girl climbed into the truck again and beckoned her mother to get in beside her. Soon they were driving back to the mission. Delina leaned against the seat cushion. She felt tired

—but contented. She knew she had done the right thing.

JEAN GILCHRIST
Reprinted from *Together*
May, 1965

Copyright 1965, The Methodist Pub. House

GOOD ADVICE

Over the periods, insert the missing letters to complete the spelling of the three-letter words reading down. You will find some good advice reading across the top line. Five words are filled in for you.

BE O . . . . . T A . . L . . . . G
F A L I N A O E S U O E A E L A O
F T F D K T R A K T G T T X L P D

A PRAYER

Sometimes I'm mad and want to fight
When others do not treat me right.
Sometimes I'm hurt and want to say
Unkind words when I'm at play.
Sometimes I think that everyone
Should do the things that *I* want done.
Forgive me, Lord, and help me, too,
To be a person more like you.

ANSWERS FOR LAST WEEK

Lake, Boat, Indian, Stream, Camper, Fern, Mountain, Bear, Train, Fish.

❖ ❖ ❖

Something To Think About

PRACTICAL HERESIES

We often live with wrong ideas. Nowhere is this more prevalent than in our religious life. Some of those we are most acquainted with are:

1. *That we can get something for nothing.* As someone said, there is nothing free. For everything a price has to be paid, either in time, energy, or emotion.

2. *That we can sin without suffering.* The tragedy is that we are not the only ones who suffer as a result of our sins. And even when we sin in ignorance, the consequences usually are not avoided because of our ignorance. Injustice, hatred, mistrust, selfishness will always bring detrimental results even if we are not aware of our compliance in it.

3. *Forgiveness without confession.* While God loves us before we are even aware of our sins, his forgivness can never be appropriated in our lives until we become aware of our need for it.

4. *Sins of commission are more serious than sins of omission.* But Jesus told a story in which men were condemned not for what they did but for what they did not do! (Matthew 25:31-45.)

REV. PAUL LOWDER
West Irving Park, Greensboro

Sunday School Lesson

FOR AUGUST 18

By DR. EUGENE C. FEW
(International Lesson Series)

Too Busy For God's Work

Background Scripture: Ezra 4 through 6; Haggai 1 and 2; Zechariah 1 through 8
Lesson Scripture: Haggai 1:1-9; Ezra 5:1-2

With thanks to the benevolence of the pagan King Cyrus, who ended their enslavement as exiles in Babylon, and carrying with them the good-will of the Persian ruler, the Jews returned to the ruins of Jerusalem. Their first and surpassing order of business was the rebuilding of the Temple of the living God.

Hence, it must have been with high hopes for their future that they set themselves to the joyful task of laying the sturdy foundation upon which the new Temple was to stand in worshipful dignity. But alas, by the time the foundation was finished, suddenly the builders had lost all their eagerness for further construction work, and completion of the Temple came to an abrupt halt.

Despite the fact that the Hebrews had countless reasons for matchless gratitude to God for his long suffering patience with them, and his infinite love for them, they began to think more seriously about their own comfort and security than about their faithful relationship to their Creator, Sustainer, and Lord. Their attention was withdrawn from what should have been their chief concern, that of restoring to its rightful position the Temple of The Most High, with its magnetic appeal to worship at its sacred altars, while their thoughts and aspirations were focused upon themselves.

Finding themselves in an area made barren by ruthless destruction at the hands of enemies, of course, the Jews were in need of houses in which to live. This was a stern reality they had to face. But confronting such a serious situation, and at the same time, aware of all that Jehovah, their God, had done for them, they could ill afford to be without a true sense of values.

Undoubtedly, these people had come to an hour demanding of them a great decision. That which was of supreme importance should have been given priority. Yet in their weakness of will, and blindness of spirit, they permitted themselves to become so completely attracted to that which was secondary, as to become almost totally distracted from that which was primary.

By the time the foundation of the Temple was laid, the recently returned Jewish exiles were obsessed by the harassing urge that they must build houses at once for themselves and their children. Hence, they rationalized with themselves saying, "The time has not yet come to rebuild the house of the Lord." This flaunting declaration must have taken deep rootage in the minds and consciences of all of them for it was not until twenty years later that the rebuilt Temple was ready for dedication to its holy uses.

So long as people dwell upon this earth, there will be the necessity for building dwelling houses. However, zeal for building houses and resolution for building Godly homes must be joined in happy wedlock, lest as houses continue to rise at a record pace, homes fall apart at an alarming rate. Those Jews of the long ago erected for themselves and their families some of the better houses of that day, houses that were paneled, possibly with select cedar timber. And in these houses they lived so contentedly that for almost two decades they ignored their work upon the Temple of their Lord.

Having laid the foundation, perhaps the Jews visualized a most difficult job ahead for them in erecting the Temple which was to stand upon that foundation. Hence, they said, "This is no time to build." And for many years the building situation did not seem to improve. It appeared also that the Jews who had returned to Jerusalem for the specific purpose of rebuilding the Temple must have lost sight of the transforming influence of faith in God.

"Faith is a grasping of Almighty Power;
The hand of man laid on the arm of God;
The grand and blessed hour
In which the things impossible to me
Become the possible, O Lord, through thee."

Fortunately two prophets of the Lord, Haggai and Zechariah, appeared on the scene to awaken the procrastinating Hebrews. They challenged them to begin anew and proceed with the Temple structure. Two of the Hebrews volunteered to give leadership in finishing this sacred mission so long neglected. Under their dedicated supervision, and the constant inspiration furnished by the two prophets, within a reasonable length of time, the Temple was completed to the Glory of God.

❖ ❖ ❖

Bishop Cannon To Move Aug. 30

Bishop William R. Cannon will leave his present post as dean of Candler School of Theology at Emory University on Aug. 30.

Bishop Cannon was elected to the episcopacy of The United Methodist Church July 27 on the 24th ballot taken at the Southeastern Jurisdictional Conference meeting at Lake Junaluska.

Bishop Cannon said July 31 that he would remain at his theology school post through Aug. 30, at which time he will move to Raleigh. He was assigned to supervise the Raleigh Area of the denomination on the closing day of the jurisdictional conference. He said, however, he would make several trips to Raleigh between now and Aug. 30 to confer with his cabinet and other United Methodists in the area.

Dr. Mack Stokes, associate dean, is expected to be named acting dean at Emory University until a new dean is elected by the Board of Trustees. No time schedule on election of a new dean has been announced.

NORTH CAROLINA CHRISTIAN ADVOCATE
$3.00 per year. Subscribe now.

ference Mergers Approved

Annual conference mergers underway or planned within Southeastern Methodism were approved in advance at Lake Junaluska July 26 by the United Methodist Church's Southeastern Jurisdictional Conference.

The conference also approved a change in a General Conference resolution indicating it does not recognize 1972 as a deadline for consummating such mergers across racial lines.

The advance approval is for mergers of white and Negro annual conferences of the former Methodist Church and for mergers of former Methodist and former Evangelical United Brethren conferences.

Specific sanction was given for mergers across racial lines in South Carolina, Mississippi, Georgia and Florida, and for Methodist-EUB mergers in Virginia and Kentucky. In several instances, the conferences involved had petitioned for permission to proceed. The jurisdictional conference must act, because it alone has authority to change the names, numbers and boundaries of annual conferences.

The change in the church-wide resolution came in an amendment offered by Judge John C. Satterfield of Yazoo City, Miss., a long-time opponent of "target" or "deadline" dates for racial mergers.

The 1966 General Conference of The Methodist Church had approved a lengthy resolution pledging annual conferences to work toward merging of conferences "formerly separated by racial distinctions."

The resolution concluded with a paragraph which said, "By the adoption of this resolution each annual conference, each jurisdictional conference, the General Conference, each college of bishops, and the Council of Bishops express their determination to do everything possible to bring about elimination of any structural organization of The Methodist Church based on race at the earliest possible date, and not later than the close of the Jurisdictional Conference of 1972."

The Satterfield amendment replaced this paragraph for the Southeastern Jurisdiction with:

"The adoption of this resolution by the Jurisdictional Conference of the Southeastern Jurisdiction shall constitute a pledge to continue progress toward the merging of conferences as soon as practical and mutually agreeable, such mergers to become effective upon agreement upon the part of the annual conferences directly involved."

The remainder of the General Conference paragraph was left intact: "They further express their earnest determination to do everything possible to develop greater understanding and brotherhood in Methodism, as well as in the world."

WRITERS

N. Y. publisher wants books on all subjects, fiction, nonfiction. No fee for professional opinion. FREE: Brochures that show how your book can be published, publicized, sold; contracts. Write Dept. 31-H

EXPOSITION PRESS INC.
50 Jericho Turnpike, Jericho, N.Y. 11753



A. T. Hanson



Dr. Ben C. Johnson

WNC Laymen's Meeting Has Lay Witness Format

What do "Red Cap No. 42" at Union Station in New York City and a highly successful business executive from Atlanta, Ga., have in common?

A vital Christian faith which they hope to communicate to persons attending the Western North Carolina Laymen's Conference at Lake Junaluska Aug. 23-25.

Ralston Young, who for 20 years conducted a prayer group at Union Station, and Graham McCallie, vice president of the Piedmont Southern Life Insurance Company will be among leaders of the Conference.

The format of the meeting will be similar to that of a giant Lay Witness Mission. The leaders will be men and women from all across the United States, who will give witness to what Christ is doing in their lives. There will be general sessions but the major thrust of the conference will be carried on in dialogue, talk-it-over sessions.

Between 1200 and 1500 persons are expected to attend. The conference is for lay men and women, from teenagers to senior citizens.

The conference theme is "Is God Meaningful Today?" Participants will be exploring whether He is relevant in our contemporary society and, if so, how the message of Jesus Christ can help in their social, business, economic, family and church life.

Two men well-known to North Carolina Methodists will be present to help find the answers to these questions. They are Dr Ben C. Johnson of Atlanta, Ga., and A. Taplin Hanson of Columbus, Ga. Dr. Johnson is executive director of the Lay Renewal Institute, which has developed and administered the Lay Witness Mission program. Mr. Hanson, vice-president of the W. C. Bradley Co., has participated in several Lay Witness Missions and rallies in North Carolina.

Bishop Earl G. Hunt, Jr., will attend the conference, and take part in the sessions. Other leaders include: Paul Jones, bank president from Glenview, Ill.; John Draeger, student from Washington and Lee University; Tank Harrison, detective from the Memphis, Tenn., Police Department; and Dr. Tom Shipman, dentist from Memphis, Tenn.

Persons interested in attending should contact their charge lay leader or minister for information about reservations.

William R. Henderson of High Point is lay leader of the Western North Carolina Conference.

Ten Chosen For National Boards

Ten North Carolinians were elected Southeastern Jurisdictional representatives on a number of national boards and agencies of the United Methodist Church by the jurisdictional conference, July 24-28. They include the following:

Board of Publication: Wade H. Pierce, Wilmington.

Board of Education: L. Stacy Weaver, Fayetteville.

Program Council: Mrs. S. A. Dunn, Enfield; Drew Robinson, Hickory.

Board of Missions: Rev. J. E. Garlington, Clinton; Mrs. Carl King, Charlotte; Mrs. Alvin Morrison, Statesville.

Board of Christian Social Concerns: Rev. Cecil Robbins, Louisburg; Rev. Joseph Bethea, Greensboro; Mrs. Leslie Barnhardt, Charlotte.

Limited Amount
REGISTERED FIRST MORTGAGE CHURCH BONDS
with **7%**
Yield to Maturity
Call or Write
Church Investors
DeKalb-Peachtree Airport
Atlanta, Ga. 30005
PHONE 451-5431

NORTH CAROLINA
christian advocate

Vol. 113 GREENSBORO, N. C., AUGUST 15, 1968 No. 32

OFFICE OF THE DEAN
DUKE DIVINITY SCHOOL
DURHAM N C 27706



BISHOP IS CONSECRATED

The Rev. Dr. William R. Cannon (kneeling) was consecrated a bishop of the United Methodist Church at Lake Junaluska July 28 in the closing service of the Southeastern Jurisdictional Conference. At left are two close friends of the new bishop—the Rev. Dr. Mack B. Stokes, Cannon's associate dean at Candler School of Theology, and the Rev. Dr. Guy K. Hutcherson, pastor of First United Methodist Church, Albany, Ga. At right are four of the bishops participating in the laying-on of hands—Earl G. Hunt, Jr., of Charlotte, Roy H. Short of Louisville, Ky., Paul N. Garber of Raleigh, (whom Bishop Cannon succeeds) and Arthur J. Moore of Atlanta, retired. (UNITED METHODIST INFORMATION PHOTO)

CAROLINA BRIEFS

¶ Rev. Fred Macon, director of the Wesley Founation at UNC-G, will preach at West Irving Park Church, Greensboro, on Sunday morning, Aug. 18.

¶ Dr. Leo Jenkins, president of East Carolina University, spoke at Westminster United Methodist Church, Kinston, for both services on Sunday morning, Aug. 4.

¶ The Rev. J. Max Brandon, Sr., of Morganton, will preach at Park Avenue Church, Salisbury on Sunday morning, Aug. 18. Mr. Brandon is a retired member of the WNC Conference.

¶ The Rev. Charles Bruce, pastor of Catawba United Methodist Church, Catawba, returned home Aug. 2 after a three-week confinement at Davis Hospital, Statesville, where he had major surgery.

¶ At a recent meeting, the Ministers' Wives of the Gastonia District organized for the new year. Named as president was Mrs. Merrill Perkins, Lawndale; vice president, Mrs. Gus Highfill; and secretary-treasurer, Mrs. Lawrence McClesky of Belmont.

¶ Boulevard United Methodist Church, Statesville, will observe homecoming on Sunday, Sept. 29. Guest preacher will be Rev. Robert H. Stamey, executive secretary of the Conference Board of Education. Rev. Joe Parker of Lenoir will help with the congregational singing and special music.

¶ Friends and former members of Joyner Memorial United Methodist Church in Greensboro have been invited to return for the observance of annual homecoming on Sunday, Aug. 18. Dr. J. Garland Winkler, Greensboro district superintendent, will preach at the 11 o'clock hour. A picnic dinner will be served at 12:30 p.m. Rev. Evan S. Bancroft is the pastor.

¶ Snow Creek United Methodist Church, Statesville, will observe homecoming on Aug. 18. Rev. John W. Kale, a former pastor, will preach the sermon at 11 o'clock. Dinner will be served under the big oak trees at 12:30. In the afternoon there will be a sacred music program uner the leader ship of Miss Nellie Holland. On Monday night revival services will begin with the Rev. Robert W. Combs preaching. Mr. Combs is pastor of Vanderburg Methodist Church in the Statesville District. The public is invited to these services.

Bishop Hunt announces the appointment of the Reverend James Gilland to the Cullowhee Methodist Church and the Reverend Robert Boggan, Jr. to the Oakley Methodist Church, Asheville. The pastor of the Shady Grove Charge, Maggie, N. C., will be named within the next two weeks.

¶ Montlieu Avenue United Methodist Church of High Point welcomed its new minister, Rev. Worth Royals, and his family last month with a fellowship dinner. Robert Taylor, church lay leader, gave the welcome for the congregation. Mr. and Mrs. Royals have a daughter, Rosanne, and son, Brent.

¶ The Rev. Ralph G. McClamrock of Faith has been confined to the hospital and Wesley Nursing Center, Charlotte, since the middle of March. His friends will be glad to know that he is now convalescing nicely and hopes to return home within the month. Mr. McClamrock is a retired member of the Western North Carolina Conference.

What Pastors Are Saying In Church Bulletins

WHO MAKES THE NEWS?

I asked a newspaperman the other day about the criteria which reporters use to determine what is news. He made an interesting reply. "We are interested," he said, "in anything which departs from the commonplace. The day-to-day events in normal living seldom get attention. We look for the unusual, the different, the things which are a bit out of the ordinary."

Now I am not a newspaperman and cannot judge the validity of his statement although I think there are some exceptions to it. I do believe that if he is right, then there is a lot of room for hope in our world. The news is full of violence, inhumanity and evil. If my friend's definition of news is correct, then these things are not commonplace, but rather, exceptions to the rule. The public official who hits the headlines because he has done something bad is not the proper standard by which to judge all people in public office. He is the exception, the out of the ordinary kind of man. We seldom hear about the honest fellow who works diligently at his task day after day, year after year. He lives the way people ought to live and just doesn't make the front page.

Judgment by the extraordinary! You and I are tempted to do this all of the time. We rate a generation of youth by a few radical rabble-rousers on the streets and college campuses. We measure our nation by its troublemakers. We rate the Church by a fringe crowd of lunatics who have some way reached the headlines. But these people seldom constitute the whole story. There are still a lot of folk around whose "knees have not bowed down to Baal." If my reporter friend is right, the time to get worried will be when the good people begin to make the news.

REV. ERNEST A. FITZGERALD
Centenary, Winston-Salem

Worship Convocation Set

Plans for a national Convocation on Worship to be held April 21-24, 1969, in Kiel Auditorium, St. Louis, Mo., have been announced by the president of the Commission on Worship of The United Methodist Church.

Following a meeting of the planning committee in Chicago Aug. 1, Bishop Lance Webb of Springfield, Ill., said that it is hoped that the convocation will be attended by several thousand chairmen of worship as well as pastors of local churches and other leaders.

"Our goal," Bishop Webb said, "is to open up to United Methodist people a wider and more adequate range of traditional and contemporary worship at all of its levels."

Bishop Webb indicated that in addition to liturgical services and plenary sessions for the whole assembly, the convocation will involve those who attend in small discussion or interest groups.

He pointed out that the program will include emphases not only on congregational worship but on small-group, family and individual worship.

"We want," he said, "to enable persons to use worship resources more creatively in the particular situation in which they minister. We need to broaden and deepen their understanding of the biblical, historical and theological concepts of Christian worship and to provide opportunities for cross fertilization among different segments of The United Methodist Church and the ecumenical church."

Planners of the convocation see value in allowing enough "breathing space" in the program for "unstructured acquaintance and sharing" among persons with common concerns in worship.

Bishop Webb said that several boards and agencies of the church are expected to join with the Commission on Worship in promoting the convocation. Representatives of some of the agencies sat with the planning committee at its Chicago meeting.

NORTH CAROLINA
CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western North Carolina Conferences of The United Methodist Church

ESTABLISHED 1855

James C. Stokes — Editor and Manager

Address all correspondence to P. O. Box 508, Greensboro, N. C. 27402

Second-class postage paid at Greensboro, N. C.

Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., 429 W. Friendly Avenue, Greensboro, N. C. 27401

Single subscriptions, $3.00 a year; every family plan: each subscription, $2.50 a year. All subscriptions payable in advance. Obituaries and resolutions, $2.00 for the first 100 words; $2.50 per hundred for next 200 words; 3 cents per word for all over 300 words.

The Methodist Board of Publication

O. Kelly Ingram, Durham, President; H. G. Allen, Statesville; N. E. Edgerton, Raleigh; William R. Henderson, High Point; T. C. Hoyle, Jr., Greensboro; Charles E. Jordan, Durham; C. P. Morris, Raleigh; L. W. Routh, Greensboro; Wilson O. Weldon, Nashville, Tenn.; Carl C. Wooten, Kinston.

On Assignment To Liberia

Ex-Marine Pilots 'Circuit Rider'

By John Borchert

John W. Pipkin, 24, has left the hell and destruction of the jungles of Vietnam to travel half way around the globe and take on the need and hope of the jungles of Liberia, West Africa.

The young ex-Marine of Newton, left in mid-July with his pretty and talented wife, Myra, to become the pilot for the airplane Western North Carolina United Methodists sent to that nation's mission fields in 1967.

John, short and sturdy, never swerved from a burning desire to fly the "Circuit Rider," inspired as he watched the dedication ceremonies for the aircraft June of 1967 on the runway blacktop of Charlotte's Douglas Municipal Airport.

With John Pipkin that hot, sunny day were Dr. Ron Dierwechter and his wife, the former Jewell Lineberger, who had met and married in Liberia while on missions and medical work, and who became an inspiration to John.

Also with John Pipkin that June 18 day was Myra Brandon, daughter of Mrs. J. Max Brandon and the late Rev. Mr. Brandon, a Western North Carolina Conference pastor who died unexpectedly during April of 1966.

John and Myra were engaged, and they were married the next month. John then went to the Embry Riddle Aeronautical Institute in Florida to learn how to fly an airplane, and how to tear one apart and put it back together.

During his seven months in Vietnam, John, a mechanic-electrician with Marine aircraft, and his Marine comrads carved an airbase out of sand at Chu Lai near Da Nang.

From that rugged experience John came back to the States, ending a six-year tour of duty (four years active) with the Marines and went into training as a junior executive with Gilbarco Co. in Greensboro. The dedication ceremony changed all that.



"I had always wanted to fly," John Pipkin said. "When I was in high school I had thought about being a missionary, but then I went right into the Marine Corps."

"I had never thought about being able to use my flying experience in the mission field," he said. "Like everybody else, I always thought of a missionary as being a preacher only."

In Liberia Methodist medical and other mission work is heavy in the interior, with the main base at Ganta, the clinics and villages being reached mainly by air. When the Western North Carolina Conference sent a $20,000 Cessna to Liberia in 1967, the plane replaced a similar aircraft on loan from President William V. S. Tubman, a Methodist and admirer of the late Dr. George Harley.

The airplane is part of a $100,000 memorial from the Western North Carolina Conference to Dr. Harley, declared by many the greatest of the medical missionaries. Dr. Harley and his wife, who survives her husband's 1966 death, went into Liberia in 1925 and over the next 40 years brought the skills of a medical doctor, map-maker, evangelist, brick and tile maker, blacksmith, and anthropologist to the Liberians.

John Pipkin's study in Florida has qualified him as a flying instructor, a licensed airplane mechanic and rating to fly on instruments.

In Liberia he is now flying an airplane which has 7,500 air hours. "It's getting near time for a complete overhaul," he said. "This will probably be one of my first tasks."

Myra will find out what her assignment is once the Pipkins have settled in Liberia. They will live near the main airport in Monrovia, Liberia, in a settlement of embassy personnel from The Netherlands. Their house is to be just across the street from Bishop S. Trowen Nagbe, familiar to United Methodists of Western North Carolina from his two visits in 1967. The bishop will give Mrs. Pipkin her assigned work. She studied home economics at Greensboro College.

John Pipkin is a graduate of Broughton High School in Raleigh, and the son of the late Louis F. Pipkin. Myra, 21, is a graduate of Bruns High School, Fallston and attended Brevard College with a year at Greensboro College. They are both members of Abernethy Memorial Methodist Church, Newton, where the Rev. C. Jerome Huneycutt is pastor.

John said he has three courses yet to finish out of five at the Florida aviation school. He was called suddenly to the work in Liberia when the pilot flying the "Circuit Rider" left after staying on his one year contract an extra six months.

John Pipkin also has a one year contract. What does he plan to do when it expires? "I'm going over to fly that airplane. I don't intend to quit, although I do hope I can get a half year or more of Stateside furlough to finish the aviation course so I can better serve in this work."

EDITORIALS

★

ON THE TITHING OF TIME

"Come, come! Time is money!" This was the oft-repeated saying of a Euro- n exile who taught violin lessons rs ago in Seoul, Korea. He used the saying to pull a small boy back from diversionary tactics. "Come, come, now! Time is money."

But actually, time is more than money. Time is life. And time is our most valuable asset.

When we commit ourselves to God, and promise to become a part of His household, we are pledging our time to Him. We are saying that our hours and our days are God's. We pledge to spend them in such a way that God will more and more become our Friend and constant Companion. Also, we will spend them in helping God with His work of building a kingdom of love and truth.

Once we acknowledge the correctness of this view, then as Christians we will probably find ourselves in deep inner conflict. If our commitment means that the gift of time is to be measured out so as to please God, then there must be adjustments made in our schedules.

When we think of the tithe, we usually think of money. But why not apply it to time? Why should not an "out-and-out" Christian tithe his time? That is, spend one-tenth of his time in direct religious pursuits?

This tithe of time would include private devotions and prayer, family devotions and religious cultivation in the home, church-related worship, study and service. It would include a wide variety of practices through which one would come to know God better, develop knowledge and skill in religious things and enter more effectively into Christian service.

A tithe of time would involve two hours and 24 minutes of every day; sixteen hours and 48 minutes of every week. The amount of time tithed to God in the course of a year would be 852 hours and 48 minutes.

The almost instinctive response of most Christians would be, "But that is too much to give to God." So we stay with our piddling two-and-a-half-hour-per-week token gift to God and stay poor in spirit. We fail to realize that no one can out-give God; that for every hour we give in fellowship and service to Him we receive much more in return.

The most serious poverty problem in the world today is spiritual poverty; and perhaps affluent America is the most seriously afflicted of all people. We spend less hours per week than any others on earning a living, and squander more on sheer self-indulgence and pleasure-seeking.

We spend 45 minutes of work-time for an amount of beef which Russians buy for 222 minutes and which costs 337 minutes of time in France. Prices in time for other commodities are comparable to these, and further substantiate the fact of our advantageous position as compared to other peoples. Yet, do we use our saving of time to give due honor to God and due regard to our spiritual needs? Too often we do not!

As a result we have become a nation of highly civilized spiritual morons. Having been founded upon lofty ideals and high moral principles, our nation has squandered its spiritual capital while amassing great material treasures.

Most of our ancestors came to this country with nothing in their hands but with the riches of a deep religious faith in their hearts. As a result of this faith and the disciplines and motivations which it produced, we have prospered materially more than the first settlers ever dreamed possible. But now, having acquired the golden egg we are in process of killing the hen that laid it!

It is late, late, late for this nation of people to put God back on the throne. A once-a-week courtesy call on God will not do it. There must be radical change in our understanding of what being a Christian means. There must be a new style of commitment which involves much more than lip-service.

Jesus once said, "Not every one who says to me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven." (Matt. 7:21.)

A good place to begin with actions instead of mere words would be to pledge a tithe of time to God. Many people might favor the idea but how many of us would actually do it? How many of us will start giving sixteen hours and 48 minutes a week to God and keep it up week after week?

Why not? Because there would be personal pleasures and indulgences which we would have to give up; habits we would have to change; hard study and serious prayer we would have to engage in; less TV watching and more book reading to be done; more volunteer service to be rendered; greater support for our church and its institutions.

If we would be willing to place our commitment to God on this basis what a difference it would make in our personal lives. A deepened spirituality would surely come to us. New power would flow into the life of the church. Its influence would rise to ever larger proportions.

To tithe our time to God would be costly indeed. Most of us would never do it. But a new plateau of lofty and victorious living would be gained by those hardy Christians who would take the step. We dare you to be one of them!

BE AN INFORMED VOTER

During the next several weeks the American people will be making up their minds about who they want for their next president. Perhaps some decisions will be made in smoke-filled rooms by small groups of powerful politicians. But the final decision, let it be remembered, will be made in hundreds of thousands of voting booths over this land.

The major logical political division among people is between liberals and conservatives. This line of division runs right down through the major political parties. Whether they are Democrats or Republicans, conservatives represent a certain basic philosophy of government; and liberals represent a basic perspective, regardless of party affiliation. Within these two major breakdowns, there are, of course, many and varied shadings.

We solemnly urge upon the Methodist people of North Carolina that they become involved in the up-coming November elections. As Christian citizens we have a stewardship responsibility which is especially urgent in these crucial times. Coupled with the presidency is our obligation to elect other officials: a vice president, a governor, and many other public officials.

The idea of telling other people *how* to vote is completely obnoxious to us. We believe that every person should make up his own mind. However, we are not averse to suggesting some guidelines for voters to follow. Here are some which occur to us.

First, don't vote a straight party ticket. Vote for the man not the party. Now, in suggesting this, some will say that we have gone to "meddling." However, we insist. If ever there was justification for a citizen voting a straight party ticket, that time is past. Following the party is admittedly the easier course: i.e. it saves one the necessity of studying the issues, of examining the views of the candidates, of thinking through on just what sort of government he wants, from the local level all the way up to the national. In other words, the party-line voter just becomes a pawn in the game; he is a puppet, responding to the pulling of wires. Any Christian citizen ought not to be willing to play that kind of role!

Another suggestion, don't become part of a block-voting machine. There is a

real danger that in November hundreds of thousands of people will vote for a certain candidate or group of candidates because some organization or another has practically "told" them how to vote. Any free citizen ought to resent deeply appeals of this nature.

There is something indecent and scandalous about herding people to the voting booths, after carefully coaching them about where to place their marks, as cattle are rounded up for branding. A truly free man will rebel against this procedure, however well intentioned it may be. He will insist upon the right to hear all sides, to consider the claims of all candidates, to think for himself, and to vote his own convictions.

A third suggestion is this: vote! Resist the temptation to become disgusted with all candidates, to grow cynical about politics in general. Your vote may be but one drop in the great political pool, but we suspect that more than a few elections have been won or lost by the people who didn't vote.

Finally, don't wait until November 1 to start studying the issues and candidates. Begin now. Take the time to listen to what the candidates have to say, read their statements. Find out something about their past records. Check into their personal lives. Are they persons of integrity and character? Do they have a record of honesty and courage? Be a voter! Be an informed voter!

Social Concerns Board To Meet

The Board of Social Concerns of the Western North Carolina Conference will have its first meeting and planning session for the new quadrennium at Brevard College Aug. 19-20.

Inspirational speaker will be Dr. Alan Walker of The Methodist Church in Australia. Special resource person will be Grover C. Bagby, associate general secretary of the Methodist Board of Social Concerns for the Division of Human Relations.

The meeting will begin at 10 a.m. on Aug. 19 and conclude about 3:30 p.m. on Aug. 20.

Board members are reminded to send their reservations to the Rev. Wannamaker Hardin at Brevard College. Attendance of all board members is urged for this special planning service.

The Rev. Orion Hutchinson, Jr., pastor of Ardmore Church in Winston-Salem, is president of the Board of Social Concerns for the conference.

In the church I cannot think of men in terms of economic and social standing. I think of them in terms of their need of Christ and God's redeeming love. Those who visualize the Church's responsibility as serving any other purpose are most in need of His mercy and forgiveness.

Harley M. Williams



BISHOP W. R. CANNON



DR. ROSS FREEMAN

Bishop Cannon to Address Pastors' Conference

Bishop William R. Cannon, new episcopal leader of the Raleigh Area, will be one of the featured speakers at the Annual Pastors' Conference on Evangelism for the North Carolina Conference. The other speaker will be Dr. G. Ross Freeman of Atlanta, director of field education at Candler School of Theology.

The Pastors' Conference will be held on the North Carolina Wesleyan College campus in Rocky Mount Aug. 27-28. It is sponsored jointly by the Board of Evangelism and the Board of the Laity. Rev. H. M. McLamb is executive director of the Board of Evangelism, and Roy Turnage is executive secretary of the Board of the Laity.

Bishop Cannon, a native of Chattanooga, Tenn., was a pastor in Atlanta before his appointment to the faculty of the Candler School of Theology, Emory University. He became dean at Candler in 1953, the position he held when elected bishop.

Dr. Freeman has been assistant to the dean and director of field education at Candler since 1954. He directs the activities of 200 student pastors and 150 students working in local churches. Before joining the Candler faculty, he served 14 years as a pastor in the South Georgia Conference.

Two New Charlotte Churches to Be Organized

Bishop Earl G. Hunt, Jr., presiding bishop of the Charlotte Area, will preach for two newly-organized Charlotte congregations Sept. 8 as the 44-county Western North Carolina Conference observes Builders' Club and Church Extension Enrollment Sunday.

The Rev. John Carper, Statesville, Conference director of church extension, said the bishop will preach and organize the new Hidden Valley Church of northeast Charlotte at 2:30 p.m. Sept. 8, and then at 7:30 p.m. that day will preach and organize the new Landsdowne Church in southeast Charlotte.

On Aug. 18, according to the Rev. Mr. Carper, pastors and members from neighboring United Methodist churches will assist these two congregations in surveys to determine families wishing to join these parishes. The Rev. Richard Howle is pastor for Hidden Valley Church and the Rev. James Armstrong is pastor for Landsdowne Church. Church school and worship services will be held in nearby elementary school buildings.

As the Sept. 8 enrollment Sunday approaches, four more district rallies are scheduled, to acquaint western North Carolina United Methodists with the Builders' Club program, which provides over $125,000 annually for purchase of new church sites, construction of first units for congregations, and at the district level remodeling, relocation and parsonage construction. They are:

Aug. 18, North Wilkesboro District, 3 p.m., in First United Methodist Church, North Wilkesboro; Aug. 25, Albemarle District, 3 p.m., in Central United Methodist Church, Albemarle; Aug. 26, Thomasville District, in Wesley Heights United Methodist Church, Lexington; and Aug. 27, Charlotte District, 6:30 p.m., in Hawthorne Lane United Methodist Church, Charlotte, as a part of the District Mission Society supper meeting.

Ten other conference districts held these rallies during June and July.

The Rev. Mr. Carper said plans for conference church extension during 1968-69 at the conference level include the purchase of 16 sites for new congregations, the start of four initial units for churches, and establishment of district "revolving loan funds."

Hollis Edens Succumbs

A former president of Duke University and prominent Methodist churchman, Dr. A. Hollis Edens, passed away in Atlanta Wednesday, August 7. He was 67 years of age and had been ill for some time.

Dr. Edens was born and grew up in eastern Tennessee. He attended the well known Cumberland Mountain School at Crossville, Tenn. and later was its princi-



Dr. A. Hollis Edens

pal for some years. After receiving a Ph.B. degree at Emory University, he went on for further study to the University of Chicago and Harvard University where he earned the Ph.D. Numerous honorary degrees were conferred upon him in recognition of the outstanding contribution he made in the field of higher education, especially in the South.

He taught and held administrative posts at Emory from 1937 to 1947, when he became vice chancellor of the University System of Georgia. Thereafter he served for a year as associate director of the General Education Board of the Rockefeller Foundation, leaving this post to become president of Duke University in 1949. Edens left Duke in 1960 and for several years thereafter was executive director of the Mary Reynolds Babcock Foundation, Winston-Salem, where he lived until his recent move to Atlanta.

Dr. Edens held many leadership posts in The United Methodist Church, including membership on its general board of education. He was a delegate to the Southeastern Jurisdictional Conference of 1964, and was a trustee of Emory University at the time of his death.

Among surviving relatives are his wife, the former Miss Mary Kathleen Russell; and a daughter, Mrs. Jefferson D. Wingfield, Jr. of Atlanta.



IF A CHRISTIAN

is to have anything to say to a non-Christian, it has to be in the language of Christian experience, or it will amount to nothing.

Bishop Eugene M. Frank

WNC Quadrennial Emphasis Committee Appointed

Membership for an organization which will "pour out Christian love and compassion wherever God's children suffer and are in need" was announced Friday by Bishop Earl G. Hunt, Jr., presiding bishop of the Charlotte Area.

The 49-member committee will bear the title of the Committee on the Quadrennial Emphasis for the Western North Carolina United Methodist Conference. Similar committees are established in each annual conference of United Methodism.

Appointment of the committee by the bishop was authorized at the recent session of the Western North Carolina Annual Conference.

Goals during 1968-72 of the Committee on the Quadrennial Emphasis nationally and in western North Carolina, as stated by Bishop Hunt, are these:

1. The in-depth study of the Sermon on the Mount; 2. The raising of our share of the Bishop's Fund for Reconciliation and the determination of the use of the 50 per cent to be returned to our conference; 3. Special service by volunteers 18-30 years of age; and 4. The process of "listening" to college and university age young people for a better understanding of the Church's task in our day.

Bishop Hunt is the national chairman of the sub-committee which will be in charge of Bible study for the Sermon on the Mount.

The Quadrennial Emphasis, established by the new United Methodist Church at Dallas, Texas during April-May of this year, uses the theme, "A New Church for a New World." A voluntary fund of $20 million is being sought to operate the program, with half of the monies being returned to the annual conferences for their own committees.

The 50 per cent of the voluntary fund which will remain with the national United Methodist Church will be distributed under the authorization of the Council of Bishops.

"I see in our church's involvement in the new Quadrennial Emphasis a significant opportunity for United Methodism in western North Carolina to relate the Good News of the Christian message to the meeting of human need in our cities and our countryside," Bishop Hunt said.

"I also foresee many meaningful occasions when the church will undertake in a constructive and creative way the confrontation of contemporary problems in our inner cities and our poverty-laden communities," he said. "The entire effort is designed not to service the church's institutional life and machinery but rather to pour out Christian love and compassion wherever God's children suffer and are in need."

Bishop Hunt has called the committee to a meeting Wednesday, Aug. 21, in First Methodist Church, Charlotte, beginning at 10:30 a.m.

The Bishop's Fund for Reconciliation is expected to give the United Methodist Church a powerful weapon to fight poverty. The Western North Carolina Conference's share of the $20 million fund is estimated at $750,000.

However, church leaders are calling the special service by volunteers one of the most exciting moves by the national denomination in a century. Already inquiries have come to western North Carolina United Methodist leaders from young people wishing to become a part of this program.

Under this program, young people 18-30 years of age are asked "to offer themselves for periods of direct service as a part of Task Forces organized for specific works of reconciliation or reconstruction wherever they are needed. This would be on a subsistence basis supported by the Fund for Reconciliation."

Here is the 49-member committee named by Bishop Hunt to carry the Western North Carolina Conference's role in the Quadrennial Emphasis Program:

District Superintendents—Dr. J. Elwood Carroll, Albemarle; the Rev. W. Harold Groce, Asheville; Dr. Harlan L. Creech, Jr., Charlotte; Dr. Charles D. White, Gastonia; Dr. J. Garland Winkler, Greensboro; Dr. Philip L. Shore, Jr., High Point; the Rev. A. Glen Lackey, Marion; the Rev. John R. Hamilton, North Wilkesboro; the Rev. Melton E. Harbin, Salisbury; the Rev. Jerry D. Murray, Statesville; Dr. Charles G. Beaman, Jr., Thomasville; the Rev. C. Harley Dickson, Lake Junaluska; the Rev. James C. Peters, Winston-Salem; and the Rev. Julian A. Lindsey, Winston-Salem.

Women's Society of Christian Service—Mrs. Leslie E. Barnhardt, Charlotte; Mrs. L. M. Mayfield, Winston-Salem; Mrs. W. S. McLeod, High Point, and Mrs. W. Frank Redding, Jr., Asheboro.

From the former North Carolina-Virginia Conference—The Rev. Joseph B. Bethea, the Rev. J. W. Gwyn, Sr., and Clarence Winchester, Greensboro; Richard Erwin, Winston-Salem, and Alvin Morrison, Statesville.

From Conference Boards and Agencies—Board of Missions, Dr. J. Clay Madison, Greensboro; Board of Education, Dr. R. Herman Nicholson, Asheville; Board of Laity, William R. Henderson, High Point; Commission on World Service, Powell Majors, Charlotte; Coordinating Committee, Dr. E. H. Nease, Jr., High Point; Lay Advisory Council, Harvey Smith, Greensboro; Council of Secretaries, the Rev. Garland R. Stafford, Statesville; Youth representative, Drew Harbinson, Hickory.

Members at Large—Clergy: the Rev. Don G. Bridger, Rutherfordton; the Rev. Donald W. Haynes, Franklin; and Dr. Cecil L. Heckard, Hickory. Lay: R. P. Caldwell, Gastonia; J. C. Cowan, Greensboro; W. R. Cutherbertson, Jr., Charlotte; George D. Finch, Thomasville; W. W. Hartsell, Concord; Fred C. Hobson, Yadkinville; Hugh Massie, Waynesville; Holt McPherson, High Point; W. Bryan Moore, Wadesboro; Clarence Morgan, Asheville; Perk Rhinehardt, Morganton; Robert M. Smith, Mount Airy, and Charles B. Wade, Jr., Winston-Salem.

Also, Bishop Hunt and Dr. C. C. Herbert, Jr., Charlotte, administrative assistant to the bishop.

Henderson Calls For Christian 'Green Berets'

An expected attendance of a thousand western North Carolina United Methodist laymen at Lake Junaluska on Aug. 23-25 will wrestle with a five prong question of the relevancy of God to contemporary society.

This is the annual Laymen's Advance of the Western North Carolina United Methodist Conference and a new lay leader, William Henderson of High Point, is bringing a new program format to the scene.

Mr. Henderson, who took over as Conference lay leader in June, said a trained leadership will head small group discussions on whether God is meaningful today in the social, business, economic, family and church life of each individual.

Both men and women attend this annual event, which prepares the United Methodist laity for the year of programs and goals of the Conference.

Bishop Earl G. Hunt, Jr., presiding bishop of the Charlotte United Methodist Area, and spiritual leader of western North Carolina Methodism, will deliver addresses the night of Aug. 23 and during the Sunday worship service the morning of Aug. 25:

Other leaders on the program include Dr. Ben C. Johnson, Atlanta, Ga., leader of the Lay Witness movement among three million Southeast United Methodists; and Dr. Ralph Jolly, president of Greensboro College.

Mr. Henderson said the small group discussions will be led by "outstanding Christian businessmen, housewives, professional people" and others. Among this group he included these persons:

George and Florence Pert, associate editors of *Guideposts* magazine; A. Taplin Manson, Columbus, Ga., vice president of the W. C. Bradley Co.; Graham McCauley, Atlanta, Ga., vice president, Southern Insurance Co.; Tank Harrison, Memphis, Tenn., chief of detectives; Dr. Tom Shipmon, Memphis, Tenn., dentist; Paul Jones, Chicago, banker; and John Dreager, student, Washington and Lee University.

"We will discuss social drinking," Mr. Henderson said. "We will discuss our Christian responsibility in the business world, we will talk about usury, we will discover whether playing the market or buying grain futures is any different type gambling than rolling the dice, we will discuss how long an employer can tolerate an alcoholic if the employer is a Christian."

"We want to get down to the nitty-gritty of life," he said. "We want to discuss whether a church worker should also work with the Office of Economic Opportunity, and what our attitude should be about a church budget."

Mr. Henderson said those attending can expect to spend six hours in dialogue sessions during which the moderators of about 60 small group discussions will guide, but not lead the talks.

"I would like to send 1,200 to 1,500 Christian 'Green Berets' back into the life of western North Carolina," he said.



MARKED 'PAID'

During a visit to the Methodist Building in Raleigh on August 5, the Rev. Argel H. Payne (right), pastor of White Memorial Methodist Church of Henderson, presented a check to Charles K. McAdams, treasurer of the North Carolina Conference, as payment in full for all conference obligations for the conference year 1968-69. According to Rev. N. W Grant, Raleigh District superintendent, White Memorial Church under the leadership of Mr. Payne during the past two years has made remarkable progress in membership, physical plant and every other phase of the church's program. This action on the part of one of the smaller churches of the conference should be a stimulating influence for other churches throughout North Carolina Methodism.

Bishop, Lay Leader to Address Laymen

Laymen of the North Carolina Conference will have an opportunity to hear their new episcopal leader, Bishop William R. Cannon, preach, and their new conference lay leader, James T. Patrick of Durham, speak at the upcoming Laymen's Retreat. Scheduled August 24 and 25 at North Carolina Wesleyan College in Rocky Mount, the retreat theme will be "In and For the World."

Bishop Cannon, who was dean of the Candler School of Theology before his election to the episcopacy last month, will preach at the Sunday morning worship service on August 25. Mr. Patrick, who was elected conference lay leader in June, will give the keynote address on Saturday afternoon.

Using "In and For the World" by Stanley J. Menking as the study book, six discussion groups will meet in three one-hour sessions with a different group attending each session. Laymen will thus have the opportunity of attending three of the groups during the retreat, two Saturday afternoon and one Saturday evening.

Dr. Charles Q. Coffman, director of the Division of Spiritual Life for the General Board of the Laity, will be the resource leader for the retreat. He also will give an address on Saturday evening.

Rev. Bob Gibbons of Elmhurst, N. Y., conference youth evangelist, will present a special musical program on Saturday evenng. He also will lead the group singing during the retreat.

The opening devotions will be led by Walter F. Anderson of Raleigh, and William S. Marley of Goldsboro will conduct the Saturday evening devotions. Both Mr. Anderson and Mr. Marley are associate conference lay leaders. The early Sunday morning fellowship time will be under the direction of Dr. Coffman.



JAMES T. PATRICK

Dr. Thomas A. Collins, president of N. C. Wesleyan College, will welcome the group to the campus.

Registration will begin at 10 a.m. Saturday, Aug. 24, in the Student Union Building, and adjournment will come after the noon meal on Sunday. Serving as host of the retreat will be the Greenville District Board of the Laity.

The retreat is sponsored by the N. C. Conference Board of the Laity. Roy Turnage is the board's executive secretary.

OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

PEWS FOR SALE: Candor Methodist Church, 25 curved pews — seat approximately 125. Call Candor 974-4504; or 974-4110.

WANT A CHANGE? Great Challenge for D. C. E. Apply First United Methodist Church, Morehead City, N. C. 28557.

RECRUITING FOR IMMEDIATE OR FUTURE EMPLOYMENT—Single persons and couples to work in agency caring for dependent children and youth. Positions include Social Work, office positions, Cottage parents, Group Activity Worker, Building Maintenance, Food Service, Store Keeper, Seamstress, Janitor, Maid, Drivers. Part-time positions include Music, Arts and Crafts, Industrial Arts. Contact Superintendent; Methodist Home for Children, 1001 Glenwood Avenue, Raleigh, North Carolina 27605

Communion Meditation

LAZARUS LAUGHED

By Robert G. Tuttle

"Lazarus Laughed" is the title of a Eugene O'Neill play. It is a rather strange play, but carries a tremendous impact of truth. Lazarus had been dead and in the tomb four days when he was called back into life by the command of Jesus. To those who knew him best he seemed to be a completely different Lazarus. Whereas, before, his life had been cramped, limited and ineffective . . . now he was free, joyful, laughing.

What if you had been dead and had come back to life? What if you had seen the other side of death and had beheld the permanence of life? What if you had actually seen God's Joy and knew for certain that there is no death but only life in God? Would you not also laugh for joy? Would you not be sorrowful for blind, struggling persons who are missing life completely in a blind slavery to fear?

Everyone in the play has on a mask to cover up his fear of death; and every person wears a different mask. Only Lazarus is without a mask. He has no fear of death —he is absolutely free to be himself. He has beheld the joy and the life that is with God.

Lazarus has a strange influence on other people—his laughter, his contagious joy, his freedom from fear. The absolute freedom of Lazarus in his new and personal knowledge of the fulfillment of life beyond death has a strange effect on Tiberius, Emperor of Rome, on Caligula and Pompeia. Miriam, the wife of Lazarus, does not completely understand him, but loves him and follows him faithfully. Out of jealousy Pompeia poisons Miriam, and as she dies Lazarus almost loses faith, but suddenly Miriam rises as one come back from death and says: "Fear not, Lazarus, I too have seen. There is only life, be not lonely." With this assurance from Miriam, Lazarus moves on in his uninhibited joy and freedom.

Might it not be that the defenses we build against each other, that our selfishness and littleness come out of our fear of death, which begins to be a fear of life itself? Tiberius, utterly cruel because of his falseness and his fear, tests Lazarus with a second death of fire. As Lazarus is consumed, he continues to testify to his assurance relative to life, and Tiberius sees his own falseness, forsakes fear, discovers a new freedom, and calls on the people of Rome to forsake fear. Caligula, being afraid that the absence of fear will destroy the power of the Emperor, strangles Tiberius. Caligula is torn between the desire for the peace and joy that he sees in Lazarus and the absolute power he would have as Caesar. He tries to enforce joy and laughter on the people, but discovers too late that he has killed joy and laughter. Pompeia is won to a new understanding of joy and love and is lifted out of her false life.

To his last breath Lazarus still affirms: "There is no death—only life—only love!" He witnesses to his absolute freedom, even in the face of death and persecution.

This is what Christ says to us in the Lord's Supper. He too, has gone beyond death and has returned. He brings to humanity the everlasting assurance of life. In this Holy Communion we can share the secret of Christ. We can know that there is no death—only Life! There is only Life with God. We are free—free to live life at its highest—free to share life and love effectively with the world.

Mr. Tuttle is senior minister at Myers Park Methodist Church, Charlotte.



Candler Camp Meeting Opens Sunday at Lake Junaluska

Bishop Kenneth W. Copeland and Dr. Alan Walker will be the preachers this year for the Candler Camp Meeting and Conference on Evangelism at Lake Junaluska Aug. 18-23. Preaching services will be at 11 a.m. and 8 p.m.

Bishop Copeland, resident bishop of the Houston Area, was pastor of churches in Texas and Oklahoma before election to the episcopacy. He is author of "A Primer of Beliefs for Methodist Laymen."

Dr. Walker is superintendent of Central Methodist Mission, Sydney, Australia. In 1963, he pioneered in opening the Life Line Center, a round-the-clock telephone counseling service.

Tuesday through Thursday workshops of the Conference on Evangelism will be held from 9 to 10:45 a.m. Rev. Robert H. Gibbons, a member of the North Carolina Conference, will be co-leader of the youth section

Each night, beginning Monday, there will be a vesper prayer and praise service at seven o'clock. Dr. Voight Taylor, pastor of Trinity Methodist Church in Sumter, S. C., will be leader of these services.

The meeting will open on Sunday with a sermon at 11 a.m. by Bishop Copeland. Dr. Walker will preach Sunday evening at 8:00.

The camp meeting and conference on evangelism are sponsored by the committee on evangelism of the Southeastern Jurisdictional Council in cooperation with the General Board of Evangelism and the annual conference boards of evangelism.



Robert E. Phillips

New Dean Chosen at High Point

Robert E. Phillips, former director of admissions at High Point College, has been named dean of students at the college.

A native of Durham, Phillips succeeds Lee Edwards, who resigned to return to graduate school.

Phillips, who attended high school in Durham, is himself a graduate of High Point College, where he received his bachelor's degree in philosophy in 1956. He worked for seven years with the State of North Carolina as a counselor with the Employment Security Commission and with Umstead Youth Center.

He returned to High Point College four years ago to become director of admissions.

Phillips lives on Grantham Drive in High Point. He is married and is the father of a girl, 12 years old. His wife, Joan, from Humboldt, Iowa, teaches in a kindergarten for retarded children. She has enrolled in High Point College for the coming year to complete work for her degree.

A Methodist, Phillips is a member of First Methodist Church in High Point. He is also a member of the North Carolina Personnel and Guidance Association and of the national association.

Something To Think About

The value of any religion is determined by the revelation of God it brings to mortals such as we are and the possibility of communion it offers sinners such as we are.

Our prayers and the service we render are all important but they are secondary. The glorious fact is that God loves us now. The most unworthy person can say "He loves me."

God's love declares that no man need go limping in the old way of sin and weakness for another single day. It affirms that there is no sin to which we must surrender and no evil habit which cannot be shattered and no victory which cannot be won.

Excerpts from address of
Bishop Arthur J. Moore
At Southeastern Jurisdictional
Conference, Lake Junaluska

Important Actions Taken By SE Jurisdiction

Racially integrated for the first time, the Southeastern Jurisdictional Conference of the United Methodist Church took several actions designed to further progress in race relations during sessions July 24-28 at Lake Junaluska.

As the 40 Negro delegates took their seats with nearly 500 others, they found a reception that included not only fellowship and references to improving human relations in most addresses, but also these legislative actions in which they shared:

Agreement that all United Methodists within a given geopraphical area would be under the same bishop, including both white and Negro and former Evangelical United Brethren units. Even before the session opened, half of the formerly white Southeastern annual conferences had been integrated by mergers.

Advance approval for the changes of conference names, number and boundaries as required for mergers of annual conferences, both white-Negro and Methodist-EUB. Four of these have been completed

Adoption with one change of the church-wide Omnibus Resolution of 1966 pledging all levels of the church to work toward elimination of racial structures. The change, proposed by John C. Satterfield of Yazoo City, Miss., removed from the resolution the date of 1972, which has been variously called a "deadline" or a "target" for integration of annual conferences. The action pledged "progress toward the merging of conferences as soon as practical and mutually agreeable . . . upon the part of the annual conference directly involved." A portion of the same paragraph expressing determination "to develop greater understanding and brotherhood" was left intact. The largest number of petitions received by the conference had opposed mergers.

Close ties with the recent Uniting Conference and with the quadrennial theme it adopted, "A New Church for a New World." This was emblazoned across the front of the auditorium as a constant reminder.

Numerous delegates commented, both publicly and privately, on the level of inter-racial association at the conference that "couldn't have happened like this just a few years ago." Bishop L. Scott Allen, the last bishop elected by the Central (Negro) Jurisdiction before merger, told a newspaperman of his cordial reception by both ministers and laymen of the previously all-white Southeastern Jurisdiction and said he believed that the denominational policy of racial inclusiveness would help break down segregation patterns beyond the church. He was assigned to the newly created Holston Area, which is comprised of eastern Tennessee and western Virginia.

In a special service, almost $90,000 was pledged toward the church-wide Fund for Reconciliation. It was reported that one delegate endorsed his conference expense check to the fund.

In other major actions, the conference:

Asked the Judicial Council to rule on constitutionality of the Uniting Conference resolution supporting the right of non-violent civil disobedience. The request from part of the Florida delegation held that the resolution violates Article 23 of the church constitution.

Urged every church to develop an educational program "to show the terrific risks involved in the use of beverage alcohol" and asked that Methodists be informed that the position of Methodism "is still total abstinence and that they be challenged to follow this position in their own lives."

Added to the General Conference plan for financing ministerial education, by deciding to ask local churches for two per cent of their operating budgets beginning now, rather than the one per cent appropriation of the past four years. One-half per cent remains within the annual conference, while the remainder will go for capital improvements at the three seminaries—Candler, Duke and Gammon. In 1970, the 1½ per cent will be placed under the church-wide program.

Approved a Southeastern Methodist Agency for the Retarded, to cooperate with conferences and churches in developing schools, training centers, hospitals, and other programs for the retarded.

Called for a "new understanding of evangelism, . . . not as a campaign to get new members, but . . . bringing people face to face with the Christ." It urged such new forms of evangelism as telephone ministry life-lines, ministries to vacationers, inter-racial efforts.

Adopted a quadrennial budget of $440,-500 for the jurisdiction.

Two Mountain Hikes Planned

Senior high and young adult United Methodists will go on separate 30-mile hikes through the Great Smoky Mountain National Park this month.

The Rev. Paul Duckwall, Statesville, director of senior high United Methodist Youth work as well as young adult work in the Western North Carolina Conference will lead both groups. He led a July 30-mile senior high trip also.

The hikers in both groups will gather at the Cherokee Methodist Center before going into the Great Smoky Mountains.

The Senior High Smoky Mountain Hike is scheduled for Aug. 18-23, and the Young Adult Wilderness Hike for Aug. 25-30.

This is the tenth year of trail hiking for senior highs and young adults of Western North Carolina Methodism, and hundreds have now taken the trips during which discussions are held on God and man, and the hikers are given breath-taking views along the hiking trail, as well as learning to depend on new friends in a fellowship created by reducing life to its bare essentials.

The Conference Board of Education sponsors these trail hikes, with the Rev. Robert H. Stamey, Statesville, as the executive secretary of the Board.



Miss Beatrice Burgess

Dean of Women Named At Brevard College

Miss Beatrice R. Burgess has been appointed Dean of Women and director of Students Activities at Brevard College.

A native of Salem, Indiana, Miss Burgess received the A.B. degree from Western Kentucky University and the M.R.E. degree from Scarritt College for Christian Workers.

She has held positions in industry, with the Wyoming Valley Council of the Girl Scouts, and served during World War II in the Medical Corps of the U.S. Army.

For the past twelve years, she has been employed as a director of Christian education in Methodist churches in Richmond, Norfolk and Lynchburg. A deaconess of The Methodist Church since 1963, she has served as president of the Virginia Conference Deaconess Board.

Miss Burgess comes to Brevard from the Fort Hill Methodist Church in Lynchburg.

Summer Commencement at High Point College Slated Next Week

Dr. Martin Luther Shotzberger, president of Catawba College at Salisbury, will be the principal speaker for the summer school commencement at High Point College.

Degrees will be awarded 34 students during the commencement on Aug. 21 at 10:30 a.m. in Memorial Auditorium on the High Point College campus..

Both the invocation and the benediction will be by the Rev. Robert Little, associate minister of First United Methodist Church in High Point. Music will be by Mrs. Pat May, organist, and the High Point College Choir.

Dr. Shotzberger was named the 16th president of Catawba College last March.

In September, 1962, he was appointed professor of business administration and dean of the University College of the University of Richmond, the position he held before going to Catawba.

The degrees to be awarded include nine bachelor of arts, seven bachelor of science, and 18 bachelor of Arts in teaching.

METHODIST NEWS ROUND-UP

SOUTH CENTRAL ASKS CLARIFICATION

The South Central Jurisdictional Conference of The United Methodist Church, meeting in Oklahoma City last month, took several major actions:

Removed the last legal barrier to the merger of four annual conferences of the former Central (Negro) Jurisdiction with predominantly white annual conferences which they overlap geographically in four states;

Approved a total of $3,168,300 in apportionments and goals for a variety of home mission and other causes;

Petitioned the General Conference to "define and clarify" the wording of what has been termed its "civil disobedience" statement;

Adopted a four-year program to bolster the recruitment of persons for the ministry;

Turned down a proposal to eliminate all jurisdictional boards and agencies, instead appointing a special committee to study the jurisdictional agencies.

★

NORTH CENTRAL REDUCES CONFERENCES

The North Central Jurisdictional Conference, in session at Peoria, Ill., assigned 10 bishops to 10 episcopal areas, fixed new conference and area boundaries and provided for name changes of 14 annual conferences, a reduction from 17 former Methodist and 12 former EUB annual conferences.

Major changes from pre-existing Methodist conference structure occurred in Indiana, where United Methodism will be administered through two conferences (reduction from three); in Wisconsin and Iowa, reduction is from two to one conference.

The possibility of change in the jurisdictional polity of the United Methodist Church is inherent in a resolution adopted by the conference, calling for the church's Program Council to draft a constitutional amendment ending the jurisdictional system.

The resolution entered by Leonard Slutz, a Cincinnati lawyer, would require episcopal elections to be conducted on a national, rather than a regional basis.

The resolution requires approval by the church's General Conference.

★

NAMED TO WCC COMMITTEES

Two theologians of The United Methodist Church have been appointed to membership on the working committee of the Commission on Faith and Order, World Council of Churches. They are Professors J. Robert Nelson of Boston University School of Theology and John Deschner of Perkins School of Theology, Southern Methodist University, Dallas, Texas.

Dr. Nelson continues as chairman of the working committee, a post to which he was elected in 1967. From 1953 to 1957 he was the executive secretary of the Commission on Faith and Order in Geneva, Switzerland. Dr. Deschner was first appointed on July 20 by the new WCC Central Committee.

AID SENT TO COSTA RICA

The United Methodist Committee for Overseas Relief (UMCOR) is one of many agencies, public and private, that have responded to the needs of victims of the devastating volcanic eruption in Costa Rica July 30.

Because of the danger of polluted streams, wells and other sources of water supply, 100,000 water purification tablets were airlifted Aug. 1 to the stricken area. UMCOR also has sent $500 to Methodist relief workers who moved quickly into the area, and has promised more aid in funds and material supplies as needed.

The volcano, Mount Arenal in western Costa Rica, erupted violently after being silent for 500 years. Later reports put the death toll at 89 and the number of refugees at more than 4,000.

★

MINISTER FINED

The United Methodist minister arrested in Washington, D. C., in a demonstration of the Poor People's Campaign was found guilty and fined $25, with sentence suspended, July 17.

The Rev. John P. Adams was charged with disorderly conduct along with some 300 other persons who walked onto the edge of the capitol grounds June 24, the day the PPC's Resurrection City was closed. He and a few others had pleaded not guilty in an attempt to test the constitutionality of a law prohibiting assembly on the capitol grounds. The conviction may be appealed.

Mr. Adams is on the staff of the church's General Board of Christian Social Concerns but for several weeks was assigned to coordinate the National Council of Churches' liaison with the PPC.

★

MISSIONS OFFICIAL TAKES NEW POSITION

The Rev. Dr. Ashton A. Almand, a member of the executive and financial staff of the World Division of the United Methodist Board of Missions in New York City for the past 12 years, has been named vice-president for financial affairs and treasurer-elect of West Virginia Wesleyan College, effective Sept. 1.

Wesleyan's new vice-president was born in Charlotte. In adition to his work with the Board of Missions, his career has included 13 years in the parish ministry and 12 years in the field of business and finance.

★

ANNOUNCE THEOLOGICAL CONVOCATION

The third World Methodist Convocation on Theological Education will be held Aug. 15-17, 1971, in Washington, D.C., it was announced by the Rev. Dr. Gerald O. McCulloch, Nashville, Tenn., chairman of the planning committee.

The convocation will be held just prior to the World Methodist Conference in Washington Aug. 18-26, 1971. Expected to participate in the educators' sessions at Wesley Theological Seminary will be theological administrators and faculty of Methodist-related institutions around the world, and Methodists holding key spots on nondenominational faculties. The Department of Ministerial Training of the Board of Education of The United Methodist Church will be host to the convocation.



CAST OF THE 'YOUNG CREW'

Here is part of the cast of the "Young Crew," which will be seen in several North Carolina cities this week. Seated (from left) LeFleur Payseur, Lowell; Alicia Bridges, Shelby; Susan Bennett, Greensboro, and Louise Davidson, Statesville. Seated, second row (from left) Dan Treece, Belmont; Thomas Moore, Gastonia; Lucretia Hurley, Greensboro; Linda Payseur, Charlotte; Susie Andrews, Jefferson; Lynn Walker, Gastonia, and Nancy Burgin, Lawndale. Third row, standing (from left) Gerry Van Hoy, Union Grove; Skip Ward, Lincolnton, and Allen Lindsey, Bessemer City.

Methodists in Action

ON A WIDE CIRCUIT

By W. W. Reid

We Are Called to Be Philanthropists

I was at a meeting the other day where a speaker was introduced as a Christian layman and as a philanthropist.

Now—traced back to its root meaning—a philanthropist is literally "a lover of mankind," a benevolent friend of man, a person devoted to human welfare. And my contention is that every Christian — everyone living true to his profession—is, or should be, a philanthropist. We are all called to be lovers of mankind if we are followers of the Master who gave even his life in the service of men because of his love.

In some ways we have corrupted the use of the noun "philanthropist." We have, in these modern days, almost restricted it to a person who gives generously of his superabundance of money to educational institutions, charitable causes, and social work —"a liberal benefactor," says the dictionary. But, in the sense of a "a lover of mankind," I maintain that every true Christian is entitled to be called a philanthropist, even though he be penniless or nearly so. Service to mankind which is unaccompanied by gifts of money may be far greater and more helpful than some "great gift" of money sometimes gained by dubious social processes: the latter may be given from motives far different from "love of mankind."

When I speak of "the lover of mankind" —the philanthropist—I am thinking of a man or a woman with feet set squarely on the ground in the midst of life's bustle and turmoil — not of the sentimentalist who talks of "the love of God—or of his own—but whose actions from day to day give little or no indication of either service or concern. Rather I am thinking of humble people—most of them at humble posts—carrying on their daily duties with a sense of its importance to the *welfare of people*, going on beyond the strict line required by that duty to help, or comfort, or somehow assist one in need. Perhaps the classical example is of the doctor giving up his night hours of rest to be at the bedside of a patient going through a crisis; or the busy nurse extending the requirements of her duties to bring a cup of cold water to a fever-stricken "charity patient."

But these opportunities for expressions of love—often less dramatic than the doctor's call—come in one way or another to all of us, and almost every day. The Christian generally meets his opportunity without thinking of it as such, and he answers it instinctively because of his Christian training and upbringing. He does not have to consult a book or his notes as to what he should do: he knows.

The teacher-philanthropist does not confine himself to his chosen special subject. He quickly learns to love his pupils: to be concerned with their aspirations, their handicaps, their environments, their home situations. And, where he can, he helps them adjust to or overcome hindrances to their learning and achievement. Such interest of a teacher has brought blessings to many otherwise failing students.

The mother-philanthropist gives herself unstintingly to the needs of her children, and her love shapes their lives. In every community, too, there is a "mother-philanthropist" who is called upon by the neighbors and who shares with them her love and service in time of need or distress.

The minister-philanthropist watches no clock and knows no hours when there is need for service, counseling, or comforting among people in his parish or community.

The social-actionist-philanthropist—even the "agitator"—who rouses people against injustice, tyranny, and discrimination does so, if he be Christian, because of his love for the people and his hatred of all oppression.

The tradesman-philanthropist giving quality goods at reasonable prices, the mechanic-philanthropist giving an honest day's work for his wage, the office-holder-philanthropist seeking legislative action for the well-being of citizens, and the neighbor-philanthropist feeding a hungry child or family—each is expressing in his own way the love of mankind that was the mark of the Master of life. Each is expressing Christian love.

Let each of us—financially wealthy or penniless—look well to our personal philanthropy—the love of mankind through the love of persons.

HE LIVES UP TO HIS CHURCH VOWS

A. M. Faircloth of Fayetteville really meant it when he promised to support the Church with his "prayers, presence, gifts and service."

He was eighteen years old in 1922 when he was converted at the end of a long summer revival. Shortly thereafter he took the vows of church membership at Camp Ground Methodist Church in Fayetteville and has been living up to them ever since.

"Pete," as he is affectionately known to his family and friends, rarely misses church school or worship on Sunday morning. In fact on August 25, he will receive the eighteenth bar for his perfect attendance pin, which he wears proudly. As a member of the Men's Bible Class, he has had perfect attendance for the past seventeen consecutive years.



A. M. Faircloth

Commenting on his attendance record recently, he said, "I am grateful that the Lord gave me such good health to be able to come."

Mr. Faircloth is a carpenter by trade and has given generously of his time and his talents toward building and maintaining the church buildings. It is significant that he gave the first brick for the present sanctuary, which was completed in 1964.

Since his retirement from Civil Service, he has served his church as custodian of the church grounds and cemetery. He is a familiar figure on the well-kept lawn at the church, and is often seen kneeling on the grass to give careful grooming to the shrubbery along the walks.

The tithe has long been Mr. Faircloth's guide for giving to the church. Once at a meeting of the Official Board, when the emphasis was on stewardship, he said in his quiet manner:

"It isn't any trouble to tithe. It's easy and very simple: when you have a dollar, you just give a dime to the Church."

His is truly a life of service to the Kingdom. In addition to contributing his manual skills, he has held every position in his church school class except teacher, has served as a steward on the Official Board, as a member of the Board of Trustees, and as a member of the Committee on Church Grounds and Cemetery.

Mr. Faircloth lives at 153 Joseph Street with his wife, his daughter, Mrs. Carolyn F. Womack, and her three children, John, Jerry and Linda.

Limited Amount

REGISTERED FIRST MORTGAGE CHURCH BONDS

with **7%**

Yield to Maturity

Call or Write

Church Investors

DeKalb-Peachtree Airport
Atlanta, Ga. 30005
PHONE 451-5431

Woman's Activities

N. C. CONFERENCE

MRS. IVAN E. WELBORN

DURHAM DISTRICT PRESIDENT

Minnie Ewing Scott, daughter of the late Susie Eleanor and James Anderson Ewing, was born in Vaughan, Mississippi. She graduated from Canton High School and received her B.S. degree in Elementary Education at George Peabody College in Nashville, Tennessee in 1934.

For eight years she taught second grade in Jackson, Mississippi, where she met and



MRS. CECIL SCOTT

married Cecil Douglas Scott, who was formerly from Woodrille, Mississippi.

They lived in Towson, Maryland, for seven years and their two children were born in Baltimore; Betty Sue, a graduate of R. P. I. in Richmond, Virginia, lives and works in Richmond now. Douglas has been attending the N. C. School of Arts in Winston-Salem, where he is a sophomore.

In 1945 Minnie and her family moved to Durham where Cecil works for the Federal Government, in the Department of Defense as a Quality Control Representative.

The Scotts are members of Calvary Methodist Church in Durham. She is a member of Fairview Homemakers Club, has served as secretary of the County Council, and is also a member of the Woman's Christian Temperance Union. For many years she worked in the P.T.A.

For a while Minnie taught at the Durham Academy, but now she is a supply teacher in the city schools.

In the local church, Minnie has served in many areas. She has been superintendent of Children's Division, taught church school in the primary, junior and senior departments. She works in the Vacation Church School each summer. She has been chairman of the Commission on Missions, and chairman of the Commission on Membership and Evangelism.

In the local Women's Society she has served as secretary of Children's Work, Missionary Education and Service, vice-president and president.

In the Durham District she has served as subdistrict leader and secretary of Promotion and Membership Cultivation before becoming the district president.

Minnie Scott represents a woman of dedication and loyalty. The Durham District is most fortunate to have such a person as its district president.

BETHLEHEM CENTER, CHARLOTTE

The Women's Society of Christian Service, Lyon Memorial United Methodist Church, Fayetteville, was hostess to 52 persons from The Bethlehem Center in Charlotte on July 29 and again on Aug. 3.

Miss Lucy Gist, director of the Bethlehem Center, nine counselors, one bus driver and 42 children were on their way to Swansboro for a week by the ocean. Miss Gist needed somewhere for the children to relax and eat their lunch. (Each child had brought his lunch from home.) The women of Lyon Memorial and the minister, Rev. H. H. Hodgin, extended an invitation to Miss Gist.

The women at Lyon Memorial were so impressed and "won over" by the children on the 29th, they insisted that the group have lunch with them again on Saturday, when they would be going back to Charlotte.

The invitation was accepted and again on Saturday the women were able to see the children and hear a little about the wonderful time the children had had.



Having lunch at Lyon Memorial United Methodist Church, Fayetteville on the way to the beach.

W. N. C. CONFERENCE

MRS. JOHN C. WRIGHT

CHALLENGE FROM THE CONFERENCE PRESIDENT

"I believe that women can change the atmosphere from fear to prayer," said Mrs. W. Frank Redding, Jr. of Asheboro, president of the Women's Society of Christian Service of the Western North Carolina Conference of the United Methodist Church, in an address to the officers of the Conference recently.

"Prayer is the highest possibility open to anyone," she continued. "This is not a perfect world, but to perfect it, we must perfect ourselves — we must cooperate with God. We must love as He did. If we will supply the 'willing' God will supply the power. If we know how to use prayer, we can change the world."

Mrs. Redding pointed out, "What can we—the women of the WNC Conference Women's Society do? I believe that first we must get peace and love in our hearts before we can give to others. Second, we must let God use us instead of our using God. And third, we must answer the big question, 'What can I do?' Each of us must surrender ourselves at the feet of Jesus."

Pointing to the future, she said, "As we enter our new organization, I bring this challenge to you to be a true Christian woman for I believe it could be the answer to our restless age."

In her introductory remarks, Mrs. Redding said, "I feel very humble as I become president of the Western North Carolina Conference Women's Society of Christian Service. I am aware of those who have served in the former North Carolina-Virginia Conference Woman's Society from the first president, Mrs. C. Haven Caldwell to Mrs. Jettie D. Morrison, and in the Western North Carolina Conference, from Mrs. C. C. Weaver to Mrs. Leslie Barnhardt. During the administration of each of these eleven women, there has been growth and advancement as we have endeavored to carry out the purpose of our organization. Our hearts have been enlarged and our horizons widened, and in response we have

given our devotion, our efforts and our gifts."

Of the merging of the two groups, she said, "Today the accomplishment of each organization has blended together and we are celebrating—'a happening' as our young friends say. Dr. Albert C. Outler of Southern Methodist University Perkins School of Theology and internationally renowned ecumenical leader and theologian, in his sermon of the Uniting Service said, 'Here we are this morning—gathered together to



MRS. W. FRANK REDDING

celebrate a birthday—our birthday as the United Methodist Church. The aura of every newborn thing is an aura of hope. We stand here on a threshold. A new horizon looms ahead!' "

She added, "So here . . . we are also celebrating a birthday as we become the Women's Society of Christian Service. Oh, but what a day to have a birth! War with all its destruction, its agony of suffering, and stench of death; refugees herded in camps or wandering here and there; riots in cities; hunger here in our own United States and through the world; assassinations that shock and shame us; and hate one for another! But we must not throw up our hands in despair—for God is still God and we can hear His voice saying, 'Behold, I make all things new.' Even though we have failed Him and caused Him anguish, it is He who gives us hope and courage to try again."

She brought two special challenges to the officers, saying, "The first is to interest the many 'non-member' women in our United Methodist Church in becoming involved in the purpose of the Society and Guild.

"Women's Societies and Wesleyan Service Guilds only succeed by growing—not only in numbers, but also in outreach, innovation and awareness of God. The new lifeblood of the Society will have to come from the young women of the church. The rewards of the fresh ideas and energetic participation overshadow the sometimes problems of nursery service, scheduling and change. Young women with babies, children, ideas, energy and enthusiasm are not always approached for membership because they present nursery problems and

(Continued on page 15)

• CALENDAR OF COMING EVENTS •

NOTE: If any of the meeting dates or places are in error, please inform the ADVOCATE immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

Aug. 19-24: University Christian Movement Southeastern Conference, Emory University, Atlanta, Ga.

LAKE JUNALUSKA ASSEMBLY

Aug. 16-19: Church School Administrators Conference
Aug. 16-19: Conf. for Professional Workers in Christian Education
Aug. 18-23: Candler Camp Meeting
Aug. 18-23: Conference on Evangelism
Aug. 18-23: Conf. for Chairmen of Local Church Comm. on Membership & Evangelism
Aug. 23-25: Western North Carolina Laymen's Advance

NORTH CAROLINA CONFERENCE

Aug. 11-17: Elementary IV-VI and Junior High Camps at Camp Chestnut Ridge and Camp Don-Lee
Aug. 11-17: Senior High Workshop, North Carolina Wesleyan College, Rock Mount
Aug. 11-24: Camps for Underprivileged Boys at Camp Rockfish
Aug. 18-24: Camp for Mentally Retarded at Camp Don-Lee
Aug. 18 : Workshop on New Youth Curriculum, Edenton, 3 p.m.
Aug. 18 : Workshop on New Youth Curriculum, Queen St. Church, Kinston, 3 p.m.
Aug. 19 : Workshop on New Youth Curriculum, Pittsboro, 7:30 p.m.
Aug. 19 : Workshop on New Youth Curriculum, First Church, Henderson, 7 p.m.
Aug. 20 : Workshop on New Youth Curriculum, Centenary Church, New Bern, 7:30
Aug. 20 : Workshop on New Youth Curriculum, Grace Church, Clinton, 7:30 p.m.
Aug. 20 : Workshop on New Youth Curriculum, Highland Church, Raleigh, 7 p.m.
Aug. 20 : Workshop on New Youth Curriculum, First Church, Roanoke Rapids, 7:30
Aug. 20 : Workshop on New Youth Curriculum, Front St. Church, Burlington, 7:30
Aug. 21 : Workshop on New Youth Curriculum, First Church, Rocky Mount, 7:30
Aug. 21 : Workshop on New Youth Curriculum, Yanceyville, 7:30 p.m.
Aug. 21 : Workshop on New Youth Curriculum, First Church, Morehead City, 7:30
Aug. 21 : Workshop on New Youth Curriculum, St. Luke Church, Goldsboro, 7:30
Aug. 21 : Workshop on New Youth Curriculum, Ann Street Church, Beaufort, 7:30
Aug. 22 : Workshop on New Youth Curriculum, Trinity Church, Jacksonville, 7:30
Aug. 22 : Workshop on New Youth Curriculum, Centenary Church, Smithfield, 7:30
Aug. 22 : Workshop on New Youth Curriculum, Duke Memorial, Durham, 7:30
Aug. 23 : Workshop on New Youth Curriculum, Trinity Church, Troy, 7:30 p.m.
Aug. 24 : Workshop on New Youth Curriculum, John Wesley Church, Fayetteville, 11 a.m.
Aug. 24-25: Conference Lay Retreat, North Carolina Wesleyan College, Rocky Mount
Aug. 25 : Workshop on New Youth Curriculum, First Church, Washington, 3 p.m.
Aug. 25 : Workshop on New Youth Curriculum, Carolina Beach, 3 p.m.
Aug. 26 : Workshop on New Youth Curriculum, First Church, Rockingham, 7:30 p.m.
Aug. 26 : Organizational Meeting Conference Program Council, Methodist Building, Raleigh, 9:30 a.m.
Aug. 27 : Workshop on New Youth Curriculum, Steele Street, Sanford, 7:30 p.m.
Aug. 27-28: Pastors' Conference on Evangelism, N. C. Wesleyan College, Rocky Mount
Aug. 28-29: Commission on Ecumenical Affairs Retreat, N. C. Wesleyan College, Rocky Mount

WESTERN NORTH CAROLINA CONFERENCE

Aug 16 : Statesville District Builders Club Rally, Hickory, St. John's Church, 7:30
Aug. 18 : Salisbury Subdistrict Workshops on Youth Curriculum, Salisbury: First Church; Kannapolis: Trinity Church; Concord: Epworth Church, 2:30-5:30
Aug. 18 : District Builders' Club Rally, North Wilkesboro, First Church, 3 p.m.
Aug. 19-20: Board of Social Concerns, Brevard College
Aug. 21 : Quadrennial Emphasis Committee, First Methodist, Charlotte, 10:30 a.m.
Aug. 23-25: WNC Conference Laymen's Advance, Lake Junaluska
Aug. 25 : District Builders' Club Rally, Albemarle, Central Church, 3 p.m.
Aug. 26 : District Builders' Club Rally, Lexington, Wesley Heights, 7:30 p.m.
Aug. 27 : Winston-Salem/Forsyth Builders Club Rally
Aug. 27 : District Builders' Club Rally, Charlotte, Hawthorne Lane, 6:30 p.m.
Sept. 3- 4: District Missionary Secretaries' Retreat
Sept. 5 : Board of Education Meeting
Sept. 8 : Charlotte District Missions Coaching Conference for Teachers, Charlotte, First Church, 2:30-5:30 p.m.
Sept. 8 : Gastonia District Missions Coaching Conference for Teachers, Gastonia, First Church, 2:30-5:00 p.m.
Sept. 8 : Marion District Missions Coaching Conference for Teachers, Marion, First Church, 2:30-5:00 p.m.
Sept. 8 : North Wilkesboro District Missions Coaching Conference for Teachers, North Wilkesboro, First Church, 2:30-500 p.m.



MRS. CATHRINE VICK

Dear Girls and Boys:

People often wonder why people are of different colors. This is true in all parts of the world. Some time ago I read a legend that the people of the Philippines tell.

Long ago the gods decided to make human beings. They made up a batch of dough and cut it out in the shape of men. They put the dough in the ovens and went about their work. When they thought it had cooked enough, they took it out. The dough was not done. It was a pale color. They put it aside and cut out some more dough. This time they left the dough in longer and when they came back to take it out, it was too done. The men were all very dark.

A third time they cut out their men and put them in the oven to bake. They left them in longer than the first time, but not so long as the second time. When they took them out, they were just right. This is why some people are light in color and some are dark.

As Christians we know that the color of our skin does not make any difference to God. It should not make any difference to us. It is the way we live and act that is the most important thing in the world.

AUNT CAY

THE TALL, TALL, TALL MAN

When Mr. Twaddle, the tall, tall, tall man, retired from his job in the circus, he moved to a city where most of the people were middle sized.

Mr. Twaddle liked people and they liked him. But he was too tall to sit comfortably on their middle-sized chairs or to move about in their middle-sized rooms, and he knocked his head on the doorframe whenever he walked through.

It was easier for him to sit at home alone on his big, big, big furniture. But that made him lonely.

"I know," said Mr. Twaddle. "I'll get a job where I can serve people and be friendly."

So he got a job in a big, big, big supermarket. As he was stacking cans on the very top, top, top shelves, he saw a small boy trying to reach a can of beans.

"Here," said Mr. Twaddle cheerfully, "let me help you."

"Thank you," said the boy.

"You're welcome," said Mr. Twaddle with a sweeping bow. But when he bowed, his long, long, long arm hit a stack of cans and sent them rolling. As he got on his knees to pick them up, his big, big, big foot nudged another display and sent it tumbling down.

"Stop!" cried the manager. "You're denting the cans. I'm sorry, but you just won't do."

So Mr. Twaddle left the supermarket and walked a long, long, long time.

Finally, he found himself outside the railroad station, and he decided to leave the city. But as he entered the station, the first thing he noticed was he didn't bump his head when he walked through the door. Inside, Mr. Twaddle, who was so very tall, had to look up at the high, high, high ceiling in the huge, huge, huge waiting room. There were long, long, long benches, too!

"How I wish I could work here!" exclaimed Mr. Twaddle. He stretched out his arms and breathed deeply—and he didn't knock over a thing!

Just then he saw a very worried lady. She was carrying a baby on one arm and a big suitcase in the other.

"Jerry! Jerry! Where are you?" she called, hurrying about in the crowd.

Mr. Twaddle looked all around over the heads of the middle-sized people, and he saw a little boy crying in one corner.

"One moment, madam," said Mr. Twaddle, bowing politely. "Is your little boy wearing a red sweater and blue trousers?" The woman nodded vigorously. Mr. Twaddle smiled a big, big, big smile, raised his long, long, long arm, and waved.

"Jerry!" he called in his strong, strong, strong voice. "Your mother is over here waiting for you."

Everyone turned and looked up, up, up at the tall, tall, tall Mr. Twaddle. A newspaperman, who happened to be catching a train, also looked up and said to Mr. Twaddle, "I'd like a picture of you and Jerry for my paper."

The next day, everyone read about Mr. Twaddle, so that when he went to the employment office at the railroad station, he got a job right away.

But he didn't get a job opening the big, big, big doors for people, or carrying suitcases to the trains. He got a job walking around the huge, huge, huge waiting room where he had found Jerry the day before.

On his coat lapel was a sign:

LOST SOMEONE? I'LL HELP YOU FIND HIM.

A courtesy of the R. R. Station

Mr. Twaddle is very happy. Now, whenever little boys or girls get lost there, they look up, up, up at the tall, tall, tall Mr. Twaddle and say, "Please find my mommy."

Mr. Twaddle bows politely and says, "I'll be glad to." And he does.

MARY LAIRD TAXARA

Reprinted from *Together*, June, 1966. Copyright 1966, The Methodist Publishing House

PLAY A GAME

It is fun to play games that boys and girls play in other parts of the world. Here is one that is played in Thailand. Try it with your friends. Drive a long stick firmly into the ground so that the top of the stick is level with your eye. The top of the stick must be flat. Place a penny or other coin on top of the stick.

Stand eight or ten yards from the stick, close one eye, and hold your hand over it so that you see with only one eye. Walk to the stick and try to flip off the coin with the thumb and second finger. If you hit the coin, you win a point. If you miss, the next player has a turn. Only one turn is allowed each person. When everyone has had a turn, you may start again.

NAMES FOR JESUS

Jesus was known by many names. Can you fill in the blanks in the following verses and discover some of them?

1. For God so loved the world that he gave his only . . . .
2. This man came to Jesus by night and said to him, " . . . . . ,we know that you are a teacher come from God."
3. Then he strictly charged the disciples to tell no one that he was the . . . . . .
4. And Pilate asked him, "Are you the . . . . of the Jews?"
5. I am the . . . . . ; I know my own and my own know me.
6. He found his brother Simon, and said to him, "We have found the . . . . . .

RIDDLES

Why must a dishonest man stay indoors? So no one will ever find him out.

What do you call a man who is always wiring for money? An electrician.

What can a stingy man best part with? A comb.

ANSWERS FOR LAST WEEK

BEDIEN — ND — OVIN

Sunday School Lesson

FOR AUGUST 25

By Dr. Eugene C. Few
(International Lesson Series)

Ezra's Program of Reform

Background Scripture: Ezra 7 through 10
Lesson Scripture: Ezra 7:6; 9:10-15; 10:10-12

Ezra, a skilled and famous scribe, was residing in Babylon sometime during the period between 465 B.C. and 358 B.C. Not only was he a scribe of reputation, but also, he was both a devout priest and a scholar thoroughly versed in the law of Moses.

We are not informed as to how he accomplished it, but the record is that he won a place of prominent recognition in the esteem of the King. Therefore, he did not feel that he was presumptuous in the least, when he approached the King with the request that he be permitted to go to Jerusalem and take with him a company of Israelites.

For months Ezra and his fellow travelers made their slow journey from Babylon to Jerusalem. Hopeful of a cordial welcome when they arrived at their destination, they carried with them a substantial free-will offering of gold and silver, and silver vessels.

In temperament, religious education, experience in public affairs, and intimacy with God, Ezra was ably qualified for a conspicuous career as a moral and religious reformer. No doubt, for years before he asked leave of the King, that he might make his pilgrimage to Jerusalem, Ezra was strongly prompted by an insistent intuition that he was called of God to be a reformer. Furthermore, he was carefully schooled "in the law of Moses which the Lord, the God of Israel, had given." Then too, he had such a winning approach to people as to gain ready access to their admiration and confidence, and even influence the King to his way of thinking. Then, let it be said with emphasis, "the hand of the Lord his God was upon him."

Having reached Jerusalem, Ezra lost no time in discovering what appeared to him as an awakening challenge, to assert himself with all the positive conviction at his command. The Jews who returned from Babylon had intermarried with people from the surrounding countries. These mixed marriages resulted in bringing into the family life of many of the Jews strange gods and a confusion of religions. The holy standards embodied in the law of Moses were being corrupted in Jerusalem. The land of the restored Israel was filled with "pollutions of the peoples—from end to end with their uncleanness."

To corrupt the home life of a nation is to blight that nation at its most vital spot. And a home in which a false god is enthroned, or in which no god at all is adored, is floundering on the rocks, without chart or compass. "The crown of the home is Godliness," declared the gifted Dr. Henry Van Dyke.

Ezra was greatly distressed over the possibility that pagan practices imported from abroad as a result of mixed marriages, had robbed the homes of Israel of true Godliness. His purpose in his efforts at reform, was to make sure that the Hebrew religion would be preserved. Hence, he prescribed strict and rugged procedure as the remedy for the critical situation in which the families of Israel found themselves. Said he, "You have trespassed and married foreign women, and so increased the guilt of Israel. Now then make confession to the Lord the God of your fathers, and do His will, separate yourselves from the peoples of the land and from foreign wives."

The people realized at once that they had a tough assignment with which to deal. Also they acknowledged the seriousness of their predicament, and agreed with Ezra as to what should be done about it. With a loud voice they shouted, "It is so; we must do as you have said." Yet so much had been done that needed to be undone, and so much had been left undone that needed to be done, that they were unable to foresee their ills corrected overnight, and they said, "Nor is this a work for one day or for two." They were prepared to adopt the motto of the U.S. Army Engineers as follows: "The difficult we do at once. The impossible takes a little longer."

However, those Israelites did not despair, but offered a suggestion of an orderly manner for finding the families that were to be separated, and taking sufficient time to solve the problem. Ezra adopted their proposals and the reform went forward.

Course on Church's Mission Offered at Wake Forest

A course on the Church and Contemporary Ethical Issues will be offered this fall, Sept. 23-Dec. 16, on Monday afternoons from 2:00 to 4:10 at Southeastern Baptist Theological Seminary, Wake Forest, for pastors and other church leaders who are college graduates and who are interested in continuing their theological education.

This class will provide both lectures and discussions of selected issues in family, politics and race, with a view to discovering the Church's mission and ministry in response to these personal and social forces. Pastors and leaders of all denominations will be welcomed.

Among those who will conduct the sessions are: Dr. Theodore F. Adams, formerly of Richmond, Va.; Dr. Thomas Cronin of the University of N. C. at Chapel Hill, Dr. Donald Williamson of Duke University; former Congressman Brooks Hays; the internationally known authority in marriage and family, Dr. David R. Mace; and Dr. Olin T. Binkley, president of Southeastern Seminary and prominent leader in family counseling.

Due to the anticipated heavy response, the class will not be opened to auditors. For additional information, write: Registrar, Southeastern Seminary, Wake Forest, N. C.

IN MEMORIAM

MRS. JOSEPH A. WAUGH

Someone with five talents (and more) and who made use of every one has gone to her heavenly home. On July 17, 1968, Mrs. Joseph A. (Bess) Waugh died after several weeks illness. We, the Women's Society of Christian Service of which she was an active member, wish to pay tribute to her memory.

Mrs. Waugh was a member of Rockingham's First Methodist Church for twenty years, coming to Rockingham from Providence, Rhode Island in 1948. Her loyalty to the North Carolina Conference and her church was unlimited. She served as District Christian Social Relations Secretary for seven years and Missionary Personnel Secretary for two years. In her church, Mrs. Waugh was president of the Women's Society of Christian Service, president of the Ladies' Bible Class, a circle leader, chairman of Local Church Activities, and many other offices too numerous to mention.

Not only was Bess Waugh active in the Methodist Church, she was also very active in many civic organizations. She was a member of the Rockingham Tuberculosis Association, the Red Cross Bloodmobile Unit, President of the Richmond Memorial Hospital Guild and of her local Garden Club, a member of the Eastern Star and an active Rotaryann.

Bess Waugh will certainly be missed.

Funeral services were conducted Friday, July 19, at the First Methodist Church in Rockingham by the pastor, Dr. T. B. Hough. Burial was at Pawtucket, Rhode Island. Surviving Mrs. Waugh are a brother, Norman Fuller of Hope, Rhode Island and a niece, Mrs. Janet Fuller Sweeney of Devon, Connecticut.

Women's Society of Christian Service
Circle 9, First Methodist Church
Rockingham, North Carolina

WOMAN'S ACTIVITIES

(Continued from page 13)

raise questions we have never tried to answer."

In a further word on changing attitudes, she cautioned, "Even worse are those societies which make feeble efforts of recruitment, then fail to listen to new ideas, to change old schedules, or open up programs of service, thus losing these new members or driving them into harmless patterns of the way 'we have always done things.'

"We contend that we do not understand the young. What we mean is they are not as we. So until they change, we will not listen to what they say.

"When we evaluate our year's work, we must always account for our outreach and the incorporation of these young women. Part of our obligation to *all* new members is training—training in the cause, functions and goals of the Women's Society. And I believe that we older women have skills and insights to share that would be welcomed by these young women. . . . Given the opportunity, young women can help us to revitalize our Society for the better."

She concluded, "The Women's Society of Christian Service stands astride the road to growth and commitment in Christian living. Time will uncover whether we were a roadblock or a bridge to greater service."

Were You There When...?

WILL BE THE QUESTION HUNDREDS OF LAYMEN WILL BE ASKING FOLLOWING THE ANNUAL —

North Carolina Conference Laymen's Retreat

To Be Held At —

N. C. Wesleyan College – Rocky Mount
Weekend of August 24-25

Beginning With Registration at 10:00 A.M. Saturday and Concluding With Sunday Dinner at 12:30 P.M.

24 Hours of Unsurpassed Spiritual Fellowship

DR. CHARLES Q. COFFMAN, RESOURCE LEADER
General Board of the Laity

MR. JAMES T. PATRICK, CONFERENCE LAY LEADER
Keynote Address, Saturday Afternoon

BISHOP WILLIAM R. CANNON, RALEIGH AREA
Sermon for Sunday Morning Worship Hour

REV. BOB GIBBONS, CONFERENCE YOUTH EVANGELIST
Soloist and Group Song Leader

EXCITING DISCUSSION GROUPS ON THE GENERAL THEME –

"In and For the World"

ALL PASTORS INVITED AS GUESTS OF THE CONFERENCE RETREAT

TOTAL COST FOR EACH LAYMAN —
$5.00, including four meals and overnight room at college—bring sheets, towels, etc.

Sponsored By

NORTH CAROLINA CONFERENCE BOARD OF THE LAITY



NORTH CAROLINA
christian advocate

VOL. 113 GREENSBORO, N. C., AUGUST 22, 1968 No. 33

CAROLINA BRIEFS *

¶ Dr. Charles D. White, superintendent of the Gastonia District, underwent surgery on Tuesday, Aug. 6, at Randolph Memorial Hospital, Asheboro. He is reported to be recovering normally from the operation.

¶ Annual homecoming will be observed at Palm Tree United Methodist Church, Lawndale, on Sunday, Aug. 25. Rev. Quay Grigg of Charlotte will preach at the 11 o'clock worship service. A picnic dinner will be served after the service, and singing will be held in the afternoon.

¶ Over a thousand youths of the North Carolina Conference are expected to converge on Durham on Saturday, Aug. 24, to participate in the conference's annual Youth Rally. The gathering will take place at Duke University, starting at 10 a.m. with adjournment scheduled for 3 p.m.

¶ Rev. and Mrs. Howard L. Coleman and family were involved in an automobile accident on Aug. 4 while on their way to Long Beach. Injuries were sustained by Mr. Coleman and two sons, who were hospitalized for several days. Mrs. Coleman and two other children suffered lesser injuries. Coleman is associate minister of First United Methodist Church, Morganton.

¶ Miss Hulda Whitely, director of Children's Work at Centenary Church, Winston-Salem, has an article in the fall issue of *The United Methodist Nursery Teacher*, which is a national periodical of the United Methodist Church. Entitled, "Mother's Day Out," the article describes a unique ministry to nursery children and their families inaugurated at Centenary some months ago.



Dr. Harry Denman of Lake Junaluska, general secretary of the International Prayer Fellowship, will preach in the four churches of the Friendship Charge Statesville District, beginning Aug. 26. His schedule is as follows: Aug. 26, Sandy Ridge, Aug. 27, Mountain View; Aug. 28, Snow Creek; Aug. 29 and Aug. 30, Friendship. All services will be at 7:45 p.m. The public is invited to attend. Rev. John Oakley is pastor of the Friendship Charge.

¶ On next Sunday, Aug. 25, Shiloh United Methodist Church of Concord will have its annual homecoming observance. Rev. Ted Hendrix will preach at the morning worship service. All former pastors and former members are invited to attend.

¶ Dr. Morris L. Husted, a retired member of the North Carolina Conference now serving as the associate pastor of Duke Memorial Church, Durham, will conduct revival services at the Atlantic United Methodist Church, Atlantic, beginning Sunday, Aug. 25, and continuing through next Sunday evening, Sept. 1.

¶ Methodist men of the Gastonia District will hold their annual rally at Cedar Park on Aug. 29. In the past the rally has brought together as many as a thousand men. Central United Methodist Church, Shelby, is the host church for this year, with Tom Jones, church lay leader in charge of the sale of tickets.

¶ Moriah Methodist Church, Greensboro, will observe homecoming on Sunday, Aug. 25. The Rev. Paul H. Fields, associate minister of College Place Methodist Church, will be the guest speaker. A song festival has been planned to take place following the noon meal. A memorial service for deceased members will be observed as a part of the morning service. Former ministers, members, and friends are invited to be present. The Rev. A. James Clemmer is in his fifth year as pastor.



BISHOP VISITS LOUISBURG

Bishop William R. Cannon, center, recently assigned to the Raleigh Area, is currently making a tour of the North Carolina Conference meeting the ministers under his charge and their families. At Louisburg College Bishop Cannon had a cordial reception by President Cecil W. Robbins, left, and Mrs. Robbins, other members of the college administration, and by the ministers on the college faculty. Raleigh District Superintendent N. W. Grant, right, accompanied Bishop Cannon on his tour.

NORTH CAROLINA
CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western North Carolina Conferences of The United Methodist Church

ESTABLISHED 1855

James C. Stokes — Editor and Manager

Address all correspondence to P. O. Box 508, Greensboro, N. C. 27402

Second-class postage paid at Greensboro, N. C.

Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., 429 W. Friendly Avenue, Greensboro, N. C. 27401

Single subscriptions, $3.00 a year; every family plan: each subscription, $2.50 a year. All subscriptions payable in advance. Obituaries and resolutions, $2.00 for the first 100 words; $2.50 per hundred for next 200 words; 3 cents per word for all over 300 words.

The Methodist Board of Publication

O. Kelly Ingram, Durham, President; H. G. Allen, Statesville; N. E. Edgerton, Raleigh; William R. Henderson, High Point; T. C. Hoyle, Jr., Greensboro; Charles E. Jordan, Durham; C. P. Morris, Raleigh; L. W. Routh, Greensboro; Wilson O. Weldon, Nashville, Tenn.; Carl C. Wooten, Kinston.

Here and There

PRAYER FOR HEALING

Brother Avery Ferguson, pastor of Bethesda Methodist Church, Lexington, writes that he has recently instituted a place for prayer for divine healing in the church's worship service. He states, "I read the list of those in the hospitals, and invite the members to come to the altar and pray for them, themselves, and their loved ones and friends. I have received a good response thus far."

•

DR. RAYMOND SMITH RESUMES

We call your attention to the fact that with this issue, Dr. Raymond Smith resumes the writing of the Sunday school lesson based on the International Lesson Series. Since we print the lesson ten days in advance, the current one is for Sunday, September 1.

Dr. Eugene C. Few gave us an unusually fine series of lesson aids as he wrote this column throughout the summer months. We hope to have other writings from his pen in the future.



ON LAY RALLY PROGRAM

E. H. "Tank" Harrison of Memphis, Tenn., will be one of the resource leaders at the Western North Carolina Laymen's Conference at Lake Junaluska this weekend. Harrison has been a member of the police department in Memphis for 18 years, serving on the vice and narcotics squad, the juvenile squad, and at the present time is a member of the Community Relations Bureau. He has received numerous awards for his work with youth.

OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

WANTED: Organist and/or choir director. Oakview United Methodist Church, High Point. Call 882-3025 or 883-4462.

Action Stressed by WNC Youth Leaders

Leaders of Methodist young people in western North Carolina met at Pfeiffer College, Aug. 11-13 and proposed that their organization become much more actively involved in Christian social action. Meeting as the Conference Council on Youth Ministry, they urged that the 40,000 twelve to eighteen-year-olds whom they represent become involved in service activities with other denominations. Among the activities suggested are visiting prisons, nursing homes, and county homes, in order to realize "our oneness in God and our common ministry" in furthering "the feeling of one world for one people."

The programs of the Office of Economic Opportunity were looked upon with favor. A recommendation from the Section on Community Service urged support of O.E.O. agencies. Other proposed areas of service were: giving tutoring aid, volunteering service at Bethlehem Centers and at the Cherokee Methodist Center, holding day camps for underprivileged children, "adopting" children who are in institutional care, starting a summer day care center, and holding Christmas parties for needy children.

The Council meeting brought together key youths and their adult leaders representing 1,000 local youth fellowship groups which are organized into 55 district and sub-district groupings.

The young people also urged their local church and district organizations to become better informed in world and local affairs. Recommendations for programs included those on LSD, politics, and protest organizations.

The Council received a tentative budget goal of $35,400. Pledges by district youth leaders included:

Albemarle District, $2,300; Asheville District, $2,500; Charlotte District, $5,000; Gastonia District, $3,700; Greensboro District, $3,500; High Point District, $2,200; Marion District, $1,700; North Wilkesboro District, $1,700; Salisbury District, $3,000; Statesville District, $3,300; Thomasville District, $3,400; Waynesville District, $1,400; Winston-Salem-Forsyth District, $1,500; and Winston-Salem-Northeast District, $2,000.

This Youth Service Fund (MYFund) is to be used for national missions including projects in western North Carolina and for overseas missions.

The financial report covering the past year indicated that $32,270.79 had been paid into the Youth Service Fund. This placed the WNC youth in first position in the South and in second place in the nation, a position which it has maintained now for six consecutive years.

The biggest improvement in giving came from the Salisbury District young people who added 22 cents to their per capita giving to lead the districts with $1.09. The largest decline was registered by the Charlotte District, where the loss in per capita giving was 17 cents, for an average of only 68 cents per young person.

In terms of membership, a decline of 3,056 from the previous year was registered, leaving the conference organization with 40,327. For comparative purposes, the above figures do not include statistics from the former N. C.-Va. Conference.

Payments by district for the past year are as follows:

Albemarle District, $1,745.50; Asheville District, $2,167.88; Charlotte District, $3,934.98; Gastonia District, $2,991.65; Greensboro District, $3,598.76; High Point District, $2,156.00; Marion District, $1,558.28; North Wilkesboro District, $1,275.00; Salisbury District, $2,669.21; Statesville District, $2,711.09; Thomasville District, $2,972.52; Waynesville District, $1,321.91; and Winston-Salem District, $3,168.01.

The Rev. Roland Mullinix, pastor of Bethel Church, Hickory, was announced as chairman for the new Committee on Youth Ministry of the Conference's Board of Education. Miss Marlisa Mills, Asheville, and Drew Harbinson, Hickory, will represent the conference youth at Washington, D.C., Aug. 18-22 for the annual national conference of the United Methodist Youth Fellowship. Harbinson is the newly elected chairman of the Youth Fellowship for the conference. He shared presiding duties during the sessions with David Johnson, Hickory, new vice chairman for the organization.

The Rev. Paul Duckwall, Statesville, conference director of Senior High Ministry, was in overall charge of the meeting, which was sponsored by the Conference Board of Education, headed by the Rev. Robert H. Stamey.

What does the Garden of Gethsemane look like today?

It hasn't changed much in 2,000 years. Neither has the Mt. of Olives. Imagine seeing it for yourself! Or see where the stable stood in Bethlehem! Visit the room of the Last Supper and follow the road up to Calvary!

Lufthansa will fly you there. We have a 15-day Bible Lands Journey with escorted departures every Monday and Thursday. For as little as $898.

Mail this coupon today for details on the Bible Lands Journey.

Price based on 14-21 day GIT Economy Class fares from N.Y. when applicable; land arrangements based on each of 2 people traveling together.

Lufthansa German Airlines, Dept. JL-819
410 Park Avenue, New York, N.Y. 10022
Send information on the Bible Lands Journey and on your Pay Later Plan.

Name_____

Address_____

City_____ State_____

Zip_____ I plan to leave_____

My Travel Agent is_____

Lufthansa

EDITORIALS

★

GOD'S MANIFEST PURPOSE

What in the world is God doing? What is He about? Why does He not show His hand and describe His designs with clarity and precision?

We see and know what men are doing. We note their movements and read their intentions. Their ways are manifest.

Most of us long to know God better and to understand Him more fully. If we could hear Him speak, we would listen. If we could see clearly His ways, we would follow.

But who speaks for God? Pope Paul VI? The World Council of Churches? Billy Graham? Our pastor? The radio preacher? Their voices merge with a thousand others to form a babel of sound that sometimes confuses more than it clarifies. Sometimes one or another achieves a clear note which rises on the air and seems to soar on wings of inspiration. But other notes come forth that are raucus and earthy and flat.

Who does speak for God? Preeminently Jesus Christ, who spoke for God two thousand years ago. His words and deeds produced a harmony, an authentic melody, an image of God that stands in beauty and nobility. Our response to His portrayal of God is to affirm almost instinctively "Surely this is what God is like!"

As we hang upon the words of the latest popular television personalities, and read the sage sayings of newspaper pundits, let us not forget that God through Christ gave us the ultimate answers to the problems of humanity. The Sermon on the Mount (chapters 5, 6 and 7 of Matthew) has more to say that is startlingly relevant to our age than any other statement we have ever read or heard.

We hear other men speak—religious leaders, social reformers, politicians—and are too often impelled to criticize and condemn others for their inhumanity toward each other. But when we hear Christ speak through the Sermon on the Mount we are overwhelmed by a sense of our own unworthiness. We think not of the faults of others, but of the sins which we ourselves have harbored.

We see clearly imaged in Christ's magnificent words the man that God would have us to be. Christ pulls no punches, but neither does he deliver any tirades. He simply shows us what sort of person God's man is, and leaves us to dream about scaling snowcapped mountains and making unheard of personal sacrifices.

Others seek to extract from us the pound of flesh. Christ would have none of this. No pound of flesh; nothing short of the whole man; from head to feet; heart, head, mind, spirit and body, all intact in one piece, unbroken—all given to the Father of us all. And for keeps.

But in the giving on this unconditional basis there begins to operate the alchemy of God's mysterious grace. In the giving, we receive; in the losing, we find; in the loving of others, we are beloved.

A WORD FOR EXPERTS

The expert is a necessary personage in a highly technical culture such as ours. We live and work with machines and gadgets which might be mysterious products from Mars for all we know about them. Moreover, the field of knowledge is so vast that any one of us who seeks to master it all is made to feel like someone thrown into a sawdust pit; he becomes submerged and smothered by a myriad mass of small bits of knowledge which are too multitudinous for him to fit together.

The expert, being a person who knows more and more about less and less, therefore, is essential if our gadgets are to be repaired and if we are to have right answers to hard questions.

In fact, the non-expert is a sort of lost soul in efficiency-conscious America. To know a little about a great many things and a lot about nothing is just too bad in the United States in the year 1968. There is always someone around who can do anything better than the jack of all trades. So, in spite of his cleverness and of his broad base of accomplishments, he is relegated to the ash heap, and finds himself to be a misfit in a nation of specialists.

It is imperative, therefore, that every one of us should become expert enough in some one line of work to earn a decent living. But beyond that, this editor is all for the non-expert. There is something narrowing, even dehumanizing, about knowing more and more about less and less.

Our sympathies are with the average golfer who is also fairly good at painting fences, driving nails and playing the violin. We favor the fisherman who is also an amateur gardener, and who enjoys watching basketball games.

Life is for two things mainly: to enjoy the blessings God has placed in this world for us; and to share with others and help them to enjoy likewise these blessings. It stands to reason that an honest-to-goodness human being is going to enjoy life more than a machine. Then, why should we become more and more machine-like?

Anybody for volley ball, or woodcarving or bird watching? Anybody want to try building a bookcase or painting a landscape? If you are already proficient in any of these, kindly don't volunteer! Instead, try something new Get your fingers out of the molding clay and use them to twang a guitar. If you have an operatic voice, try a little yodeling (while the neighbors are on vacation).

Keep or recapture the adventurous curiosity that you had as a child. Respond to new ideas, new interests, new places, new people. As you grow up and grow older, you will find that the walls of life tend to close in on you. Don't let this happen; don't confine yourself to fewer and fewer lines of activity. Press against the walls; thrust wider your horizons. Find pleasure in all the moments, and make joy for yourself and for others in all the activities of a full and well-rounded life.

In this machine age, refuse to become a mere machine. In the midst of experts and professionals—of which you are of necessity one—reserve a big part of yourself for the role of amateur.

So endeth the lesson for this week.

COUNTDOWN IS ON FOR NEW YOUTH MATERIAL

The new youth curriculum material is on the launch-pad and ready for the countdown! It is different. It is fabulous. It is tailored for the needs of today's and tomorrow's youth.

Now the months and years of research and discussion, of planning and writing, are at an end. The period of painstaking promotion is over. Pastors and other church leaders who have, up to now, remained impervious to this new approach to the Christian education of youth, will probably miss the opening inning of the ball game.

We trust, however, that every United Methodist church in North Carolina will give its youth ministry department an opportunity to use this new material. In attractiveness it measures up to the high standards of secular printed matter now being produced in this country. It uses the skills of the graphic arts in design and layout. An impressive group of youth leaders and teachers have been drafted to prepare the materials.

The portfolio of materials includes units for systematic study week by week, undated materials for schools of religion and for week-end study. There are additional resource materials for informal settings, and for extra-curricular reading. The portfolio includes dated material dealing with the effective administration of the youth ministry, and a special undated resource and refer-

ence book defining terminology related to the Christian church.

All materials have been given new names and new faces. *Explore* is for grades 7 and 8; *New Creation* is the title for the middle high group (grades 9 and 10); *Real* is the name of the main unit for Senior Highs (grades 11 and 12).

Blast-off time is Sunday, September 1. We hope you'll be there!

Imperative of Church Renewal Stressed at Ministers' Meeting

The imperative of renewal for the church, as for other parts of human society, was stressed by speakers at the Southeastern Ministers' Conference of the United Methodist Church in session at Lake Junaluska July 29-Aug. 1.

All of the criticism of the church and the efforts at renewal are "evidence that the church is living and growing and coming to grips with life," declared the Rev. Dr. J. Wallace Hamilton of St. Petersburg, Fla. He said it is "not fair to make the church the exclusive target of criticism for backwardness," since "everything we build must be up-dated."

A spiritual heritage that makes a man able to see where he is and where he might be "makes him liable to transformation" and will help him to overcome his problems, according to the Rev. Dr. Earnest A. Smith of Washington, D. C. He urged that renewal "is not for our time only but is in order to establish a foundation from which, spiritually rejuvenated, hopes will be revived, faith will be strengthened for eternal and continuous revelation of God's concern for us."

Dr. Hamilton, pastor of Pasadena Community Church, stated that "some people have both feet on the accelerator and others have both feet on the brake, but fortunately there is a middle group who do not want to scrap the world in order to get a new one."

Saying that he deplores the excesses of the younger generation but also finds himself "far from those who refuse to change," Hamilton declared "the time has come for the Christian church and people to stand with open minds and hearts to create a climate in which solutions can be found, and do something more than mouth the old cliches." Asking why Christians weren't ready for social revolution, in the light of Christ's parable of the Last Judgment, he questioned: "How can we say we're interested in the souls of men and not be interested in what shapes their souls?" He charged that "extremists of the far right who have not heard anything we have said in 30 years have done more to damage the Christian church than anything I have seen."

Hamilton also urged that some church institutions "are not sacred but are earthen vessels to be renewed," including "top-heavy" ecclesiastical organization, old terms not understandable today, hymns which should be changed because "we sing a lot of words we don't mean at all."

Dr. Smith, on the staff of the General Board of Christian Social Concerns, stressed that "just doing things in a new or different way isn't renewal."

Holding that Christians tend to "walk across the street from things we don't understand," he pointed out that downtrodden people have found they are suffering "not because of God but because of other men, so they have decided to take their case to other men, not to God."

Smith noted that the church seems overorganized but held that "most of the activity is directed at ourselves." He added, "it is too much to expect a man to go to serve—he must be sent." If the United Methodist Fund for Reconciliation is spent in the same way as church funds are now, he asserted, "it will solve no problems."

It isn't the church that is in trouble, said Smith, but its image. It seems, he added, that "we're trying to build a new church without conversion. The church doesn't have to change, but some in it will."

In a special session dealing with changed structures and procedures in the United Methodist Church, Bishop Roy H. Short of Louisville, president of the Southeastern Jurisdictional Council, held that the goal of 1972 for integration of white and Negro annual conference is "not unreasonable," but that there are more important reasons for making the steps.

Meeting the "target date" will not be too hard "if we make up our minds," said Short. He urged that the most important reason for acting is the nature of the church, which is "neither bond nor free." Another reason is on the practical side—"it is logical to put our divided work together." (Beginning this year, both Negro and white annual conferences within a geographical area will be under the same bishop.)

Recalling that the churches of a century ago were "inclusive fellowships," though "there was some difference in seating arrangements," the bishop urged steps for the "way forward," including increased exchange of bishops among conferences, exchange of preaching across racial lines, joint meetings and, in some cases, linking of small, isolated Negro and white churches "for strong leadership of a parish."

'Night Call' Creates Interest

The popular "Night Call" radio program, which has grown from 21 to 60 station affiliates since it started on the air June 3, now has tri-faith sponsorship.

The Rev. Dr. Harry C. Spencer, general secretary of the Television, Radio and Film Commission (TRAFCO) of The United Methodist Church, has announced that the American Jewish Committee has joined with TRAFCO, the National Catholic Office for Radio and Television, and the Broadcasting and Film Commission (BFC) of the National Council of Churches in releasing Night Call. The National Urban Coalition also cooperates in releasing the call-in radio program. TRAFCO is the show's producer.

Night Call has increased its station affiliates from 21 to approximately 60, and is heard in most of the nation's major markets. The program format includes the regular host, Del Shields, in New York City; a guest of national stature, who is usually speaking from somewhere else in the country or overseas, who is hooked into Night Call via long distance telephone, and the caller-in, an average citizen, who is invited to call, collect, from anywhere in the nation to speak with the guest on subjects of national interest.

It is designed to give the "man in the street," black and white alike, an opportunity to discuss the national racial and poverty crisis, as well as other issues such as morals, peace and education, with authorities in the field. Guests on the program to whom the callers talked have included New York Mayor John Lindsay, Cleveland Mayor Carl Stokes, Jackie Robinson, Dr. Ralph Abernathy, president of SCLC, and Sargent Shriver, U.S. Ambassador to France.

If interest in Night Call can be judged by the number of busy signals the telephone company logs nightly, then the rise has been quite rapid. In the first month 278,000 "busies" were logged. The first weeks of July showed busy signals running at better than 500,000 for the month.



Del Shields is host of "Night Call" the nation-wide radio telephone call-in program on vital issues, Monday through Friday, 11:30 p.m. (EDT).

Night Call originates in New York City and is heard, live, Monday through Friday at 11:30 pm.-12:30 a.m., EDT. It is available to radio stations at no charge.

WSRC-FM, Durham, is one of the 60 stations carrying this program.



Art: An opportunity to be creative.



Informal worship in the Faith and Life Community Home.



Everyone wants to help.

The Christian Faith

By Paul D. Lowder

"What is the Christian Faith and Life Community? I've known there was one in Greensboro for several years, but I don't really know anything about it." This question from a parishioner prompted me to find out for myself just what the Community is all about. I found that it is a fellowship. But it is more than that. It is students, but not just students. It participates in service projects but its primary goal is not service.

The Community which will begin its third year this fall was the "brain-child" of Fred Macon, the director of the Wesley Foundation at the University of North Carolina at Greensboro. Several years ago he was given a leave of absence to go over the country and study experimental communities which had been formed for university students. Some of these are organized for study, some for service. While some have a strong religious orientation, others do not. From this exposure and his awareness of the need of students for involvement and growth in personal relationships the Greensboro Community was born.

Two terms are offered to the students who participate each year, one for those who are studying at UNC-G during the regular academic year, and one for students who are not in school but who want to participate in a short-term community during the summer months. The summer community is sponsored jointly by the Wesley Foundation and the Greensboro Inner City Ministry.

Eight students comprise each inter-denominational community. One of their first tasks is to write a covenant by which they will live. The covenant involves a commitment to service, to study, to worship, to fellowship and participation in the university programs and Wesley Foundation. During the school year the service projects involve tutoring in some of the low-rental housing developments while in the summer added to this are a pre-school kindergarten program for disadvantaged children and an activities program for kindergarten and elementary school children living near College Place Methodist Church. The latter program involves Indians, Negroes and white children. One evening each week a recreational program is offered teenagers in one of the inner-city areas. And one week is spent staffing a day camp for inner city children.

Three evenings a week are committed to serious study, one to theology led by the Rev. Fred Macon, one to social problems led by the Rev. Doug Camp, and one to the church's mission to the inner city led by

The Rev. Mr. Lowder is pastor of West Irving Park United Methodist Church, Greensboro. His published articles in several periodicals have been well received.

And Life Community

PICTURES BY ARCH MORGAN

the Rev. Ray Moss, director of the Greensboro Inner City Mission. These sessions challenge the students to relate their experiences to their study and provide opportunity for evaluation.

In addition to individual meditation each morning the group has a longer worship service planned each week by a member of the group. These services are written according to no liturgical plan but are informal and experimental, yet very personal. The sermon may consist of a discussion of a folk song or the prayer of confession may be an opportunity to express in wire sculpture one's inner-most feelings after a session with a group of pre-schoolers. There seems to be no pretense or make-believe in this kind of worship in which joy may be expressed by laughing or sorrow by silence.

An unusual depth of fellowship is achieved by the group in the community. This was expressed by one student who said, "The community has made me much more aware of my own personality problems. Here I am close enough to people to see and hear their honest reactions. In the dorm, except for my roommate, I could pretty well ignore or pay no attention to anyone's reactions because I did not know them well enough to take them seriously." For some it may be the first time that a Negro honestly shares her feelings about "hate stares," or the humor of being patronize by "do-gooders."

The Community Coordinator is a Duke Divinity School student, Doug Camp, whose wife also lives in the community. During the school year the community consists of only UNC-G students but this summer also has two students from Wake Forest University and one from UNC-Chapel Hill. The community is housed in a leased home a half-block from the university where housekeeping responsibilities are shared.

Many reasons are given by students for their desire to participate in such a community. "It is a great part of my education." "I wanted to find someway to be involved in some of the significant problems of our day." "The idea of living in a community based on the Christian faith interested me—I want to see if it really could make a difference."

One special project during the summer this year was an over-night retreat for senior high school students on identifying with the problems of disadvantaged persons in the inner city. The group was small enough for real encounter and exposed persons from many different backgrounds to the feelings and needs of other persons.

Any college student who is interested in participating in the Community in the future may write the Rev. Fred Macon, 509 Tate Street, Greensboro, N. C.



Service Project: A colorful nature film for children.



Scissors, paste and imagination.



Time out for relaxing.

Report on the 4th Assembly of the WORLD COUNCIL OF CHURCHES

By William R. Cannon

Since Bishop Roy H. Short and I were the only two official delegates from the United Methodist Church out of the Southeastern Jurisdiction to the Fourth Assembly of the World Council of Churches, I feel constrained to report as best I can on the deliberations and actions of that assembly to our Methodist people in this area. Though the meeting came at a very awkward and inconvenient time for Methodists, on the eve of our Jurisdictional Conferences, only two of our official delegates were unable to come. One was a minister, Albert Outler, of the South Central Jurisdiction, and the other was a layman, Arthur Fleming, from the Western Jurisdiction. Miss Theresa Hoover had already withdrawn and Miss Dorothy McConnell was serious ill. Their places were immediately filled by two alternates, John Deshner and Lee Tuttle respectively. Lee Tuttle, a member of the Western North Carolina Conference, brought the official membership from the Southeast to three.

The opening day happened to coincide with Independence Day (July 4) in the United States. No notice was taken of this fact, however. Only the weather seemed to show any remembrance of it. That day the temperature was over ninety degrees, typical of the weather at home, but practically unheard of in Scandinavia. All Europe was suffering under a heat wave. Nonetheless we marched in ceremonial procession from the main hall of the university to the thirteenth century cathedral of Uppsala, where the opening ceremonies were held. There were 702 official delegates seated in the nave, together with two hundred or more people who were invited guests, fraternal visitors, or in some way directly related to the assembly. Besides, there was the general public. But the crowds on the outside watching the procession seemed rather small for such an august occasion, and I noticed vacant seats in the rear of the cathedral, which indicated to me that the service was not well attended by the general public. D. T. Niles, who is generally a great preacher, was not outstanding in the sermon he delivered that day. It was even difficult to hear him beyond the middle section of the nave.

Our other public sessions were held in the gymnasium of the University. There each of us had an assigned seat with a writing table before him similar to the arrangements of a Methodist General Conference in the States.

The first afternoon was devoted to general business such as the report of the Central Committee, most of which had been written by Franklin Clark Fry before his death. Hearing it was in reality hearing a voice from the tomb. Fry had contributed immeasurably since New Delhi in 1961 to the success of the enterprise. The first evening service was devoted to a film—a cartoon on this modern age, made in Czechoslovakia by an artist for the assembly. It was about a little man who expected to get all the answers to his problems out of a machine. When the machine broke down, he was helpless and disconsolate. It was a caricature of our technological age. A panel then commented on the film. Their comments were not exciting. C. A. Coulson, a British scientist, who by the way is a Methodist, did have a few penetrating comments on how the developments of science demanded of him belief in God to keep from going mad. The remarks by the other participants were commonplace and inane. One Negro woman, extremely young, from the U.S.A. told some personal experiences of racial mistreatment which were gripping. She identified herself as being from Georgia, my own State, and said the mistreatment she and her family had received had been inflicted on her by Georgians.

The assembly really got underway on the second day. We heard several brilliant addresses. Metropolitan Ignatius of Latakia delineated the theme of the conference from the point of view of an Eastern Orthodox prelate. The address was rich in Biblical insight and interpretation, in the mystical piety of the East, and in images and word pictures which are so characteristic of the Greek mind and which was so illuminating to all of us who heard the address. "The Mandate of the Ecumenical Movement" by W. A. Visser 't Hooft, the former General Secretary, was in a prophetic vein of overwhelming magnitude. He set the movement in a true theological perspective, showing that Christianity cannot afford the luxury of either an entirely vertical relationship with God alone or a mere horizontal relationship with society and the world. To be sure, the church is in the world to save the world. But she must know and love God in order to have the power and grace to save. So sincere and convincing was he that we were almost overpowered as his speech progressed.

In the afternoon we went back to business again. There we received telegrams from the Ecumenical Patriarch of the Greek Orthodox Church, Athenegoras of Constantinople, and a long letter from Cardinal Bea of the Secretariat on Christian Unity of the Roman Catholic Church. But the climax of these fraternal messages came when the Secretary General read us in French a telegram from His Holiness Pope Paul VI himself. We could hardly contain ourselves so great was our joy. This was the first time a Pope had sent a personal word to an assembly of this sort in all history. Eugene Carson Blake made his report. It was good, solid, and substantial, and we Americans were proud of him. But it suffered in comparison with the brilliance of his predecessor's utterances.

That evening we had a dramatic presentation on the Church and the World, which was a B.B.C. documentary on the churches. Really it appeared as a caricature of Christianity. It jumped from one scene to the next showing in juxtaposition to one another all our differences. I was offended by it until I realized that is really how ridiculous we look to an outsider. That is actually the appearance we give to the secular world. Modern circumstances demand unity if the mission of Christ is to be properly accomplished among men.

Saturday also was a great day. Professor H. Berkhof of The Netherlands read a theological essay on "The Finality of Jesus Christ: Our Common Confession and Its Implication for Today." It was in my judgment a rather traditional approach to Christology and contained what was to me a fatal fallacy of disassociating entirely the Person of our Lord from the works which He performed. Consequently it left no criterion for defining His person. The paper was challenged at points by a number of delegates. However, it was useful in showing that in this age of pluralism and diversity of religions and ideologies Christianity must stand or fall on the exclusive conviction, which tries by the proclamation of the gospel to make inclusive of all peoples, that there is no name under heaven given among men besides the name of Jesus whereby we must be saved.

That paper was followed by three others, each indicating an assessment of the World Council of Churches by three major confessions outside that body: (1) one by an eminent Roman Catholic, (2) another by a Lutheran of the Missouri Synod, (3) and a third by a Pentecostal. All were extremely interesting but the Roman Catholic alone, which indicated the possibility of his Church's becoming a participating member of the World Council of Churches in the future, received a great ovation.

The evening service was given over to

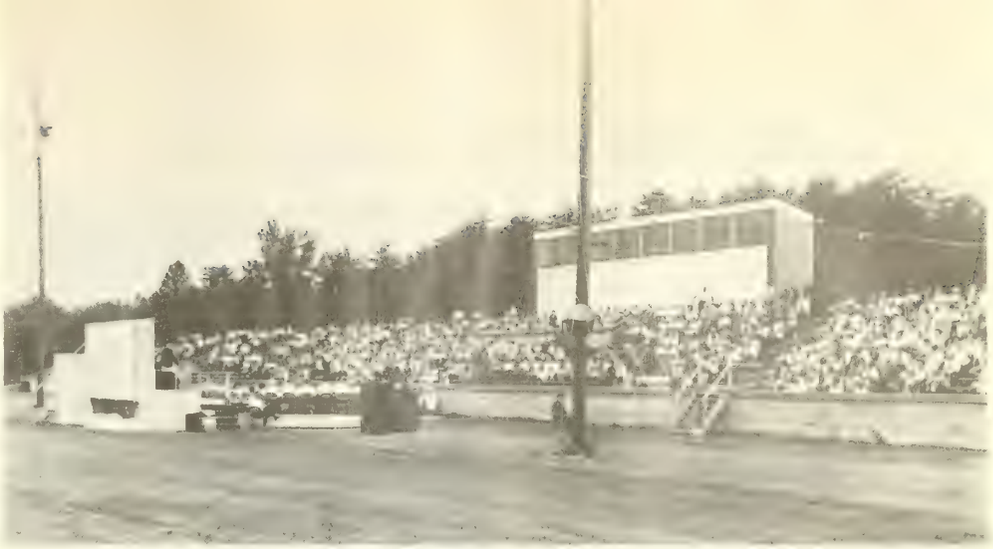
Bishop Cannon, former Dean of the Candler School of Theology, Emory University, received his first episcopal assignment at the Southeastern Jurisdictional Conference last month, at which time he was appointed over the Raleigh area.

the consideration of the theme "Rich and Poor Nations." That theme was developed by President Kenneth Kaunda of Zambia, a big black man whose skin was so oily and bright that he looked like a statue chiseled out of black marble. He gave a very fine address from the viewpoint of the underprivileged nations, but he read so slowly, in the fashion of a school boy reciting his lessons that it took an hour and a half to deliver what would ordinarily have been a forty-five-minute address. Barbara Ward, who followed him, was charming and interesting but unfortunately superficial, so it seemed to me, in her economic prescriptions for society. She espoused the usual give-away theories and programs of which we are all familiar.

Not until Tuesday of the following week did we get down to real business. Then we divided into six sections to work on the actual pronouncements of the assembly. All the delegates were assigned to one of the six sections. This consumed most of our time until noon on Saturday of the same week. We had been likewise assigned to a committee. These committees began meeting on Friday afternoon. They continued their deliberations until Tuesday of the last week. However, their sessions were not for sustained periods of time comparable in length to those of the sections. Most of the last week was devoted to deliberative sessions of the assembly as a whole in which the reports from the sections were received and acted on and commended to the member churches for study and use. You see, their material forms the basis of the message of the Assembly to the world. That message was drafted by a special committee, very small in membership.

The six sections were as follows: (1) The Holy Spirit and the Catholicity of the Church, (2) Renewal in Missions, (3) World Economic and Social Development, (4) Towards Justice and Peace in International Affairs, (5) The Worship of God in a Secular Age, (6) Towards a New Style of Living. Whereas in previous assemblies of the World Council of Churches, the sections have been directed mainly to theological issues, recognizing as we have that any union in the end must rest on faith and order, this was not the case in this assembly. The intrusion of the world on the church was keenly felt. Hence more practical issues of political and social import got the front at the assembly. Only two of the six sections, namely, the one on the Holy Spirit and Worship, were theological orientation, and even the one on worship had its theological concern modified by the practicality of application in a secular world.

The work of the committees, in contrast to that of the sections, was largely administrative and policy making. The committees dealt directly with the machinery of the World Council itself. For example, committees (although some were entitled sub-committees) ran to thirty-two in number. There was a committee on every aspect of the work of the World Council of Churches. Though this work was very important, it was not the type to register itself immediately in directives, pronouncements and exhortations from the assembly to the church and the world. Practically all that will be considered by us back home will have come out of the deliberations of the six major sections.



This summer some of the churches in High Point have been carrying out an ecumenical venture which has proved quite successful. Pictured is a part of the congregation present for the "Sunday Night Under the Stars" worship service in Albion Millis Stadium July 21. Altogether there will be seven Sunday night services, sponsored by the First Presbyterian, First United Methodist, Green Street Baptist and Wesley Memorial Methodist churches.

The first reports of these major sections to reach the floor of the assembly for discussion and action were those on World Economic and Social Development, on the one hand, and Renewal in Mission, on the other. The one dealt with the material means and their proper distribution to bring about satisfactory living conditions for all the peoples of the world, whereas the second had to with the church's work among men. One would have expected a contrast in the contents of the two documents. One should have been about economics. The other should have dealt with the proclamation of the gospel. But the two were very much alike. Renewal in Mission bore more of a sociological than theological complexion. The mission the churches were asked to perform was more humanitarian than spiritual.

Fortunately one of the Methodist delegates discussed this. That delegate was a laymen, Robert G. Mayfield of Missouri, former general secretary of the Board of Lay Activities of the Methodist Church. In a rejoinder to the assembly, he said mission must be primarily the proclamation of the gospel and the call to repentance with the promise of the forgiveness of sin. He was altogether convincing in what he said. As a result, the document was remanded to the committee for revision.

Not all of the time in Uppsala was devoted to work. We had periods of very fine Bible study. Also, there were inspiring services of worship according to the various traditions of the member churches. Then, for the first time, so far as I know, we were provided with a night club. The youth who in the daytime acted as stewards managed the club at night. Only delegates and visitors to the assembly were admitted. The program consisted largely of "take offs" on the sessions. Some of them were very clever and very funny. There was of course no dancing or exhibitions of feminine beauty such as go on in most night clubs. The performances were in keeping with the audience.

I have had the privilege of attending three of the four assemblies of the world Council of Churches since its organization in 1948 at Amsterdam. I must say that this one at Uppsala was, by all odds, the best in terms of accomplishment and unity of purpose and goals.

I hope, therefore, that we in our schools and local churches will give serious attention to its message and out of that message will find truths that will help us more effectively to proclaim the gospel and in the name and spirit of Christ serve mankind.

IN MEMORIAM

MRS. MOZELLE MURROW RILEY

We, the members of the Pleasant Garden Women's Society of Christian Service, wish to pay tribute to one of our beloved members, Mrs. Mozelle Murrow Riley, who passed away April 1, 1968 at age 82.

Mrs. Riley was a charter member of the Woman's Society of her church, and spent her life in service to others.

She was a woman of faith and a loyal member of the Prayer Circle. We miss her cheerful presence and helping hand in all phases of church activities and extend to her children and friends our heartfelt sympathy.

The Women's Society of Christian Service
Pleasant Garden United Methodist Church
Pleasant Garden, North Carolina

LESSIE BELLE SWINDELL

On July 21st 1968, God called home one of our most faithful and loved members, Lessie Belle Swindell.

We the members of her Women's Society of Christian Service as well as her church and her Sunday School, wish to pay tribute to her memory. She was sweet, gracious, and kind, always in her place at every service.

A great man once said "The life given us by nature is short but the memory of a well spent life is eternal." We will not forget Lessie Swindell.

We ask that a copy of these resolutions be sent the family, be recorded in the Society records and a copy sent to The Christian Advocate.

Mrs. L. Roscoe Foreman
Mrs. W. L. Stanley
Mrs. Scott Ferebee, Sr.

METHODIST NEWS ROUND-UP

FUNDS ALLOCATED TO GHETTO ENTERPRISES

The General Board of Missions has announced that two additional projects have been allocated funds totaling $100,000. $65,000 will go to the Central Area Co-operative of Seattle, Inc., which is being set up as the first Negro-operated business in Seattle, Wash. Of the $65,000, $30,000 is in the form of a loan, and the remaining $35,000 will go to purchase 7,000 shares of stock.

The new Seattle company is expected to aid "in the purchase of an existing white-operated supermarket which became available." The 7,000 shares of stock will be part of a total of 20,000 shares which need to be sold in order to meet the requirements of the State of Washington. According to the agreement, the cooperative is to repurchase the 7,000 shares within five years.

The all-black Fifth City Redevelopment Corporation of Chicago will get a loan of $35,000 which will go toward the purchase and remodeling of an 18 apartment building. The plan calls for the number of apartments to be reduced to 12 and for the monthly rent to come down from $130 per month to $110 per month.

The $100,000 will come out of the $3,000,000 fund which the Board of Missions has allocated for loans and investments in poverty situations, especially in ghetto circumstances. Processed through the Mission Enterprise Loan and Investment Committee (MELIC), the funds will go to overseas enterprises as well as to projects in this country.

MELIC's policies call for investment of up to 10 per cent of the Board's capital funds in low-yield enterprises planned, developed and managed by people entrapped in ghetto circumstances. A low interest rate specified by the Board will vary, but Board officials have said that it may be the "prime rate," currently 6½ per cent, as contrasted to extremely high interest rates reported charged in ghetto areas—some as high as 30 per cent.

★

RUSSIAN METHODISTS CELEBRATE 50th ANNIVERSARY

The Methodist Church of Estonia (Russia) is this year celebrating its fiftieth year of existence amidst signs of growth in numbers and in the effectiveness of its witness. Though still quite small, it has a membership of 2,200, with a constituency of more than 4,000.

Methodism in Estonia was founded in 1918 when Vassili Taht became a Methodist in St. Petersburg and returned to his homeland. By 1939 there were 17 congregations and 2,600 members, but during World War II the church lost half of its ministers and members. The present superintendent is the Rev. Alexander Kuum, who became the first Russian Methodist leader to visit America in 30 years when he recently attended the Uniting Conference in Dallas, Texas.



Dr. John H. Ness, Jr.

NESS TO SUCCEED GODBOLD

The Rev. Dr. John H. Ness, Jr. of Dayton, Ohio, was elected executive secretary and archivist of The United Methodist Church's Commission on Archives and History at its organization meeting at Lake Junaluska Aug. 6-7.

The new commission will absorb the duties of the Historical Society of the former EUB Church and of its counterpart in the former Methodist Church, the Association of Methodist Historical Societies. The Rev. Dr. Albea Godbold of Lake Junaluska has been executive secretary of the latter, and he was named secretary emeritus and honorary member of the new commission. Godbold had previously announced his plan to retire.

Dr. Ness has served as secretary-curator of the EUB Historical Society for the past ten years. In his new post, he will supervise the commission's offices and archives at Lake Junaluska and at Dayton. A committee will develop plans for the eventual unification of the two offices.

Bishop Roy Short of Louisville, Ky. was elected president of the commission. Other officers are: the Rev. Dr. Ernest R. Case, Belmont, Mass., vice president; Prof. Donald K. Gorrell, Dayton, recording secretary; Charles B. Way, Waynesville, treasurer.

Dr. Godbold and Bishop T. Otto Nall, retiring president of the Methodist Historical Association, were honored for the outstanding service they had rendered.

★

NEW CHURCH IN ASIA ELECTS BISHOP

A 39-year-old pastor has been chosen as bishop of the newly formed Methodist Church of Malaysia and Singapore. He is the Rev. Dr. Yap Kim Hao. He was elected Aug. 9 on the 13th ballot, at the Constituting Conference for the newly autonomous church.

The new church has 68,506 members, with 179 congregations and 225 ministers. It is quite cosmopolitan, containing Chinese, Tamil Indians, Europeans, Sengoi, Ibans and other groups. Associated with the church are missionaries from the United States, Britain, Indonesia, Germany, the Philippines, Korea, Australia, India and Thailand.

Bishop Yap will preside over five annual conferences — Malaya, Malaysia Chinese, Sarawak, Sarawak Iban, and a new conference comprising Tamil-speaking congregations. Each annual conference will have a president, who will be its executive officer. There will be a General Conference with an equal number of ministerial and lay delegates from the five annual conferences.

The new bishop began his ministry while attending school in the United States, when he became pastor for two years of the Methodist Church in East Bridgewater, Mass. He holds a bachelor's degree from Baker University and a bachelor of sacred theology and a doctor of theology degree from the Boston University School of Theology, where he studied as a Crusade Scholar.

Since 1961, Bishop Yap has been pastor of the Wesley Methodist Church in Kuala Lumpur, Malaysia's capital, second largest congregation in the Malaya Conference. He has held several other pastorates and has twice served as a district superintendent.

★

MRS. SELECMAN TAKEN BY DEATH

The widow of Bishop Charles C. Selecman died Aug. 4 in Dallas, Texas. Their marriage had taken place in 1945. Bishop Selecman passed away in 1958. She is survived by a stepson, Dr. Frank Selecman, and a stepdaughter, Mrs. Douglas W. Forbes, both of Dallas.

★

MRS. TOWNER SUCCUMBS

Mrs. Walter Towner died in Nashville, Tenn. on Aug. 5. Dr. Towner, now head of the evangelism department of Scarritt College, was for many years an executive of the Division of the Local Church in the Board of Education.

★

COMMITTEE NAMED TO SELECT NEW CANDLER DEAN

Emory University's President Sanford S. Atwood has announced the appointment of a committee to make nominations for Dean of the Candler School of Theology. The post was left vacant by the election of Dean William R. Cannon to the episcopacy.

At the same time, President Atwood stated that Dr. Mack B. Stokes has been named acting dean in the interim. Stokes has been associate dean for several years and has occupied the chair of Parker Pro-

SOUTHWOOD COLLEGE

Jr. College, Liberal Arts, Co-Ed, Social Program, Sports, Bus. Adm., Equitation.

Enroll now for fall term.

For information write:
Director of Admissions
Box 128-D
Salemburg, N. C. 28385

fessor of Systematic Theology. In addition to his position in the theology school, Dr. Stokes has been chairman of the executive committee, Division of Religion of the Graduate School.

Dr. Judson C. Ward, Jr., vice president and dean of faculties, was named chairman of the committee which will make nominations to the board of trustees. Members of the committee from the faculty of the theology school are Frederick Prussner, J. Maxwell Miller, Theodore H. Runyon, Manfred Hoffman, E. Clinton Gardner, Theodore R. Weber, Gordon G. Thompson, and James W. May.

Special advisory members are Bishop Earl G. Hunt, Charlotte; D. W. Brooks, Atlanta; Robert V. Ozment; and Doyle Murray, president of the Student Council of the Candler School of Theology.

★

FIRE DESTROYS HAYGOOD HALL AT PAINE COLLEGE

Historic Haygood Hall, for 70 years a landmark on the Paine College campus, went up in flames on Aug. 3 in a million dollar holocaust. The building housed adminstrative and faculty offices. Origin of the fire is unknown, but officials have no reason to suspect arson.

When discovered in the very early morning, the heat was so intense that it was impossible to enter the building to salvage records or equipment. The campus was nearly deserted at the time, and there was no loss of life. 120 firemen battled the blaze and saved Holsey Hall and the president's home, both next door, through heroic efforts.

An irreplaceable loss was a collection of African artifacts housed in display cases on three floors of the building. The collection

(Continued on page 16)



The famous clock tower of Haygood Hall. Although still standing after the fire, its weakened structure was torn down the next day.

• CALENDAR OF COMING EVENTS •

NOTE: If any of the meeting dates or places are in error, please inform the ADVOCATE immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

Aug. 19-24: University Christian Movement Southeastern Conference, Emory University, Atlanta, Ga.

LAKE JUNALUSKA ASSEMBLY

Aug. 18-23: Candler Camp Meeting
Aug. 18-23: Conference on Evangelism
Aug. 18-23: Conf. for Chairmen of Local Church Comm. on Membership & Evangelism
Aug. 23-25: Western North Carolina Laymen's Advance

NORTH CAROLINA CONFERENCE

Aug. 22 : Workshop on New Youth Curriculum, Trinity Church, Jacksonville, 7:30
Aug. 22 : Workshop on New Youth Curriculum, Centenary Church, Smithfield, 7:30
Aug. 22 : Workshop on New Youth Curriculum, Duke Memorial, Durham, 7:30
Aug. 23 : Workshop on New Youth Curriculum, Trinity Church, Troy, 7:30 p.m.
Aug. 24 : Workshop on New Youth Curriculum, John Wesley Church, Fayetteville, 11 a.m.
Aug. 24-25: Conference Lay Retreat, North Carolina Wesleyan College, Rocky Mount
Aug. 25 : Workshop on New Youth Curriculum, First Church, Washington, 3 p.m.
Aug. 25 : Workshop on New Youth Curriculum, Carolina Beach, 3 p.m.
Aug. 26 : Workshop on New Youth Curriculum, First Church, Rockingham, 7:30 p.m.
Aug. 26 : Organizational Meeting Conference Program Council, Methodist Building, Raleigh, 9:30 a.m.
Aug. 27 : Workshop on New Youth Curriculum, Steele Street, Sanford, 7:30 p.m.
Aug. 27-28: Pastors' Conference on Evangelism, N. C. Wesleyan College, Rocky Mount
Aug. 28-29: Commission on Ecumenical Affairs Retreat, N. C. Wesleyan College, Rocky Mount
Sept. 2 : N. C. Wesleyan College Freshman Orientation
Sept. 4 : Local Church Commission Chairmen Workshop, Goldsboro District, First Church, Clinton, 7:30 p.m.
Sept. 4 : Executive Committee, Board of Trustees, Methodist Retirement Home, 11 a.m.
Sept. 5 : Local Church Commission Chairmen Workshop, Goldsboro District, St. Paul Church, Goldsboro, 7:30 p.m.
Sept. 6 : Wilmington District Staff Meeting, 10 a.m., District Parsonage
Sept. 6 : Greenville District Family Picnic
Sept. 6- 7: N. C. Wesleyan College Registration
Sept. 8 : New Youth Curriculum Workshop, Kitty Hawk, 3 p.m.
Sept. 8-11: Methodist College Freshmen Orientation
Sept. 9 : District Secretaries of Evangelism Retreat, Methodist Building, Raleigh, 4:30 p.m.

WESTERN NORTH CAROLINA CONFERENCE

Aug. 23-25: WNC Conference Laymen's Advance, Lake Junaluska
Aug. 25 : District Builders' Club Rally, Albemarle, Central Church, 3 p.m.
Aug. 26 : District Builders' Club Rally, Lexington, Wesley Heights, 7:30 p.m.
Aug. 27 : Winston-Salem/Forsyth Builders Club Rally
Aug. 27 : District Builders' Club Rally, Charlotte, Hawthorne Lane, 6:30 p.m.
Sept. 3- 4: District Missionary Secretaries' Retreat
Sept. 5 : Board of Education Meeting
Sept. 8 : Charlotte District Missions Coaching Conference for Teachers, Charlotte, First Church, 2:30-5:30 p.m.
Sept. 8 : Gastonia District Missions Coaching Conference for Teachers, Gastonia, First Church, 2:30-5:00 p.m.
Sept. 8 : Marion District Missions Coaching Conference for Teachers, Marion, First Church, 2:30-5:00 p.m.
Sept. 8 : North Wilkesboro District Missions Coaching Conference for Teachers, North Wilkesboro, First Church, 2:30-500 p.m.
Sept. 8 : Salisbury District Missions Coaching Conference, Kannapolis, Trinity, 2:45-5:30 p.m.
Sept. 8 : Statesville District Missions Coaching Conference, Statesville, Broad Street, 2:30-5:30 p.m.
Sept. 8 : Thomasville District Missions Coaching Conference, Lexington, First Church, 2:30-5:30 p.m.
Sept. 8 : Waynesville District Day of Missions, Waynesville, First Church, 4:30-8:30
Sept. 8 : Winston-Salem/Northeast Subdistrict Missions Coaching Conference, Mount Airy, Central, 2:30-4:30 p.m.
Sept. 9 : Waynesville District Missions Coaching Conference, Hayesville, First Church, 7:30-9:30 p.m.
Sept. 9 : Greensboro District Missions Coaching Conference, West Market Street Church, 7:30-9:30 p.m.

Woman's Activities

W. N. C. CONFERENCE

Mrs. John C. Wright

NEW OFFICERS WINSTON-SALEM/ FORSYTH DISTRICT SOCIETY

Mrs. James Ringley was elected president of the Women's Society of Christian Service of the newly created Winston-Salem/Forsyth District of the Western North Carolina Conference at a call meeting held at the Konnoak Hills United Methodist Church on Sunday, July 21.

The Rev. James Peters, district superintendent, presided at the meeting and 118 women of the district were present for the creation of the district organization.

Other officers chosen for two-year terms were Mrs. L. M. Mayfield, vice-president; Miss Ruth Futtrell, secretary; Mrs. Norman Martin, treasurer; Mrs. David Law, Christian Social Relations; Mrs. Eleanor Mills, Missionary Education; Mrs. James Ingram, Spiritual Growth; Miss Blanche Westmoreland, Program Materials; and Mrs. Jack Atkins, Public Relations.

For the Wesleyan Service Guild, Mrs. Charles Hauser was named district chairman, with Mrs. Donald Linville, recording secretary, and Miss Shirley Williams, member-at-large.

Mrs. Glenn Hedrick was chosen as chairman of the Committee on Nominations for the Women's Society and Mrs. June Key as chairman of the Committee for the Wesleyan Service Guild.

The Rev. Eugene Lamb, host pastor, led the opening meditation, and the Rev. James Peters conducted the election. Mrs. A. L. Smith was chairman of the committee presenting the new slate of officers.

Women from 25 United Methodist churches in the district were present for the meeting.

In her acceptance speech, Mrs. Ringley urged the women to attend the School of Christian Mission at Pfeiffer College and the Spiritual Life Retreats to be held at Lambuth Inn, Lake Junaluska the weekends of October 12-13 and October 19-20.

PUBLIC RELATIONS CHAIRMEN IN WNC CONFERENCE

In each of the fourteen districts in the Western North Carolina Conference of the United Methodist Church, the Women's Society of Christian Service has named a special person to be chairman of Public Relations.

These women hold key positions in the work of Methodist women throughout the whole conference, for their relationship reaches into every department of women's work. It is their responsibility to interpret the objectives of the Women's Society and Wesleyan Service Guild in a way that others may know of the projects, programs and plans and wonder if such programs might be carried out in their own area.

These key women are available to every local Society and Guild in the district. They maintain active communication with all of the newspapers and news media in their districts. They write regularly to the Conference Public Relations chairman . . . and the circle grows ever wider.

These women are constantly "on duty." These are they:

Albemarle District—Mrs. Charles A. Reap, Box 819, Albemarle, N. C. 28001.

Asheville District—Mrs. W. G. Lipthrott, Route 6, Box 150, Asheville, N. C. 28803.

Charlotte District—Mrs. W. F. Miller, 406 Timberlane Dr., Mt. Holly, N. C. 28120.

Gastonia District—Mrs. Pat McSwain, 304 W. 11th Ave., Gastonia, N. C. 28052.

Greensboro District—Mrs. Dwight L. Waynick, 2504 Woodland Way, Greensboro, N. C. 27407.

High Point District—Mrs. Kelly Bullard, 1206 Greenway Drive, High Point, N. C. 27262.

Marion District — Miss Vivian Barrett, Box 115, Valdese, N. C. 28690.

North Wilkesboro District — Mrs. A. B. Johnson, Box 1131, North Wilkesboro, N. C. 28659.

Salisbury District—Mrs. Eddie Gouldman, Route 5, Box 350, Kannapolis, N. C. 28081.

Statesville District—Mrs. Lloyd Williams, 346 Fieldstone Circle, Statesville, N. C. 28677.

Thomasville District—Mrs. Eston Stokes, Route 1, Linwood, N. C. 27299.

Waynesville District—Mrs. James K. Stringfield, 331 Brown Ave., Hazelwood, N. C. 28738

Winston-Salem / Northeast District — Mrs. A. O. Funderburk, 209 Mebane Street, Eden, N. C. 27288.

Winston-Salem/Forsyth District—Mrs. Jack Atkins, 605 Bruce St., Winston-Salem, N. C. 27101.

The president of each local Society and Guild should place the name of her district chairman of Public Relations in the top of her file of resource persons and a communication should be sent to the district chairman regularly. This is the only way others may know about the good work that is being done in each local church.

Dr. Ralph Stoody, in his book, "A Handbook of Church Public Relations," says, "In the framework of religion good public relations can be thought of as doing whatever contributes toward making a church deserve and receive the confidence and cooperation of increasing numbers of people —in still simpler form: making friends for Christ and His church."

★

N. C. CONFERENCE

Mrs. Ivan E. Welborn

The Women's Society of Christian Service of the North Carolina Conference had a highly successful School of Christian Mission earlier this month on the campus of Methodist College in Fayetteville. Total attendance for the weekend session, held Aug. 3-4, was 265, and total attendance for the Week of Study, Aug. 5-8, was 281, making a total of 546 attending the sessions. This figure does not include the faculty and resource persons.

Officers elected for the 1969 School of Christian Mission are as follows:

Dean—Rev. E. R. Porter, Selma

Associate Dean—Mrs. T. Marvin Vick, Raleigh

Registrar—Mrs. W. B. Easterling, Greenville

Treasurer and Business Manager—Mrs. Arthur Kale, Durham

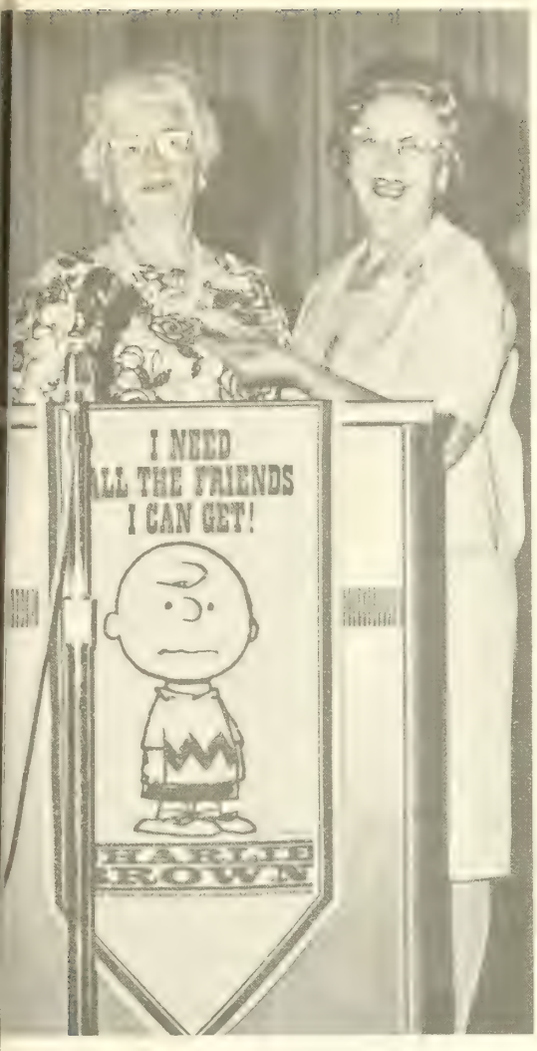
Assistant Treasurer and Business Manager—Mrs. Wilson Nesbitt, Durham

School Advisor—Bill Loudermilk, Fayetteville

The pictures on this page and the following page were taken during sessions of this year's school.



Mrs. L. C. Vereen of Raleigh was coordinator for all the plenary sessions on "New Forms of Mission." Others on the coordinating team were Mrs. Sam Dunn, Enfield; Rev. E. R. Porter, Selma; Rev. Rufus Stark, Clayton, and Mrs. John W. Crawford, Raleigh.



The Goldsboro District won the Study Jewel for reporting the highest percentage of mission studies for the year. Mrs. W. B. Perkins, left, Goldsboro District chairman of Mission Education, is presented the Jewel by Mrs. John W. Crawford, N. C. Conference chairman of Mission Education and dean of the school.



Rev. J. L. Peterson (seated), former missionary to the Congo now associate pastor of the First United Methodist Church, Morehead City, taught the class on Southeast Asia. Students standing and reporting to the class are, left to right: Mrs. Eddie Harrell, Elizabeth City District; Mrs. W. B. Chalk, New Bern District, and Mrs. Catherine Bonner, Fayetteville District.



The youngest member attending the school was Karen Jean Collier, three-week-old daughter of Rev. and Mrs. Joseph Collier of Apex. Mr. and Mrs. Collier enhanced the music sessions throughout the week with their guitars and helped introduce new music. Holding the school mascot is Mrs. John W. Crawford as they attend the fifteenth annual party given by the Elizabeth City District after the evening session. Each year every member attending the school is invited to come by for a very informal party of food, fun and fellowship as guests of the members of the Elizabeth City District. Mrs. Beulah Gaylord is president of the district WSCS.



Panel members during a discussion on "New Dimensions of the United Methodist Church" were, left to right, Dr. Stacy Weaver, president of Methodist College; Roy Turnage, executive secretary, Board of the Laity; Mrs. Sam A. Dunn, past president of the conference WSCS and moderator of the panel, and Rev. N. G. Grant, Raleigh District superintendent.



(Left to right) Rev. Paul Bunn of Raleigh, moderator of the panel; Mrs. Harold D. Neel, Nyack, N.Y.; Dr. Dorothy Barnette, a staff member of the Board of Missions in New York City, and Mrs. Niles C. Clark of Waterloo, S.C., a board member of the Women's Division and Board of Missions, participated in a panel on "What the World Is Asking the Church Today."



MRS. CATHRINE VICK

Dear Girls and Boys:

Have you ever realized that the Methodist Church is a team? A team is a group of people who have the same goal. Every member of the team has his own job to do. He cooperates with others and together they can do more than one person can do alone. The purpose of the Methodist Church is to serve God and to do his will. None of us can do the job alone but together we can help all men know God's will. In the coming weeks we shall think about some of the members of the Methodist team and the special job each one has to do.

AUNT CAY

MYSTERY OF THE LOST PARAKEET

"Mother! Look what Dave and I found! A parakeet. A cute yellow one." Carol came running into the kitchen. Her older brother, carrying a small carton, followed her.

Mrs. Martin dried her hands on her apron as Dave set the box on the table and lifted the lid a trifle so she could peek in.

"It was in a telephone booth outside the market," Dave explained.

"On the little shelf behind the door," Carol said. "Dave caught it, and it pecked his finger hard. The store manager gave us this box."

"It was getting late," added Dave. "We couldn't leave it there all night."

"Of course not," Mrs. Martin agreed. "But wherever will you get a cage?"

"I saw an old one hanging in Page's garage next door when Sandra and I went in to get her bike. May I ask if we may borrow it?"

"All right," said Mrs. Martin. "And, Dave, you run back to the store before it closes and get some parakeet seed."

A half hour later the bird warily eyed its rescuers from its new perch.

"Do you s'pose it can talk?" Carol asked. "If it doesn't we're going to teach it. Dave and I have decided to call it Chatterbox."

"Now, just wait," cautioned Mrs. Martin. "First we must try to find its owner. It must be somebody's pet."

"But, Mother!" wailed Carol. "We've been wanting a parakeet."

"Finders keepers," Dave declared.

"Now, you youngsters know better than that," said their mother. "Remember how bad you children felt when your puppy was lost? And how glad you were when the lady saw our ad in the paper and brought him home?" The children nodded. "First we'll advertise. Meanwhile, if the bird does talk, perhaps it'll give us some clues about who owns it."

"OK," agreed Dave. "We'll be detectives. Start talking, Chatterbox." But the bird just ruffled its feathers.

The next day the children raced home from school. "Has anyone called yet about our ad?" Carol asked.

Their mother shook her head. "But Chatterbox does talk," she added. "He chatters a blue streak sometimes, but I can't quite make it out. I think he counts, and it seems he knows some nursery rhymes. There," Mrs. Martin lifted a finger, "he's talking now. Listen."

"He *is* counting!" Carol exclaimed. "But not very well. He's saying one, two, four, five, I think."

"Maybe that's his phone number," Dave suggested.

"There'd be more to it than that," Carol scoffed.

"Hickory, dickory, dock . . ." chirped the bird, then whistled and started counting again.

"That's not much to go on," Dave said.

In the days following, Chatterbox repeated the numbers and added several new phrases. Among them were words that sounded like "Peter" and "Man." Dave thought they might be the name of the bird's owner, but there was no Peterman in the phone book.

"I can't understand why no one has phoned about the bird," said Mrs. Martin the next Saturday morning.

"Then may we keep him?" Carol cried. "We'll see," their mother said, and then glanced at the clock. "If you two are going to gather wild flowers in the woods, you had better start. It's ten o'clock."

As he and Carol rode off on their bicycles, Dave suggested, "How about learning the names of the streets around here? Here's Elm."

"Oak," Carol sang out as they reached the next corner. They passed Chestnut and Walnut, and then Dave yelled, "Hickory!"

"Hickory, dickory, dock . . ." Carol chanted.

"Say!" Dave jumped off his bike. "One, two, four, five Hickory. Do you suppose . . . ?"

"Dave!" Carol stopped her bike and stared at her older brother in admiration. She looked at a house number. "This is the 900 block."

"Let's go!" Dave shouted.

On the porch at 1245 Hickory Street hung an empty birdcage, its door open. "I'm sure its Tweeter Pan!" cried the lady who answered the door, after the children described the parakeet. "Debbie, my daughter, taught him to talk. Last Saturday she was hit by a car, and in the excitement of getting her to the hospital, I forgot the bird was out of the cage. He must have flown out when the front door was open."

"Saturday—that's the day we found him," Dave said.

"Debbie's father and I have been in such a dither all week," continued the lady, "that we haven't had a chance to think about trying to find Tweeter Pan."

"Oh," said Carol. "That explains why no one answered our ad in the paper."

"Debbie would have been heartbroken if something had happened to her pet," the lady said. "I left the cage door open, hoping he might fly back. This afternoon Debbie's coming home, and her father and I were just about to go out and buy a new bird as much like Tweeter Pan as possible. You are both fine little persons for making such a big effort to find us. I know Debbie will be grateful, too."

Later that afternoon, Carol and Dave stood gazing happily at a perky yellow parakeet in a shny new cage in the Martin breakfast nook. Carol said, "Aren't you glad we found Tweeter Pan's owner, Dave? And wasn't it lovely of Debbie to give us our very own parakeet in a new cage, Mother?"

"And isn't it wonderful," said Mrs. Martin, "that my boy and girl were unselfish enough to keep on looking, even when they might have stopped their ears and shut their eyes and kept another little girl's bird?"

HAZEL E. HOWARD

Reprinted from *Together*,
April 1964. Copyright 1964
The Methodist Publishing House

FILL IN THE BLANKS

Love your . . . . . and . . . . for those who . . . . . you. Mat. 5:44

Be quick to . . . . . but slow to use his . . . . . , and slow to lose . . . . . James 1:19b

RIDDLES

A duck, a frog and a skunk went to the circus. Tickets were a dollar. Who got in, and who didn't?

The duck got in because he had a bill. The frog got in on his green-back. But the skunk couldn't get because he had only a scent.

ANSWERS FOR LAST WEEK

Son; Rabbi; Christ; King; Good Shepherd; Messiah.

Sunday School Lesson

FOR SEPTEMBER 1

By Dr. Raymond A. Smith

Nehemiah Builds The Wall

Background Scripture: Nehemiah 1 thru 6
Lesson Scripture: Nehemiah 2:17-18; 6:1-3, 15-16

We have five more lessons on this quarter's theme: "Exile and Restoration." This era of Biblical history is possibly one of the least known parts of the Bible to the general reader. However, as we have already seen, in previous lessons, there are records of men and events in this period which challenge us even today. One of these is the story of Nehemiah, which is the subject of today's and next Sunday's lessons.

Nehemiah held a responsible position in the court of Artaxerxes, king of the Persian empire from 464 to 424 B.C. Historians tell us that it was not unusual in ancient times for foreign rulers to employ able young Jews in the administration of affairs of state. Indeed, the example of Joseph in Egypt is a fine illustration of this practice.

Word of the plight of Jerusalem came to Nehemiah through his brother, Hanani, who may also have been in the service of the Persian king. It is possible that Hanani had been sent to Jerusalem on some mission by the monarch. If so, he had seen first-hand the deplorable condition of the old city and its people. In any case he reported what he knew to Nehemiah in these words: "The survivors there in the province who escaped exile are in great trouble and shame; the wall of Jerusalem is broken down, and its gates are destroyed by fire" (Nehemiah 1:3).

The first effect of this news on Nehemiah was to cause a deep sense of sadness and depression. Though he did not wish to show his real feelings to the king, it was hard to be cheerful under the circumstances. Artaxerxes soon sensed the fact that Nehemiah was deeply troubled, and asked him why. It was then that Nehemiah told his majesty the complete story, after which he was given the appointment as governor, together with authority to rebuild the walls of Jerusalem. This must have given the young Jew a great thrill. In it he could see the hand of God, for with Nehemiah religion and patriotism were one and the same thing.

But Nehemiah's troubles were far from over. Officials of neighboring provinces, especially Sanballat of Samaria, did not wish to see Jerusalem restored and did everything in their power to prevent it. They first tried ridicule (see Neh. 4:1-3), and when this failed they resorted to outright opposition and harrassment. In fact, conditions were such that we are told those who were rebuilding the wall had to keep a sword in one hand and trowel in the other.

In spite of what appeared to be insurmountable difficulties, we are told in Nehemiah 6:15: "So the wall was finished." Certainly this was a tribute to a brave and energetic group of people. But what else is there to be said about it? Since space is limited, we will deal with only one of the many aspects of the story, and that is love of country.

We need to remember that Nehemiah had never seen Jerusalem before he went back to rebuild its walls. How, then, did he happen to have such an intense interest in its welfare? This was due to the fact that faithful people, though far removed from home, kept its memory alive in the hearts of their children by teaching them the treasures of their religion. There was no temple to worship in, but there were homes where loyalty to God and country still existed.

There are many among us today who are willing, even eager, to proclaim the death of patriotism. It is said that our loyalty should be to the whole world; not just to one country. But we need to remember that just as loyalty to one's family doesn't necessarily make him less loyal to his country, so devotion to country doesn't have to make us indifferent to the welfare of the rest of the world. Long ago Dean Inge, of St. Pauls in London, said: "There are few sentiments of which a man has less reason to be ashamed than the lump which rises in his throat when he sees the white cliffs of Dover after a trip to foreign shores." No person who is in the least familiar with history will deny that patriotism, like religion, has sometimes been used as a cloak for much cruelty and violence. But men like Nehemiah remind us that out of both religion and patriotism may come values we should be much poorer without having.



Rev. J. Irvin McDonough



Miss LaDonna Bogardus

Educational Ministry Study Planned

Much that goes on in the local church is connected with the educational ministry of the church. Therefore the significance of this phase of the church's work can hardly be exaggerated.

The N. C. Conference Board of Education is sponsoring a week-end study on "Developing Your Educational Ministry." It is for persons interested in and responsible for the educational ministry in the local church.

To be held at Methodist College, Fayetteville, it will begin at 4 p.m. on Friday, Sept. 6 and conclude with lunch on Sunday, Sept. 8.

The purpose of the conference is to assist workers in local churches to understand the local church structure of The United Methodist Church, with special consideration and interpretation given to the Council on Ministries. It will seek to guide leaders in development of the educational ministry and in relating it to all local church ministries.

The Rev. J. Irvin McDonough, director of services to local church leaders for the General Board of Education will be a key resource person. Another outstanding leader to be present is Miss LaDonna Bogardus, director of Ministries with boys of the late elementary age. Conference leaders who will participate are Dr. C. P. Morris, executive secretary; John M. Meares, director of adult and family ministry; Rev. F. Belton Joyner, director of youth and young adult ministry; and Rev. Keith Glover, who directs the ministry with children and of comping.

Limited Amount
REGISTERED FIRST MORTGAGE CHURCH BONDS
with **7%**
Yield to Maturity
Call or Write
Church Investors
DeKalb-Peachtree Airport
Atlanta, Ga. 30005
PHONE 451-5431

Methodists in Action

GASTON COUNTY CHURCHES HAVE YOUTH WEEK

A very successful "Youth Action Week" was observed by the East Gaston Group Ministry Aug. 4-9, with five churches participating. They are Lowell, McAdenville, Bethea, Puett, and Smyre.

The young people "got with it" for two and a half hours each evening. Some of the topics discussed were these: "Youth and the new United Methodist Church," "The Christian Faith and War," "The Generation Gap," and "Singing the Good News."

The Gastonia Wesleyan Youth Chorus was present and offered a program of music one evening. A highlight of the week was a Communion service on Thursday night. Recreation was not left out. In addition to informal games each evening, the group enjoyed a picnic and swimming party on Friday. Music for this occasion was furnished by a band known as the "Psychotics."

The best attendance was registered on Wednesday night, with 112 present. Average attendance was 89. Pastors and Youth counselors joined the young people in high praise for the way in which the activity was planned and carried out.

•

GASTONIA DISTRICT CAMP

The Gastonia District is expanding its camp facilities according to a report from the Rev. Merrill Perkins. The camp has been the scene of continuous activity throughout this summer, and now additional dormitory space is being completed. Showers and rest rooms are also being added.

The total cost of the additions is expected to be around $7,500. Named Camp Loy White, the facility is located in Cleveland County. John McClurd, architect who lives in Shelby, is directing the improvements. The camp is winterized and is available for use throughout the winter months.

✧ ✧ ✧

Methodist News Round-up

(Continued from page 11)

had been donated to Paine by the widow of the Rev. Elmo Tabb, a Methodist missionary to the Belgian Congo.

When asked about plans for the future, Dr. E. Clayton Calhoun, president of the College, stated that the college calendar would go on as usual, and that the administrative staff was already functioning in temporary offices in the new Gilbert-Lambuth Memorial Chapel. An estimated $100,000 would be needed immediately as an emergency fund for administrative and equipment losses. To replace the building would cost an estimated million dollars.

Prior to the fire, there was already on the drawing boards plans for an academic complex which included a remodeled Haygood Hall, the total cost of which would run from three to five million dollars. Dr. Calhoun said that plans for funding both emergency and long-range programs would be announced as soon as possible.



Trinity Memorial United Methodist Church of Trinity recently dedicated its new educational building, a portion of which can be seen in the background. Those in the picture are the pastor, Aaron Moss; the building committee, Mrs. George Osborne, Mrs. John Skeen, Mrs. Braxton Elliott, Gurney Peace, Guy Royals, Mrs. John Payne, John Skeen, Charles Morgan; and the district superintendent, Philip Shore, Jr.

Marion District Council Meets and Makes Plans

The Marion District Council of the United Methodist Church met in Morganton Aug. 13 to preview plans for 1968-72 for the 104 churches from six counties comprising the district. Led by Superintendent A. Glenn Lackey the nineteen-member council gave prior consideration to the giant program of reconciliation projected by the United Methodist General Conference which met in May, 1968, in Dallas, Texas.

Local churches will share the implementation and the funding of the twenty million-dollar program of compassion. Half the anticipated funds will be used for creative work within the conference while the other half will be used on a nationwide basis in endeavors to be administered by the bishops. Basic to the total program is a depth study of The Sermon on the Mount in all the churches.

Norman Guthrie and the Rev. Donald Bridger, Rutherfordton; R. M. Lineberger and Dr. Jackson W. Huneycutt, Morganton; Chuck Flack and the Rev. Don Payne, Forest City, were appointed as a committee on local endeavors.

Area meetings for local church personnel to consider the program of reconciliation were scheduled as follows: Sept. 30, 7:30, for Valdese Area at Abernethy Memorial, Rutherford College; Oct. 6, 7:30, Forest City Area at Forest City; Oct. 6, 7:30, Marion Area at Marion First; Oct. 13, 7:30, Rutherfordton Area at Rutherfordton; Oct. 20, 7:30, Columbus Area at Columbus; Oct. 20, 7:30, Morganton Area at Morganton First; Oct. 27, 7:30, Spruce Pine Area at Spruce Pine.

Also considered was the restructuring of the local church as proposed by the 1968 General Conference. Plans adopted for the district involve area meetings to be announced for January and February to impart the information to committees on nomination and personnel and to other interested churchmen.

The Rev. Larry Wilkinson, Valdese, the Rev. Donald Bridger, Rutherfordton, and the Rev. Robin Hurley, Ellenboro, were appointed with three laymen to be designated, to prepare a stewardship self study chart for use by the local churches.

The Western North Carolina Conference Institute on Homiletical Studies was presented as a young institution with a transforming mission to ministers and laymen. It provides 24 hours annual study to approved supply pastors in the art of preaching. An annual clinic on preaching is offered young ministers of one to seven years' experience. An annual 2-3-day mission to ministers brings some of the world's best preachers to the conference for all the ministers. And prescribed reading courses are provided the ministers and laymen to improve the quality of preaching and hearing. Support for the Institute is not budgeted resulting in an urgent need for individual and church contributions.

The Marion District Council serves 18,000 United Methodists of Avery, Mitchell, Burke, McDowell, Polk, and Rutherford counties. The clerical members are A. Glenn Lackey, Donald Ellis, Larry Wilkinson, John Davis, Ralph Jacks, Donald Bridger, Robert Carter, Jackson Huneycutt, Don Payne, John Jordan, and James Coleman. The lay members are Nelson Parker, Ned Roper, R. M. Lineberger, Norman Guthrie, Golden Thompson, Chuck Flack, Harold Day and Charles Burgin.



SEAGULLS OVER THE OUTER BANKS

The above is a familiar sight to those who may have taken the ferry from Hatteras to Ocracoke Island on the Outer Banks. Scenes such as this will soon be only a memory to thousands of families who spent vacations in close communion with nature.

Jesus felt the need to draw aside from the hurry and bustle of the crowds. In the natural surroundings of His Father's creation, He drew close to the Father Himself.

As vacations end and as schools begin, Methodist families are bringing back home a fresh sense of the nearness of God and the greatness of God. Surely if He cares for the birds in their flight, He cares for each of us.

NORTH CAROLINA
christian advocate

VOL. 113 GREENSBORO, N. C., AUGUST 29, 1968 No. 34

CAROLINA BRIEFS

¶ Homecoming services at Iron Station Methodist Church are scheduled for Sept. 7. Rev. N. L. Oliver of Charlotte, a former pastor, will preach at the eleven o'clock service. A basket lunch will be served in the Fellowship Hall following the worship service. Friends of the church are invited.

¶ The Rev. Dr. Wilson O. Weldon, editor of the *Upper Room,* will preach at homecoming services at Newlyn Street Methodist Church, Greensboro, on Sept. 8 at 11 o'clock. Revival services will begin that night at 7:30 and continue each night through Sept. 12. Dr. Weldon will be preaching for these services also.

¶ Zion United Methodist Church, Mount Gilead, held homecoming on Aug. 25. Zion was organized in 1786 just two years after the Christmas Conference at Baltimore. The Rev. Samuel D. McMillan, Jr., who was appointed to Zion in June, preached at the homecoming service and at the revival services which began on Monday and will continue through Friday.

¶ Annual homecoming day will be observed at Rehobeth Methodist Church, Greensboro, on Sunday, Sept. 15. Rev. John Hoyle, Jr. of Gastonia, a former pastor of Rehobeth, will preach. A picnic dinner will follow in the Fellowship Hall of the church. All present and former members and their families are invited. Clarence W. Lewis is homecoming president.

¶ Sixty youth and their counselors from the Antioch, Bethel and Trinity United Methodist churches spent a recent weekend at the Lake Junaluska Assembly. During the retreat, preparations were made for presenting the new youth literature this fall and plans for the coming year were mapped out for the UMYF. The three churches belong to the King United Methodist Charge, of which Rev. Coy L. Brown, Jr., is the pastor.

NORTH CAROLINA
CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western North Carolina Conferences of The United Methodist Church

ESTABLISHED 1855

James C. Stokes — Editor and Manager

Address all correspondence to P. O. Box 508, Greensboro, N. C. 27402

Second-class postage paid at Greensboro, N. C.

Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., 429 W. Friendly Avenue, Greensboro, N. C. 27401

Single subscriptions, $3.00 a year; every family plan: each subscription, $2.50 a year. All subscriptions payable in advance. Obituaries and resolutions, $2.00 for the first 100 words; $2.50 per hundred for next 200 words; 3 cents per word for all over 300 words.

The Methodist Board of Publication

O. Kelly Ingram, Durham, President; H. G. Allen, Statesville; N. E. Edgerton, Raleigh; William R. Henderson, High Point; T. C. Hoyle, Jr., Greensboro; Charles E. Jordan, Durham; C. P. Morris, Raleigh; L. W. Routh, Greensboro; Wilson O. Weldon, Nashville, Tenn.; Carl C. Wooten, Kinston.

APPOINTMENT CHANGES

Bishop Earl G. Hunt, Jr., has announced the following appointments, effective as of Sept. 1: Parish United Methodist Church, Lexington, William R. Crawford, 1701 Shadymount Ave., Winston-Salem, as pastor and as associate pastor, Luther H. Jones, 1724 Grant Ave., Winston-Salem. Kenneth C. McNeil, the pastor of Parish Church, has transferred out of the conference.

CHARLES G. BEAMAN, JR.
Thomasville District
Superintendent

Here and There

$3.00 AND THANKS

Many people who write us for various reasons go the second mile and add on some words of appreciation for the North Carolina CHRISTIAN ADVOCATE. Naturally, we are glad to have such comments, although we also want constructive criticism from our readers.

We make no bones about it! We believe that every Methodist family in North Carolina should be getting the North Carolina CHRISTIAN ADVOCATE and reading it. When others express like sentiments, we are truly made to rejoice!

Mrs. A. F. Harrelson of Gastonia recently contributed to our joy by writing the following:

"Enclosed you will find a check for $3.00 for my renewal. How any Methodist home and family or any one who claims to be a Christian in the Methodist Church can do without the North Carolina CHRISTIAN ADVOCATE coming to their home each week, *I cannot understand.* It grows more wonderful each year. The picture on the front page of Aug. 15 was worth the subscription price alone. So few people get to see a Consecration Service. I could name numerous other things that have inspired me. Thanks for a wonderful, informative ADVOCATE."

Something To Think About

The first-century Christian Church grew spiritually when it became a witnessing Church. The twentieth-century Church will become a dynamic force when it witnesses to its faith in the living Christ. It cannot witness to something it does not have—only to what it does have.

If all a church has is buildings, endowments, programs, numbers, and wealth—that will be its witness. If it majors in a kitchen and in a recreation room, then that is its witness. But if it has a dynamic faith in the reality of the living Christ to forgive, to redeem, to heal, and to give eternal life —then that will be its witness.

Dr. Harry Denman



Miss Ross, as she appeared during the reception, in her honor at Lambuth Inn, following the coronation ceremonies at Stuart Auditorium.

Coronation Ceremony For Junaluska Queen Staged

The crowning of the 1968 Junaluska Queen took place in colorful ceremonies on Friday night, Aug. 23. The new ruling beauty is Miss Marguerite Ross who has been a summer-time resident of Lake Junaluska for most of her 18 years.

She is the daughter of Rev. and Mrs. Courtney Ross of Walkertown, N. C., where he is pastor of Love Memorial United Methodist Church. The pretty brunette expects to enter Duke University this fall as a freshman. She is planning to major in sociology and upon graduation hopes to enter a short-term missionary program or the Peace Corps.

Her election was announced during the concert of the Junaluska Singers a week earlier. In the coronation ceremonies, the crown was placed upon her head by her predecessor, Miss Kate Avery. The festivities at Stuart Auditorium were carried out in a setting of the Old South, with the queen's court composed of sixty young people in appropriate costume.

Musical entertainment was provided by the Junaluska Singers directed by Glenn Draper, and by the Ivey Playground Children's Choir under the direction of Mrs. George Fields.

OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

WANTED: Organist and/or choir director. Oakview United Methodist Church, High Point. Call 882-3025 or 883-4462.

"WANT A CHANGE? Great Challenge for D. C. E. Apply First United Methodist Church, P.O. Box 926, Newton, N.C. 28658."



Bishop Cannon greets Dr. Arnold King of Chapel Hill. Mrs. Garber is in background.

The Bishop Meets His Flock

By Bill Quick

"I HOPE TO BE a pastoral Bishop, who comes to know the preachers and their families in the home," Bishop William R. Cannon declared as he met recently in Raleigh with conference leaders. The occasion was a luncheon given by Bishop and Mrs. Paul Neff Garber in honor of his successor. Invited guests included the conference agency and board heads, the staff at the Methodist Building, lay and ministerial leaders.

Bishop Garber introduced Cannon as "a great church historian, administrator and preacher." He noted that Cannon moves "in world circles of religion" and mentioned his participation in the recent WCC Assembly at Uppsala, Sweden and the forthcoming Roman Catholic-Methodist conversations and World Methodist Council executive meeting in London.

Bishop Cannon, in opening remarks, praised Garber and said, "I inherit a well-constructed house and program already built up. I shall try to address myself to the interests of the whole church." He said that having worked so diligently for Candler for twenty-five years, "I shall equally and enthusiastically serve Duke." He lauded the laity of the conference as "vigorous" and asked that they "pray for me and help me."

Meets the Press

Earlier Cannon had an hour-long press conference with newspaper and radio representatives. He spoke on a number of issues and questions. Highlights of his comments include:

- The church must continue to address itself to the task of winning people to Christ and to improving society—not by sociological standards—but by the standards set forth in the Kingdom of Heaven.
- *Regarding the charge that America is turning away from religion,* Cannon said, "We must seek a renewal of faith even if it means fewer members in the church. Those few must become more dedicated."
- *Methodist-EUB merger:* "This is a family get-together, not a combination of two entirely different denominations. I expect no radical changes."
- *"The Pill and recent Papal decision:* "I am surprised the Pope took the decided stand he did. I had hoped he would take a more liberal stand. I do not feel the decision will affect ecumenical relationships.
- *Rebellion of Youth:* "Where the Gospel is presented intelligibly, youth respond. They won't respond to a message that is arid and doctrinaire. Youth want to deal with problems of living today."
- *Church's most critical problem:* 'Shortage of ministers." All denominations, he noted, including the Roman Catholics, are facing a serious problem in attracting young men to the ministry.
- *On COCU:* "The real danger is trying to come together on the basis of the least common denominator. There must be variety in union and richness in variety."

The Bishop revealed plans to attend lay and ministerial retreats in the N. C. Conference during August. In September he will be fulfilling commitments at the WMC and the RC-Methodist talks in England.

Bishop Cannon is introduced to Mrs. Sam Dunn of Enfield, former conference WSCS president by Bishop Garber.



Bishop Cannon greets Rev. J. H. McCallum, the administrative assistant to the Cabinet, and Mrs. McCallum. Dr. Marvin Vick is in background.



EDITORIALS

★

SOME THOUGHTS FOR LABOR SUNDAY

Elsewhere in this issue we have printed a Labor Day message from the National Council of Churches. The council has been issuing these annual messages for many years through its Committee on Church and Economic Life.

In fact, Labor Sunday was instituted in 1910 by the former Federal Council of Churches at the suggestion of the American Federation of Labor. When the National Council was formed, it continued the practice of issuing an annual statement in behalf of its 33-member church bodies.

The statement merits our serious study. Not all of us will agree with all that it says. But none of us will deny the rightness and the fairness of much that is therein stated. The seven suggestions offered near the close might well challenge every employer to re-examine his own employment policies.

However, we find ourselves somewhat disappointed with the scope of the statement. For one thing, the paper does not come to grips with the problem of production. In a poverty-stricken world, almost all of the necessities of life are in short supply. Hunger and starvation are rampant over the world. Millions of people lack an adequate supply of the necessities of life: food, clothing, housing, educational opportunity, medical supplies and facilities, and all else.

Within affluent America, there is a serious deficiency of basic goods. Millions here are living below the scale which should be tolerated in a great and prosperous nation.

Therefore, one of the great challenges we face is to lift the level of production in this country and all over the world. For the first time ever in the history of the world, we stand on the verge of an economy of plenty, in which there will be enough food for all; enough of all the necessities of life; enough for all people to enjoy the good things of life, which in the past have come to only a few.

But this can be achieved only if poor production methods are improved. The problem is being worked at. More rice and wheat per acre is being produced in some countries where backward methods of farming have been a great hindrance. But a great deal more needs to be done to improve not only farming methods but to introduce and to expand industries.

The United States can well serve as an illustration to the world of what can happen when mass production methods are employed and when technological skills are developed; when there is a reservoir of conscientious and trained employees; when labor and management work together for the common good.

Perhaps our past achievements along these lines are now beginning to dwindle. Sharp increases in the number of people who are on welfare is not a good sign. The continued incidence of ever more damaging strikes is a drain. The rising rate of inflation is ominous.

Could it be that something is being lost from the spirit of the American people? Ambition to better one's self, pride in achievement? Consideration for the common good? Faith in the future of the nation?

Surely Christ would have a word for us in relation to these matters. He would have something to say to the employer: treat your workers with the respect and consideration due a fellow human being; be fair and just; be satisfied with a reasonable profit. Also, He would have a word for the employee: give an honest day's work for fair pay; work not merely for wages but work to serve humanity; remember that no work is menial in the sight of God, and that all honest labor can be clothed with dignity.

It is our conviction that this nation has the capability within its grasp to lead the world into a new golden age of prosperity and harmony. Whether it does so or not, we believe, will depend upon its spiritual resources, its sense of mission, its degree of dedication to the ways of God, and its willingness to be used of Him.

RACISM—LAW AND ORDER SEPARATE PROBLEMS

An editorial in the *Washington Daily News* of Washington, N. C. has aptly pointed out that the problem of race relations and the problem of law and order are not identical. Editor Ashley B. Futrell deplores the fact that "when any discussion is made of law and order, some look at the subject solely in terms of race." He adds "law and order or peace and quiet affect all citizens regardless of race, color, religion, or anything else. By the same token, unrest, rioting, and general lawlessness affect all people without regard to who they are or where they live or how they live."

We agree with Futrell when he further states that "if we should try to discuss the subject in terms of race, we find out immediately that we are putting ourselves in an impossible position."

There are probably two groups in the United States who are frankly fostering riots and disorder. One group is made up of Communists and their like who believe in and are working for violent revolution. They are idealogically involved.

The other group consists of nondescript individuals, some black and some white, who are afflicted with a personal sickness. Embittered, disappointed, cynical they have given over to rabid hate. They are in the grip of such deep-seated enmity that they would rather burn the town down rather than see others enjoy what they do not possess.

Everyone has a stake in law and order, and it is up to all of us to support orderly processes of government and obedience to duly constituted laws. At the same time, we must be equally concerned that laws should be just and their application carried out without favoritism to any group or person. Those who feel and act otherwise should be opposed as firmly as we would act against a cholera epidemic. The welfare of the whole must have precedence over the wishes of the few, especially if those few are bent upon the creation of chaos and revolution.

THE RUSSIAN BLUNDER IN CZECHOSLOVAKIA

Russia has made a serious blunder in her invasion of Czechoslovakia. Her heavy-handed, unprovoked action will rise up to haunt her diplomatic pathway for decades to come.

This is a day when world public opinion has become a powerful force. Moreover, it is a day when the cause of civil rights and self-determination are being sought for and defended as never before. The vast majority of the world's people will condemn the Soviet action.

As AFL-CIO president George Meany was quick to point out, "Czechoslovakia presented no threat—military or economic—to the Soviet Union. The Czechs had agreed, only two weeks ago, to the three prime conditions laid down by their oppressors:)1 adherence to the Warsaw Pact; 2) maintenance of their association with the Soviet bloc; 3) preservation of a single-party system."

To be sure the Dubcek administration in Czechoslovakia was becoming more liberal and independent than Soviet Russia desired, but it was not seeking a break with its communist neighbors. It is not surprising, therefore, that the communist parties in France, Italy and elsewhere have roundly criticized the action of Soviet Russia and her partners in the ill-conceived action.

In the on-going struggle for the minds and hearts of the world's people, Russia and communism have blundered into a serious set-back. Although they may well give back to the Czech people a large part of that which they have ruthlessly taken, they cannot fully recover for themselves the loss of confidence and prestige which their action has created.

Special WNC Conference Session Is Called

Bishop Earl G. Hunt, Jr., presiding bishop of the Charlotte Area, last week called for a special session of the Western North Carolina Conference to begin work on the 1968-72 Quadrennial Emphasis Program of the national United Methodist Church.

Bishop Hunt met in Charlotte Aug. 21 with his 50-member Quadrennial Emphasis Committee of the Western North Carolina Conference and received approval for the special session, to be held Nov. 21 in First United Methodist Church at Charlotte, starting at 10 a.m. and ending at 4 p.m.

The 1,600 clergy and lay delegates representing 1,250 congregations of the Annual Conference will be given details of the in-depth study of the Sermon on the Mount, of the $20 Million Bishops' Fund for Reconciliation, of the volunteer service program for the 18-30-year-olds, and of "listening" sessions with college and university age young people.

Included in the one-day program will be an inspirational speaker, to be named later by the executive committee of the Annual Conference's Quadrennial Emphasis Committee. That executive committee includes:

Bishop Hunt, chairman; the Rev. Orion N. Hutchinson, Jr., Winston-Salem, and William R. Henderson, High Point, vice chairmen; the Rev. James C. Peters, Winston-Salem, secretary-treasurer; and Mrs. W. Frank Redding, Jr., Asheboro, Dr. J. Clay Madison and the Rev. J. W. Gwyn, Sr., Greensboro, Dr. Harlan L. Creech, Jr., and Dr. C. C. Herbert, Jr., both of Charlotte, and Drew Harbinson, Hickory.

The executive committee will later include chairmen of sub-committees of the Annual Conference's Quadrennial Emphasis Committee.

Bishop Hunt is the national chairman for the sub-committee, Quadrennial Emphasis Committee, which will be in charge of Bible study for the Sermon on the Mount. He outlined reading books for this study to the Annual Conference Committee, and told of other materials which would be available.

The members of the Annual Conference's Quadrennial Emphasis Committee emphasized a hope that men and women over age 30 would volunteer for the many tasks needing to be performed at the local church and district level, but not requiring the year's service to be asked of 18-30-year-old volunteers, who will go where the church sends them and receive room and board, but no salary, for their work.

Another hope was that the study of the Sermon on the Mount would trigger continued study in depth of all the words of Jesus beyond the 1968-72 emphasis period.



Summer Camp Shows That Someone Cares

Six Methodist churches in the city of Greensboro participated in a day-camping program sponsored by the Inner-City Ministry during the weeks of June 24 through August 2.

The churches participating in the day-camping program for inner-city children were West Market, Christ, Centenary, Muir's Chapel, College Place and Grace.

Each church was responsible for providing workers, food and supplies for their selected week. There were approximately 70 children in each session, with over 360 children being reached during the five-week period.

The program provided an opportunity for the children to have an experience in the out-of-doors, to worship, fellowship, learn outdoor skills and all other experiences that go along with day-camping. For almost every one of the children involved this was a new experience. It also was a new experience for the workers to be involved with children from disadvantaged communities. One of the workers said, "the most important phase of this program was that it proved to the children that someone cares." Another worker said, "those of us who were given the opportunity to work with these lovely children are the ones who received the most from the program."

The relationships and friendships that were formed during this period were of great value to all who participated. The interest shown by each church as they evaluated their week has already proven that this type of summer program will be in the plans for the Inner-City Ministry next summer.





Mrs. Charles Hooker, vice president of the WSCS, takes her turn in the groundbreaking at Antioch Methodist Church Aug. 4. Others in the picture are, left to right, Dr. Julian Lindsey, Rev. Coy L. Brown, Louis Newsome, Sol Mabe, Paul Blackburn, Arthur Edwards, Miss Viola Tuttle, Jack Jones, Carl Helsabeck, Ed Shore and C. F. Helsabeck, all officials of the church.

Antioch Methodists Plan Large Building Project

Antioch Methodist Church, King, added another chapter to its long history on Sunday afternoon, August 4. Groundbreaking services were held for a $90,000 building project, which will include a new educational building and the restoration of the sanctuary to its original state.

The first religious services at Antioch began in 1831 in a log school house, located on the site of the present building. Rev. Peter Doub, who later founded Greensboro College, was Antioch's first pastor.

The present sanctuary was erected in 1881. It is constructed of hand-made bricks with bolts running the length and breadth of the church to give the structure stability.

The year 1881 was known to community residents as the "dry year." The bricks were made and burned on the land of W. A. Kreeger, about a half mile from the church site. When the bricks were hauled to the building site, the dust along the road was almost knee deep due to the drought. The church building was dedicated on Aug. 13, 1882, with all debts paid, in spite of the drought and near crop failure the preceding year.

Dr. Julian A. Lindsey, district superintendent of the Winston-Salem/Northeast District, preached at the afternoon service and assisted in the groundbreaking ceremony.

The building committee is composed of Louis Newsome, chairman; S. R. Mabe, Paul Blackburn, Arthur Edwards and Miss Viola Tuttle. The Rev. Coy L. Brown, Jr., is pastor at Antioch.

College Recruitment Meetings Planned in WNC Conference

United Methodist young people in western North Carolina are being sought as students for Brevard, Greensboro, High Point and Pfeiffer colleges, all related to the Western North Carolina Conference.

The Conference's College Coordinating Council, in cooperation with the Council on Youth Ministry of the Conference Board of Christian Education, is sponsoring 19 recruitment meetings from Sept. 11 through Dec. 5 in eight districts of the conference. Last year other districts of the conference were visited with this program.

Dr. James W. Fowler, Jr., Charlotte, executive director of the College Coordinating Council, said, "We are hoping to meet and talk with rising United Methodist sophomores, juniors and seniors in high school."

"We will have representatives from our four colleges at these meetings to discuss the college plans of our young men and women," Dr. Fowler said. "We are also inviting the parents and friends of these senior high students to these meetings."

From the meetings, United Methodist young people will discover career fields which can be completed or prepared for in the four schools, admission requirements, rooming facilities, and recreational pursuits.

The Rev. Paul H. Duckwall, Statesville, is the director for the senior high ministry of the Conference's Board of Christian Education, and is in charge of the Council on Youth Ministry.

Here is the schedule of meetings throughout western North Carolina:

Waynesville District—Sept. 11, Waynesville, First Church, 7:30 p.m.; Sept. 12, Franklin, First Church, 7:30 p.m.; and Sept. 12, Murphy, First Church, 2:30 p.m.

Asheville District — Sept. 25, Asheville, Central Church, 7:30 p.m.; and Sept. 26, Hendersonville, First Church, 7:30 p.m.

Marion District—Oct. 8, First Church, 7:30 p.m.; Oct. 9, Forest City, First Church, 7:30 p.m.; and Oct. 10, Morganton, First Church, 7:30 p.m.

Statesville District—Oct. 22, Lenoir, First Church, 7:30 p.m.; Oct. 23, Hickory, First Church, 7:30 p.m.; and Oct. 24, Statesville, Broad Street Church, 7:30 p.m.

North Wilkesboro District — Nov. 6, North Wilkesboro, First Church, 7:30 p.m.; and Nov. 7, Elkin, First Church, 7:30 p.m.

Winston-Salem/Northeast District—Nov. 19, Mount Airy, Central Church, 7:30 p.m.

Winston-Salem/Forsyth District — Nov. 20, Winston-Salem, Centenary Church, 7:30; and Nov. 21, Kernersville, Sedge Garden Church, 7:30 p.m.

Gastonia District—Dec. 3, Gastonia, First Church, 7:30 p.m.; Dec. 4, Shelby, Aldersgate Church, 7:30 p.m.; and Dec. 5, Lincolnton, First Church, 7:30 p.m.

Labor Sunday Message 1968

As Christians—both workers and others—gather in their churches on Labor Sunday, a matter of most urgent concern must be Equal Employment Opportunity. God is saying to us today as he did to Israel through the prophet Ezekiel long ago: ". . . Is not my way equal? are not yours ways unequal?" (Ezek. 18:25, KJV.)

THE CIVIL RIGHTS of minority groups must be seen increasingly in terms of economic opportunity. A national open-housing law, for instance, is good in itself; but if a ghetto resident has no work, is the victim of sporadic employment, or finds himself trapped in a low-level job, how can he afford decent housing outside of the ghetto? Public accommodations legislation establishes a desirable climate for freedom of movement and opportunity; but if a man's employment income is not enough to take his family to a good restaurant or to buy theater tickets, then what has been achieved? If civil rights are to be a practical reality, minority people must have an equal chance to secure decent jobs and to receive promotions under the same standards applied to others.

A startling fact revealed by the National Advisory Commission on Civil Disorders was that the average rioter in the summer of 1967 was not unemployed. Rather he was "underemployed or employed in a menial job." Frequently, this situation exists because equal employment opportunities are not available. In disadvantaged Negro neighborhoods of nine cities studied, the Kerner Commission found that 32.7 per cent of the workers were either underemployed or unemployed. They also noted that unemployment rates for Negroes in 1967 were "double those for whites in every category."

Why does this situation exist? It is all too easy to find answers to that question that absolve ourselves and our own sector of society from blame. Such easy answers no longer will do. The Church and organized labor can no longer gloss over their own shortcomings by seeking to pass the buck wholly to employers as the source of discrimination in employment against minority groups.

To be sure, we can point to tragic patterns of discrimination that have far too long characterized great segments of American business and industry. We can document the fears and prejudices that have caused many employers to exclude Negroes and other minorities or to confine them to the lowest-level jobs. We can talk about the fallacies of employment testing that overemphasize educational background and about the rigidity of many companies in requiring total absence of police record as a prerequisite for employment. We can point out how unavailability of housing in the vicinity or of mass transportation facilities to jobs in decentralized industries has deprived thousands of ghetto residents of job opportunity.

All this is true and deplorable, and part of our responsibility both as churches and as labor organizations must be to challenge the business community to abandon its discriminatory policies and practices; to call upon employers to move immediately and massively to programs of affirmative action for equal employment opportunity; indeed, to move toward redress of the long years of injustice by preferential hiring practices and crash training programs for minority group members.

But this is not enough. The Church also is an employer. In the aggregate, churches, church agencies, and church-related institutions employ hundreds of thousands of persons in both professional and nonprofessional categories. Church-related institutions include local parishes, denominational and interdenominational administrative and program agencies, domestic and overseas mission boards, schools and colleges, publishing houses, conference and retreat centers, social and welfare agencies, and many others. The overall record of employment practices among these diverse and far-flung enterprises of the churches is little better than that of the average secular employer. This is a sin for which the Church must repent! This is the injustice that the Church must move now to correct. Let acknowledgment of our own guilt be the first word from the Church on Labor Sunday, 1968.

And what of the labor movement? Its skirts are far from clean on this issue. There are many bright spots in the record of labor—as indeed bright spots can be found among employers. The official policies of organized labor have long espoused equal employment opportunity. Some unions have been in the forefront of the struggle for equal opportunity. Nevertheless, there is still far too much exclusiveness and discrimination by many union locals and a few international unions. Union sponsored and controlled apprenticeship programs are too often closed to minority group members, thereby effectively excluding such persons from entry into the trade. Too many union members still can be found joining groups opposed to open housing and other meaningful civil rights.

May Labor Sunday, 1968 be the occasion when men and women, both in the churches and in the labor movement, kneel together in humble confession that we are indeed part of the problem; that we share in the white racism of which the Kerner Commission wrote; that we must change in attitude and in practice before equal employment opportunity becomes a reality in America. Then let us rise from our confession resolved to join hands in support of concrete goals and efforts. Specifically, let us:

1. Encourage equal employment practices in our own professions and businesses.
2. Insist on more than mere "token" employment of minority group members in the more skilled and prestigious jobs.
3. Oppose discrimination in allocation of apprenticeships in the building trades or in any other work-training programs.
4. Examine employment testing procedures in our communities. Make sure that tests are job-related and do not arbitrarily screen out minority groups who are capable of performing effectively on the job although their cultural orientation differs from the culture on which the tests are based.
5. Encourage employers hiring Negroes to adopt the policy of the Civil Service Commission in respect to police records. This policy eliminates arrest-record questions on applications for employment and requires only the listing of convictions for specified offenses.
6. See that our city's transportation systems adequately provide accessibility to jobs for minority-group persons. Also, urge suburban, city, and county councils to arrange for low- and middle-income housing to be built in the suburbs so that members of minority groups working in those areas can live nearby.
7. Arrange for employment training centers to be established in our metropolitan areas and support their objectives.

PRAYER

Almighty God, thou whose love is universal and who shows no partiality, help us also to treat all men as equals, neither as serfs nor as lords but as worthy of full dignity in all their labors. Strengthen our efforts to secure opportunities for all to develop their skills, to find rewarding employment, and to engage in full self-development for themselves and their families. May the hopes of the unemployed and the courage of those trapped in low-level jobs be supported by our individual and corporate actions.

Uphold all who, out of justice and understanding, would establish fair practices in their places of business and in their unions and keep them under Thy care. Amen.

Issued by Committee on Church and Economic Life, Department of Social Justice, Division of Christian Life and Mission, National Council of the Churches of Christ in the U.S.A.

United Methodist Youth Goals and Recommendations 1968-69

The Church's ministry with youth continues in the throes of rapid change. The rate of change has increased 100 fold during the past twelve months, and the end is not in sight. The Church is freeing her "young crew" so they may affirm the goodness of life and their mission as the Church ministering in Christ's name in God's world, and ours, today. This new freedom is well expressed in the words of a contemporary call to celebration (worship)—

Leader: Good Morning!

People: Good Morning!

Leader: We are here because we are alive.

People: Because we would rather be alive than dead.

Leader: We are here because God has given us life as a gift—because despite all inconsistencies we believe this life is good.

People: We have come to thank God for the gift we call life.

Leader: We are here because of Jesus, our Christ, whose life was full as God intends our lives to be; who was rich though poor, who did great deeds yet lived a humble life, who forgave those who rejected him, prayed for those who hated him, who sought truth and defied convention, who found joy in people and shared their sorrow, who lived life and did not let life overwhelm him, not even that part of life we call death.

People: We have come to share life with him, not overcome by it, but rejoicing in its fullness, following in his way. Amen.

Acknowledging the constantly changing shapes and patterns of youth ministry in our day and affirming the clear call of Christ to every youth of the Church to become more decisively involved in his ministry now—the sixty-five members of the Western North Carolina Conference Council on Youth Ministry, assembled in annual session at Pfeiffer College on Aug. 11-13, 1968, challenge every member of the United Methodist Youth Fellowship in our Conference to consider carefully and prayerfully each of the following goals and recommendations, and to RESPOND WITH DECISIVE ACTION: WE RECOMMEND—

I. FOR ALL PERSONS (both youth and adults) INVOLVED IN YOUTH MINISTRY:

1. That you become thoroughly familiar with the following basic resources as a sure foundation for your involvement in ministry:

A. Foundation Resources On New Youth Ministry

a. COMMUNICATING WITH JUNIOR HIGHS, Robert L. Browning, $1.95*

b. THE CHURCH'S MINISTRY WITH SENIOR HIGHS, Rowena Ferguson, $1.75

c. YOUTH MINISTRY WORKBOOK (2493-C), $2.50. Service Department, Box 871, Nashville, Tennessee 37202.

d. FOUNDATIONS OF CHRISTIAN TEACHING IN METHODIST CHURCHES (421-E).

e. DESIGN FOR METHODIST CURRICULUM (427-E).

f. Brochures 1 and 2 of NEW CURRICULUM RESOURCES FOR YOUTH MINISTRY.

g. YOUTH MINISTRY LEAFLETS, Nos. 1-11, 25c per set of 5 copies of one title.

h. YOUTH PLANBOOK 1968-1969, pp 1-18.

i. "The Cookies Weren't That Good," Filmstrip available from Box 749.

B. New Youth Curriculum Resources—For Junior Highs, Middle Highs, Senior Highs

See YOUTH PLANBOOK for basic description. Order these resources from Cokesbury. Priced as advertised.

2. That each person involved in youth ministry in every UMYF be presented with the challenge of the Youth Service Fund as an avenue of expressing his concern for God's people through direct and straight forward sharing—by urging him to participate actively in helping to achieve our Conference Youth Service Fund goal of $37,200.00 for 1968-1969, with the following district goals as set by each district delegation:

Albemarle	$2,300.00
Asheville	2,500.00
Charlotte	5,000.00
Gastonia	3,700.00
Greensboro	3,500.00
High Point	2,200.00*
Marion	1,700.00
North Wilkesboro	1,700.00
Salisbury	3,000.00
Statesville	3,300.00
Thomasville	3,400.00
Waynesville	1,400.00
Winston-Salem-F	1,500.00
Winston-Salem-NE	2,000.00

*Tentative

(Write—Youth Service Fund, Box 749, Statesville, N. C. 28677—for "Youth Service Fund—An Expression of Youth Ministry" and other information on the Youth Service Fund. Give the number of youth in your UMYF.)

3. That each local church Commission on Education plan now to take advantage of all opportunities for leadership development in youth ministry by seeing that qualified delegates (both youth and adult) are carefully selected and registered for the following Conference activities for the summer of 1969:

A. Nine sessions of Christian Adventure Camping for Junior High Boys and Girls at Camp Tekoa, Hendersonville, June, July and August 1969.

B. Senior High Kaleidoscope '69, Lake Junaluska, June 16-21, 1969. (Leadership Development for Changing Patterns in Senior High Youth Ministry.)

C. Senior High Search, Lake Junaluska, June 23-28, 1969. (An assembly for the general membership of the UMYF.)

D. Conference Youth Council Meeting, Pfeiffer College, August 1969.

E. Senior High Appalachian Hike, Great Smoky Mountain National Park, August 17-22.

F. Young Adult Wilderness Hike, Great Smoky Mountain National Park, August 24-29.

4. That the Senior High Reading Project Book for 1969 be ON BECOMING HUMAN, by Ross Snyder, and that every senior high youth and every adult involved in youth ministry be urged to read it thoughtfully, and that consideration be given by each UMYF Council to planning a time when the entire senior UMYF might study this book together. The cost of the book is $1.95.

II. FOR THE UMYF BEYOND THE LOCAL CHURCH — Subdistrict, District, etc.:

1. That all persons responsible for youth ministry beyond the local church consider carefully the following statement of purpose for this ministry and design a program which will help them to implement it in their particular area: (This statement is aimed at youth who are "outside" the institutional church. The language is meant to declare and affirm the purpose of the United Methodist Youth Fellowship in its ministry outside the "church," on both the local church and subdistrict levels.)

WHY WE ARE!

"All types of people, short, tall, smart, dumb, dirty, clean, black, white, fat, slim, you and me, need love. We want to give it to them! Why? Our Lord is Jesus. Jesus

*All materials mentioned in these goals and recommendations are available from Cokesbury, Fifth & Grace Streets, Richmond, Virginia 23219, unless otherwise noted—and are free unless a price is indicated.

is a man, a Jewish man, "the" man, the "real" man, a bridge, a word, a truth, a hint, a street sign, Jesus is the entrance and the exit, Jesus is our napkin, wipe your grubby face and hands on him. GOOD NEWS, He loves you!"

2. That, in the light of the above statement of purpose and the more traditional purpose as stated in our UMYF Covenant, year around community service projects such as the following be designed to involve youth in meaningful service to the community:

A. Involvement in Community Service Centers such as Bethlehem Centers, Day Care Centers, Cherokee Methodist Center for—

a. Tutoring

b. Planned recreation

c. Holiday parties for underprivileged children

d. Work projects

e. Social service

(Subdistricts or local church UMYFs wishing to involve themselves in such service projects should contact their local or county Community Action Board.)

B. Other Service Projects

a. County Rest Homes

b. Community Hospitals

c. Day Camp for underprivileged children

d. Community beautification projects

e. District camp site development or improvement

f. Western Carolina Center, Morganton, and other State Hospitals, etc.

g. Subdistrict or district scholarship programs

3. That, realizing our oneness in God and our common ministry, each UMYF on all levels find ways to further the feeling of "one world" and "one people" by planning and implementing in cooperation with other denominations and faiths such ministries as:

A. Public camp site services

B. Visiting prisons, nursing homes, County Homes, and other public institutions

C. Holiday celebrations such as New Years Eve Watch Night, Easter Sunrise, Christmas caroling, etc.

D. United Nations International Children's Emergency Fund drives

E. Youth Evangelistic Programs

F. Interdenominational Witness Missions

4. That each subdistrict plan a training experience on the new youth curriculum for leaders (both youth and adult) in youth ministry—to supplement other such training experiences planned on district or subdistrict levels.

5. That a list of meaningful programs in youth ministry on the local, subdistrict, and district levels be sent by April 1 each year to the Conference Board of Education and that it be compiled and published by June 1 to be distributed to all District Coordinators of Youth Ministry and to subdistrict leaders.

6. That, recognizing the need for experienced leadership and for continuity in subdistrict ministry, beginning with the 1969-1970 year the subdistrict office of "vice-chairman" be replaced with "chairman-elect." The chairman-elect should then become chairman of the subdistrict the following year.

7. That all subdistrict chairmen be required by their subdistrict to attend leaders' training held each summer at Lake Junaluska, and that the chairmen-elect be required to attend the Senior High Assembly—unless specifically excused by the subdistrict Council—with the financial assistance of the subdistrict.

8. That where monthly subdistrict meetings are proving impractical they be replaced with bi-monthly or quarterly meetings, and that on off-months a "Consultation on Youth Ministry" be held by the subdistrict council to evaluate what is going on in youth ministry on both the local church and subdistrict levels.

9. That every subdistrict council give immediate attention to the matter of involving UMYF members of former Central Jurisdiction churches and any other inactive UMYF groups within its boundaries in the youth ministry of the subdistrict.

10. That only the chairman, vice-chairman, recording secretary and treasurer be *elected* by a subdistrict, and that any other necessary leaders be *selected* by the new leaders and the adult counselors in order to provide for more equitable distribution of leadership.

11. That a sound financial policy and budget be adopted by each subdistrict in order to help teach the stewardship of possessions to its members.

12. That each subdistrict council consider carefully the Conference Constitution as a possible model for creating or revising its own constitution. (Copies are available from Statesville.)

WESTERN N. C. CONFERENCE COUNCIL ON YOUTH MINISTRY
ELECTED AND SELECTED YOUTH LEADERS

Office	*Name and Address*	*Church*
°Chairman	Mr. Drew Harbinson, 975 23rd Ave., N.E., Hickory 28601	(Bethel)
°Vice Chairman	Mr. David Johnson, 2670 8th Ave., N.W., Hickory 28601	(Bethel)
°Secretary	Miss Cindy Johnson, 615 Howard St., Greensboro 27403	(College Place)
°Assoc. Sec.	Miss Penny Moore, 1307 S. Main Street, Kannapolis 28081	(Trinity)
°Treasurer	Mrs. J. E. Yountz, Box 749, Statesville 28677	

Selected Leaders

1. Miss Marlisa Mills, 15 Zephyr Drive, Asheville 28806 ..... (Trinity)
2. Miss Karen Stewart, 5912 Hickory Grove Rd., Charlotte 28212 ... (Hickory Grove)
3. Mr. Ralph Voight, 4602 Graham Rd., Greensboro 27410 ..... (West Market St.)
4. Mr. Randy Lutz, Box 78, Warrensville 28693 ..... (Warrensville)
5. Miss Louise Davidson, 204 E. Turner St., Statesville 28677 ..... (Scotts Chapel)

Selected Associate Leaders

1. Miss Martine Holmes, Box 57, Indian Trail 28079 ..... (Indian Trail)
2. Miss Betsi Therrell, 408 Webster Place, Charlotte 28209 ..... (Dilworth)
3. Miss Beth Leatherman, Route 3, Box 207, Vale 28168 ..... (Russell Chapel)
4. Mr. Scott Walker, 523 Denny St., High Point 27262 ..... (First)
5. Miss Wyietta Knight, 1005 Weathers St., Spindale 28160 ..... (Well Springs)

Deans and Head Counselors of Official Sessions

1. Rev. J. Paul Davenport, Box 9526, Oteen 28805
2. Rev. Bill A. Haire, 413 Boxwood Drive, Guilford College 27410
3. Rev. Joseph W. Lasley, 507 Dutch Cove Road, Canton 28716
4. Mrs. R. M. (Louise) Maybin, Box 428, Lawndale 28090
5. Mrs. Ray (Betty) Simpson, Jr., 1639 Eastwood Drive, Kannapolis 28081

°Director of Christian Education—Rev. Robert H. Stamey, Box 749, Statesville 28677
°Coordinator of Junior High Ministry—Rev. Thomas S. Lee, Jr., Box 749, Statesville
°Coordinator of Senior High Ministry—Rev. Paul H. Duckwall, Box 749, Statesville

°Members of Executive Committee

Make Use of These Conference Senior High Leaders: These are youth leaders experienced in leadership in the United Methodist Youth Fellowship and are available and willing to help your UMYF, in-so-far as their time will allow. Use them in your local churches, subdistricts (regular meetings, workshops, training sessions, etc.), and in your district meetings. These leaders are members of the District Council in which they reside. 1) Plan in advance. 2) Invite them several weeks ahead of the activity. 3) Explain carefully just exactly what you would like for them to do for your program. 4) Plan to take care of their travel and entertainment expenses while they are serving with you.

METHODIST NEWS ROUND-UP

GEORGIA LAYMEN PLAN RETREAT

United Methodist laymen in the South Georgia Conference will hold their annual Labor Day retreat Aug. 31 through Sept. 2 on St. Simons Island. More than 300 men are expected for the retreat at Epworth-by-the-Sea, conference assembly center.

Keynote speaker will be Dr. G. Ross Freeman of Atlanta, assistant to the dean at Candler School of Theology. Also delivering addresses will be Keith Miller of Austin, Texas, author of "The Taste of New Wine," and Sam Teague of Tallahassee, Fla., director of the "Ten Brave Christians Movement."

★

CHAPLAINS' RETREAT SET

United Methodist chaplains and laymen in Europe will concentrate on "The Living Church in a Changing World" when they go to Berchtesgaden, Germany, for their eighth annual retreat Oct. 21-25. The Commission on Chaplains and Related Ministries and the Board of the Laity will be co-sponsors for the meeting.

Principal speaker will be Bishop Dwight E. Loder of Detroit, chairman of the commission.

Liturgist and leader of several sessions concerning worship will be the Rev. Dr. H. Grady Hardin, professor of worship and preaching at Perkins School of Theology, Dallas.

Army Chaplain (Col.) Joseph R. Andrews of Heidelberg is chairman of the committee for the retreat.

★

LIBERIAN METHODISTS HAVE PUBLICATION

A new publication has joined the world-wide family of Methodist journalism, *The Liberian Circuit Rider.*

The first issue of what is intended to be a quarterly periodical for United Methodists of Liberia has been sent to more than 1,000 church leaders and members.

★

PILOT PROJECT IN KOREA

The Methodist Theological Seminary in Seoul recently sponsored a pilot project, the first Seminar for Rural Pastors' Wives in Korea. Twenty-six wives attended the week-long Institute on the seminary campus. The program was varied, with plenty of time for the wives to share common problems, experiences and insights.

★

HAMMAKER DIES AT 92

Bishop Wilbur C. Hammaker died at Denver, Col. on Aug. 11 while en route to the meeting of the Western Jurisdictional Conference in Hawaii. He had stopped over in Denver, and suffered a stroke on July 21.

Memorial services were held at Denver and in Washington, D.C., where he made his home, on Aug. 14. Interment was at Springfield, Ohio. He was preceded in death by Mrs. Hammaker in 1967.

He had distinguished himself during a long pastorate at Trinity Methodist Church, Youngstown, Ohio, 1915-1936. After his election to the episcopacy in 1936 he was assigned to China for three years. Thereafter, he was the resident bishop at Denver from 1939 to 1948. He was associated for many years with the Methodist Board of Temperance, and gave energetic leadership in this field of social concern.

★

3s READY TO GO

Forty-seven 3s, or short-term missionaries, are completing their training for United Methodist overseas service. This year's group will go to 17 countries of Africa, Asia and Latin America.

Mr. and Mrs. David Butterfield of Brownville Junction, Maine, will go to Rhodesia to serve in educational work. Mrs. Butterfield, the former Miss Marcia Tuthill, is from Durham.

★

FIRST UM CONGREGATION

A new church in Vidalia, Ga., became the first church in the nation to be organized as a new congregation of The United Methodist Church.

Worship services began at Grace United Methodist Church on May 5, one day after the Uniting Conference of the two denominations closed at Dallas, Texas.

Official announcement of the church's being the first organized as a new United Methodist Church was made by Dr. Ralph T. Mirse of New York City, director of the department of new church development.



BRANDENBURG



LANSMAN

BRANDENBURG GOES TO NASHVILLE

The Rev. Dr. E. Craig Brandenburg, Dayton, Ohio, top Christian education leader of the former Evangelical United Brethren Church, will go to Nashville, Tenn., to be associate general secretary of the Division of Higher Eucation of The United Methodist Church's Board of Education.

The Rev. Quentin C. Lansman, Dayton, Ohio, another leader of the former EUB national education staff, will become associate director in the United Methodist Division of Higher Education's Department of Campus Ministry.

Dr. Brandenburg has since 1954 been executive secretary and treasurer of the EUB Board of Christian Education. In his new position with the Division of Higher Eucation he will be the No. 2 man, with Dr. Myron F. Wicke as the top executive.

Since 1966, Mr. Lansman has been executive director of the Division of Higher Education and director of the Department of the Ministry for the EUB Board of Christian Education.



RECEIVE EAGLE AWARDS

Mark Crissman and Steve Graham were presented the Eagle Award at the morning worship service of the First United Methodist Church of Graham on July 21. Both boys are rising juniors at Graham High School and are active in church and school. Mark is the fourth member of his family to receive this award. Left to right are Mrs. Crissman, Rev. Christian White, Mark, C. A. Cates, Institutional Representative, Steve, and Mrs. Graham. The boys are members of Explorer Post 41. Ted Hogan is the Post Advisor.

WNC Laymen's Advance Draws Huge Attendance

The Laymen's Advance of the Western North Carolina Conference brought to the Lake Junaluska Assembly grounds over eleven hundred men and women for approximately three days of fellowship and inspiration Aug. 23-25. The program was largely modeled after the Lay Witness Mission which has spread steadily through churches of the Southeast, and is familiar to many Methodists in North Carolina.

Bishop Earl G. Hunt, Jr., episcopal leader of the conference, was on hand and delivered two key sermons, one on Friday night and the other at the closing Sunday morning worship service. Dr. Ben Johnson, who is credited with initiating the Lay Witness Mission movement, and Dr. Ralph Jolly, president of Greensboro College, brought significant messages on Saturday morning and afternoon respectively. Other widely known speakers who have been active in the Lay Witness program spoke. Among them are: E. H. "Tank" Harrison, an 18-year veteran on the Memphis, Tenn. police force; Ralston Young ("Red Cap No. 42" at Union Station, New York City); A. T. Hanson, Columbus, Ga., who brought with him thirty or forty members of St. Paul United Methodist Church of Columbus; and Graham McCallie of Atlanta.

William R. Henderson of High Point, conference lay leader, was in overall charge, with able assistance from an active group of lay associates. The Rev. Rollin P. Gibbs, executive secretary for the conference Board of the Laity, was also a key assistant in planning for the mammoth gathering. Apparently, attendance trebled any previous annual Laymen's Advance program of the conference.



Shown above are some of the leaders in the Laymen's Advance weekend of the WNC Conference held at Lake Junaluska, Aug. 23-25. L to R are Ralston Young, New York; "Tank" Harrison, Memphis; Graham McCallie, Atlanta; Bishop Earl G. Hunt, Jr., Bill Henderson, conference lay leader; and Rev. Rollin Gibbs, executive secretary of the Board of the Laity.



The High Point District won the Edwin L. Jones cup for best attendance. Bill Henderson (left) is shown making the presentation to Bob Parrish, representing the High Point District.

The format of the conference called for inspirational messages of a "witnessing" nature, followed by group meetings of not over twenty to a group which engaged in heart to heart discussion about religion as each had experienced it or felt its need in his own life.

A strong and focal basis for what followed was laid by Bishop Hunt in an opening address. He stated that "Evangelism in the end has to begin with a man's personal redemptive experience of God in Jesus Christ. From there it goes on to permeate his entire life, social attitudes, business practices, and even the exercising of the voting franchise." He added: "Evangelism has to be both within and without the church. Many people in the church now have never come to the point where religion is a dominating personal experience for them, so they must be evangelized as surely as the man outside the church."

All plenary sessions took place in Stuart Auditorium. Many of the sharing groups were assigned to meet under the trees around the auditorium. Since there were forty or more of these, and it was deemed wise not to scatter to various other buildings within the assembly, such a recourse seemed necessary. By good fortune or by the grace of God, the weather cooperated perfectly (except for the heat!).

An unusual spirit of Christian camaraderie prevailed. Men and women were in what seemed to be about equal numbers. Active participation in the planned activities was very good, including a morning prayer watch each morning from 7 to 7:30. God's presence was evidenced in the way people responded to one another in Christian love, in the way they sang, and in their expressions of joy.

The Edwin L. Jones cup for the best attendance was won by the High Point District. All districts, however, were well represented.

SOUTHEASTERN EQUIPMENT CO.



Chairs and tables in complete range of sizes for every Church need. Steel and wood folding chairs, folding banquet tables, speakers' stands. Also office desks and chairs. Write for information.

SILER CITY, N. C.

Woman's Activities

N. C. CONFERENCE

Mrs. Ivan E. Welborn

Pledge to Missions

One of the first changes we heard about in our new Women's Society of Christian Service was that our pledge to missions now includes all former cash for supply work and approved supplementary gifts for budgets.

Voluntary gifts are the way United Methodist women have to see that ministries beyond the local church are performed. Each woman can be assured that her pledge is used the ways considered best by persons who have the responsibility for saying into which channel the money should go.

Contributions by members of the Women's Society of Christian Service represent 40% of the total amount received by the Board of Missions, therefore represent 40% of the total spending of the Board of Missions.

Each dollar is divided in the following ways:

39.2 cents for work overseas under the direction of the World Division

39.2 cents for the work in the United States and the Islands under direction of the National Division

1.8 cents for Women's Division programs of missionary education and leadership development in Women's Society and Wesleyan Service Guilds

1.3 cents for Christian Social Relations and world understanding programs

2.8 cents for pensions and homes for retired workers

5.1 cents for general education and cultivation under the Joint Commission of Education and Cultivation of the Board of Missions

9.9 cents for administration of the Women's Division and the Board of Missions.

.7 cent for something new and special not yet planned

By now each local group should have seen the filmstrips in the treasurer's kit. This showed your money in action—in Bolivia, Mo. and various places. If your Society has not seen this film please contact your district treasurer and she will see that you get a filmstrip to show.

Constitution and Bylaws

The 1968 edition of the Constitution and Bylaws of the Women's Society of Christian Service and Wesleyan Service Guild is now available from Service Center. This is a necessity for planning your work for the coming year.

Charter Month

October is charter month for the Women's Society and each woman that is a member in October will be considered a charter member. Now is the time to put forth effort for those women in the local churches that were not members of the Woman's Society of Christian Service.

Officers of Wesleyan Service Guild

Conference Chairman Wesleyan Service Guild:
Miss Rosalie Holmes, 212 W. Green Street, Snow Hill, N. C. 28580

District Chairmen Wesleyan Service Guild:

Name	*District*	*Address*
Mrs. Edward Byrd	Burlington	434 Hyde Street, Burlington 27215
Mrs. George P. Tyson	Durham	1010 Lamond Avenue, Durham 27701
Miss Emily Jackson	Elizabeth City	406 N. Martin Street, Elizabeth City 27909
Mrs. E. O. McLaurin	Fayetteville	Box 345, Route 9, Fayetteville 28301
Mrs. Elizabeth Peterson	Goldsboro	P. O. Box 707, Clinton 28328
Mrs. Jake D. Moore	Greenville	417 E. Grainger Avenue, Kinston 28501
Mrs. G. D. Bizzell	New Bern	818 Pollock Street, New Bern 28560
Miss Virginia D. Jones	Raleigh	300 E. Chatham Street, Cary 27511
Mrs. Emily Bullock	Rocky Mount	Box 242, Pinetops 27864
Mrs. Geneva W. Sloan	Sanford	509 Summitt Avenue, Sanford 27330
Miss Louise Jackson	Wilmington	Apt. C-8, Oleander Court, Wilmington 28401

W. N. C. CONFERENCE

Mrs. John C. Wright

SCHOOL OF CHRISTIAN MISSION

The women of the Western North Carolina Conference learned many ways of "responding to God in new patterns of thought and ministry" at the School of Christian Mission held at Pfeiffer College Aug. 5-9.

The school was carefully planned to carry the theme into every session, every class and every program in order that the school might be an entity from start to finish. Mrs. J. Z. Watkins of Charlotte, dean of the school, had planned with her committee to present this objective relating the "mission, worship, leadership and structure of the United Methodist Church" in a perfect entity, so that it would bring a living message to all who participated.

The plenary session each morning set the theme for the day's study. At the first session Miss Martha King of Rome, Ga., team coordinator, directed the presentation of a play which pointed the way of new forms of ministry in the United Methodist Church.

The next day five men told the story of their new kind of ministry in a panel discussion led by Dr. Harlan Creech, Jr., district superintendent of the Charlotte District. Speakers on the panel were the Rev. David Rice of the Wesley Foundation at Wake Forest University; Rev. Sidney Head, chaplain of hospitals in the Charlotte area; Rev. Douglas Gilbert of the Inner City work; Rev. John McWhorter of the new Sharon Church; Bernard Fitzgerald, who showed color slides of a mission in the Philippines; and Richard Martin who told of the Lake Norman ministry near Charlotte.

The third day featured a panel discussion on Southeast Asia, with Mrs. Alvin Morrison of Statesville, Rev. Edwin LeMaster of Camden, S.C. and Mrs. O. D. Thomas of Alabama as speakers. Dr. Prudencia L. Fabro, president of Harris Memorial College in the Philippines, also spoke.

On the final morning of the school a contemporary worship service, entitled "The Happening" was presented, concluding with the service of the Breaking of the Bread. Mrs. John P. Nesbitt of Clyde, chairman of Spiritual Growth for the Conference Women's Society, was in charge of this session.

Another feature of outstanding value to those who attended the school was the Bible study of the Gospel of John given by Miss Ethelene Sampley of Fort Pierce, Fla. Using the text, "Coming to Life," by Ernest W. Saunders, Miss Sampley presented an hour's study each day. Along with her lectures she used a Bible dialogue to share the thinking of other leaders, including Mrs. Jettie Morrison of Statesville, Mrs. John P. Nesbitt and Mrs. L. M. Mayfield of Winston-Salem.

Leaders for the application groups studying, "New Forms of Ministry" were Miss Maryruth Nickels of Dallas, Texas, Mrs. Carl H. King of Charlotte and Dr. William M. Holt of Carrolton, Ga. Their text was, "Mandate for Mission," by Eugene L. Smith.

Group leaders for the Southeast Asia

study included Mrs. Alvin Morrison of Statesville, Rev. Edwin LeMaster of Camden, S.C. and Mrs. O. D. Thomas of Alabama. The text was, "Christ and Crisis in Southeast Asia," edited by Gerald H. Anderson.

The afternoon session featured the new dimensions of women's work in the United Methodist Church. The theme of the teaching and the discussion was the development of leadership in the local churches, for this is the focal point on which the progress of all work depends. On Thursday afternoon at this period the districts met in separate session to plan their District Coaching Conferences to be held early in the fall.

On of the most colorful events was the missions banquet held in the Pfeiffer dining room on the evening of August 8. Each district was assigned the project to decorate its tables with suggested themes relating to the studies offered in the school. Some of the women wore the native costumes of the nations of the world. They also had special group singing for music is the universal language of the world.

The school ended at noon on Friday and the members of the Women's Society began their trek homeward while the members of the Wesleyan Service Guild began registering for their weekend of mission study. Those who attended the school will share their knowledge at the District Coaching Conferences, then later with the members of their own local societies. This is the way Methodist women become better informed about the mission of their church —and in this way each individual woman "responds to God in new patterns of thought and ministry."

There was an increase in enrollment for the current year, for there were about 330 in attendance at the Women's Society School.

GREENSBORO DISTRICT

Rev. Thomas Stockton, pastor of Dilworth Methodist Church, Charlotte, will teach "Coming to Life With John" from 10 to 12 o'clock noon on Sept. 11, 12 and Sept. 19, 20 at West Market Street Methodist Church, Greensboro, for all the Greensboro District WSCS Spiritual Growth leaders. The classes will be in the chapel.

New Bishop Gives Family Angle

After his election on July 26 as bishop by the South Central Jurisdictional Conference, Dr. Alsie Carleton told a humorous family sidelight to his election.

Dr. Carleton of Dallas was elected on the 15th ballot, and for more than the first half of the balloting he trailed Dr. Finis Crutchfield of Tulsa, who withdrew after the seventh ballot. Dr. Crutchfield and Dr. Carleton are brothers-in-law.

"Dr. Crutchfield really knows how to hurt his brother-in-law," Dr. Carleton said laughing.

"When he announced his withdrawal, the delegates gave him a standing ovation. When he sat down he wrote me a note that said, 'Blessed is a man who standeth not in the way of sinners'."

• CALENDAR OF COMING EVENTS •

NOTE: If any of the meeting dates or places are in error, please inform the ADVOCATE immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

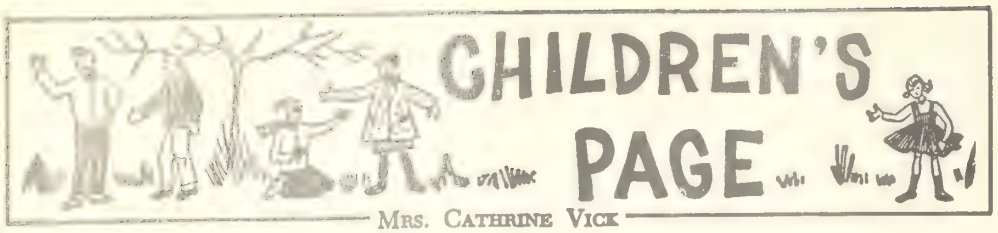
Sept. 5- 9: Organizational Meeting, Board of Missions, Netherland-Hilton Hotel, Cincinnati, Ohio
Sept. 5- 6: Organizational Meeting, United Methodist Committee for Overseas Relief, Cincinnati, Ohio
Sept. 6- 7: Organizational Meeting, Board of the Laity, Executive House, Chicago, Ill.
Sept. 9-10: Organizational Meeting, Board of Education, Gateway Hotel, St. Louis, Mo.
Sept. 9-12: Symposium on Methodism in Ecumenical Age, Conference of Chairmen of Commissions on Ecumenical Affairs, Delaware, Ohio
Sept. 9-13: World Methodist Council, Helsinki, Finland
Sept. 10 : Organizational Meeting, Board of Health and Welfare Ministries, Chicago
Sept. 11 : Annual Meeting, General Board of Pensions, Evanston, Ill.
Sept. 11-14: General Board, National Council of Churches, Houston, Texas
Sept. 17-19: Secretariat of The Program Council, Evanston, Ill.
Sept. 19-20: Committee of Fifty on Quadrennial Emphasis, Chicago, Ill.
Sept. 23-24: United Methodist Committee for Overseas Relief, Stony Point, N.Y.
Sept. 23-26: Regional Conference, Board of Missions, White House Inn, Charlotte, N.C.

NORTH CAROLINA CONFERENCE

Aug. 28-29: Commission on Ecumenical Affairs Retreat, N. C. Wesleyan College, Rocky Mount
Sept. 2 : N. C. Wesleyan College Freshman Orientation
Sept. 4 : Local Church Commission Chairmen Workshop, Goldsboro District, First Church, Clinton, 7:30 p.m.
Sept. 4 : Executive Committee, Board of Trustees, Methodist Retirement Home, 11 a.m.
Sept. 5 : Local Church Commission Chairmen Workshop, Goldsboro District, St. Paul Church, Goldsboro, 7:30 p.m.
Sept. 6 : Wilmington District Staff Meeting, 10 a.m., District Parsonage
Sept. 6 : Greenville District Family Picnic
Sept. 6- 7: N. C. Wesleyan College Registration
Sept. 8 : New Youth Curriculum Workshop, Kitty Hawk, 3 p.m.
Sept. 8-11: Methodist College Freshmen Orientation
Sept. 9 : District Secretaries of Evangelism Retreat, Methodist Building, Raleigh, 4:30 p.m.
Sept. 10 : Fall Meeting, Board of Evangelism, Methodist Building, Raleigh, 10 a.m.
Sept. 10 : Public Relations and Methodist Information Workshop, 12 noon, St. James Church, Greenville
Sept. 11 : Fall Meeting, Commission on Enlistment for Church Occupations and WSCS District Chairmen of Missionary Education, Methodist Building, Raleigh, 10 a.m.

WESTERN NORTH CAROLINA CONFERENCE

Sept. 3- 4: District Missionary Secretaries' Retreat
Sept. 5 : Board of Education Meeting
Sept. 8 : Charlotte District Missions Coaching Conference for Teachers, Charlotte, First Church, 2:30-5:30 p.m.
Sept. 8 : Gastonia District Missions Coaching Conference for Teachers, Gastonia, First Church, 2:30-5:00 p.m.
Sept. 8 : Marion District Missions Coaching Conference for Teachers, Marion, First Church, 2:30-5:00 p.m.
Sept. 8 : North Wilkesboro District Missions Coaching Conference for Teachers, North Wilkesboro, First Church, 2:30-500 p.m.
Sept. 8 : Salisbury District Missions Coaching Conference, Kannapolis, Trinity, 2:45-5:30 p.m.
Sept. 8 : Statesville District Missions Coaching Conference, Statesville, Broad Street, 2:30-5:30 p.m.
Sept. 8 : Thomasville District Missions Coaching Conference, Lexington, First Church, 2:30-5:30 p.m.
Sept. 8 : Waynesville District Day of Missions, Waynesville, First Church, 4:30-8:30
Sept. 8 : Winston-Salem/Northeast Subdistrict Missions Coaching Conference, Mount Airy, Central, 2:30-4:30 p.m.
Sept. 9 : Waynesville District Missions Coaching Conference, Hayesville, First Church, 7:30-9:30 p.m.
Sept. 9 : Greensboro District Missions Coaching Conference, West Market Street Church, 7:30-9:30 p.m.
Sept. 9 : High Point District Missions Coaching Conference, Randleman, First Church, 7:30-9:30 p.m.
Sept. 9 : Winston-Salem/Forsyth District Missions Coaching Conference, Winston-Salem, Ardmore Church, 7:30-9:30 p.m.



Mrs. Cathrine Vick

Dear Girls and Boys:

For many of you your summer vacation is over and you have started back to school, others will be starting in the next few days. For some of you this means seeing some friends you have not seen in a long while; it means meeting boys and girls you have never known before; it means making some new grown up friends. Some of you will be going to school for the very first time; some of you may be going to a new school, one that has just been built or the one where you have just moved. Many of you will be promoted to a new church school class next Sunday and all of you will be starting a new unit of study.

You are growing in many ways as God has planned. You will be having new experiences and many opportunities to show what you are really like. You will have to make choices and decisions for yourself. You have learned some verses from the Bible that will help you when you have to decide how to act. Your parents and your teachers hope you will remember them and try to do as they say.

Jesus was a boy and grew just as you are growing. He learned how God wanted him to live and he tried to do what he knew was right. A verse in the Bible tells us that, "Jesus grew in wisdom and in stature, and in favor with God and man." As you begin a new year and have new experiences, my prayer for each of you is that you will grow as Jesus grew.

Aunt Cay

WHY ELEPHANTS MUST GO TO SCHOOL

"Elephants never forget, do they, Grandma?" asked Endicott Elephant, flapping his ears excitedly.

"That's what we're told," replied Grandma, and she stuffed a trunkful of tasty jungle grass in her mouth.

My, thought Endicott. If that's so, then I must be very smart. Why, there's no need for me to start school tomorrow like the other jungle children. Even if I spend my time playing, I'll still be wiser than my playmates.

Endicott set off through the jungle, thinking about this. The more he thought, the prouder he grew of himself. As he thought, he began to sing in a singsong voice:

"I'm so smart. I never forget. I never forget. I am so smart."

"If you're so smart, Endicott," called Mitford Monkey from a coconut tree, "will you please tell me why we have night and day?"

"Of course," replied Endicott. He stopped, wrinkled his brow, then gasped in surprise.

"Why, I don't know."

"We have night and day," explained Mitford triumphantly, "because as the earth turns, our part of it turns away from the sun once each day and back toward the sun once each day. I learned that in school."

"Oh," said Endicott.

"Tell me, Endicott," called Conklin Crocodile from the river bank close by, "if there were six bananas in every bunch and I had two bunches, how many bananas would I have?"

"Well, er, ah," stuttered Endicott. "I'm afraid I don't know."

"I'd have twelve. I can find the answer by adding or multiplying. I learned that in school."

"Oh," said Endicott.

"Dear, wise friend Endicott," spoke up small Lillian Lion, poking her head around the bamboo thicket. "How do you spell 'cat'?"

"Um, let me see," muttered Endicott. "There's A, B. C. D. . . ."

"No!" Lillian laughed. "You have to choose the right letters: *c-a-t*. I learned that in school."

"I'm sorry," Endicott told his friends. "I shouldn't have boasted." And he plunged off toward home.

"Grandma," called Endicott, waving his trunk and flapping his ears. "Elephants never forget, but my friends asked some questions I couldn't answer."

"So?" replied Grandma, smiling down at him. Endicott blushed.

"So, I guess I must first learn something to remember before I can never forget it! What time did you say school starts tomorrow?"

Mary Laird Taxara
Reprinted from *Together*,
September 1965. Copyright 1965
The Methodist Publishing House

THE METHODIST TEAM

A few weeks ago in my letter I told you about the consecration service of a bishop. A bishop is on the Methodist team and he is an important member of it. He is the leader of a certain area in our country or in the world. He is a pastor to the preachers in his area. He helps them discover ways to serve God and make plans to proclaim God through their local churches. He assigns the preachers to the churches they will work in and he tries to place each one where he can serve best. The bishop must be aware of the needs of all people; he must know what people in the world are thinking; he speaks words of wisdom that other members of the Methodist team try to follow. He listens to his people, he loves his people, and he prays for his people that through them God's kingdom may come on earth.

GROWING

I am growing, can't you see?
Now there's so much more of me.
My sleeves are short, my shoes are tight,
Nothing I put on fits me right.
When other children come to play,
I try to let them have their way.
My books are not just pictures now
I know that c-o-w spells cow.
There're many ways for me to grow,
I wish it wasn't quite so slow.

JESUS AT SCHOOL

When Jesus was a boy, he went to school but the school was different from yours. Unscramble the words below and discover some of the differences.

His school was a . . . . . .
He wrote on a . . . . . .
His teacher was called . . . . .
His book was called a . . . . . .
The school contained only . . . .
He sat on the . . . . .
The books he read contained the . . .

naguegosy, yacl beltat, bairb, lorcsl, sbyo, orflo, wla.

"Now," asked the scoutmaster, "I presume you've learned how to start a fire with two sticks?"

"Yes, sir," replied the scout. "I make sure at least one of them is a match."

RIDDLES

Why doesn't Sweden send to other countries for cattle? Because she keeps a good Stockholm.

What is the difference between a milkmaid on the farm and a seagull in the harbor? One skims milk, and the other skims water.

ANSWERS FOR LAST WEEK

enemies, pray, persecute. listen, tongue, temper.

Sunday School Lesson

FOR SEPTEMBER 8

By Dr. Raymond A. Smith

(International Lesson Series)

Confession and Covenant

Background Scripture: Nehemiah 8 thru 10
Lesson Scripture: Nehemiah 8:1, 8; 9:32-38

In the work of restoration and reform, which has been the main theme of this quarter's study, two names stand out prominently. One of these is Nehemiah and the other is Ezra. While these two men were not the authors of the books that bear their names, memoirs from the pen of each of them make up a considerable part of the books. The particular talents of the two, while different, supplemented each other. Nehemiah is the executive type, a strong administrator in the realms of civic and military affairs. Ezra is the scholar, priest and teacher whose main concern was to preserve the law and encourage obedience to it.

In commenting on the character of Nehemiah, R. H. Pfeiffer, writing in the Interpreter's Bible Dictionary, comments: "In contrast with the pale and ineffective personality of Ezra, Nehemiah stands forth as a vigous and successful man of action." This is probably true, but as the interests of the Jews turned toward the Law and became deeply interested in its interpretation, it was Ezra who emerged as a sort of second Moses. Pfeiffer calls this time of change the era when "the heroic period of Judah was becoming the pious age of the Jewish congregation."

The scene described in our lesson Scripture is just one of the numerous examples of "Covenant Renewal" which dot the pages of the Old Testament. These were occasions when the nation realized that it had drifted away from its religious foundations and needed once again to seek the values found in "the old paths." Remember that the Hebrews believed their God was the Lord of history. Their prophets were constantly reminding them that "the events of history are the judgments of God." They came to see in their defeats, exiles and persecutions not simply what we call "bad luck," but rather the judgment of God on their failure to keep the Covenant.

The reader will wish to turn to the book of Nehemiah 9:6-38 where Ezra puts into his prayer a review of the mighty acts of God in Hebrew history. It is a prayer of confession. Its tone is one of admission of failure. It reflects the conviction that a faithless nation has ignored and betrayed the steadfast love of a faithful God.

Following the confession of sins comes the renewal of the covenant. The word "covenant" has come into a much wider use in modern times. With some groups, notably the Presbyterians, it has always been one of the foundation stones of their theology. What does the word actually mean? The dictionary defines it as "a binding and solemn agreement made by two parties to do or to keep from doing a specific thing." In expanding the meaning it further states that a covenant is "the promises made by God to man." But, since a covenant involves two parties, it must mean also a promise made by man to God. The story of Israel's relationship to God, however, is one in which man is repeatedly breaking his part of the covenant, while God continues to exercise toward man his steadfast love, or mercy.

The highest view of the covenant relationship to be found in the Old Testament is Jeremiah's doctrine of the "New Covenant." There we read: "Behold, the days are coming, says the Lord, when I will make a new covenant with the house of Israel and the house of Judah, not like the covenant which I made with their fathers which they broke . . . but this is the covenant I will make . . . I will put my law within them and I will write it upon their hearts; and I will be their God, and they shall be my people" (Jeremiah 31:31-35). Jesus echoed this thought when at the Last Supper he said: "This is my blood of the covenant, which is poured out for many for the forgiveness of sins" (Matthew 26:28).

The relationship between confession and covenant is well illustrated in the Sacrament of Holy Communion. The priest or minister takes the sacred elements first, not because he "outranks" the laymen, but because he has made his confession and is only then worthy to lead in the ceremony of covenant renewal, for that is what the Communion Service really is. It has been said that John Wesley never failed to take advantage of every opportunity to receive Holy Communion. That was possibly because he was more aware than some of us are that man stands in perpetual need of "the grace which it alone supplies."



Rev. W. P. Lowdermilk

Lowdermilk To Direct Public Relations At Methodist College

William P. Lowdermilk has assumed the position of Director of Public Relations at Methodist College, Fayetteville. He succeeds Charles K. McAdams who left to become treasurer of the North Carolina Conference of The United Methodist Church.

Lowdermilk has been Assistant Director of Public Relations at the college for the past five years. In this position he dealt primarily with student recruitment and church relations; he will continue to be concerned with these areas.

Lowdermilk holds the A.B. degree from Emory University and the B.D. degree from Duke University.

Methodist Leaders Deplore Soviet Action in Czechoslovakia

Dr. A. Dudley Ward, general secretary of the General Board of Christian Social Concerns of The United Methodist Church and Bishop Charles F. Golden, chairman of the Peace Division of that Board, issued the following statement on the Czechoslovakian situation:

"We strongly deplore the Russian military intervention in Czechoslovakia. It is a tragic event in history when a small nation's efforts to establish its identity and determine its own destiny are so ruthlessly denied by the armed forces of other powers.

"We call upon the governments of Russia, East Germany, Bulgaria, Hungary, and Poland to withdraw their forces from Czechoslovakia and to let the people of that brave and courageous nation work out their own form of government and their own way of life.

"We ask the people and government of our own nation to respond with the same calmness that Czechoslovakian leaders urged upon their own countrymen. The response must not be such as to compound the tragedy of this event further by allowing it to delay or impede the reaching of agreements between Russia and the U. S. to slow down and bring under control the arms race that threatens civilization.

"We sorrow for the Czechoslovakian people in this time of their anguish and distress. We join with all who pray for the hastening of the day when men everywhere shall be able to rule themselves in freedom."

✧ ✧ ✧

Worry is like a rocking chair. It will give you something to do, but it won't get you anywhere.

W. Calvin Leonard

Limited Amount

REGISTERED FIRST MORTGAGE CHURCH BONDS

with **7%**

Yield to Maturity

Call or Write

Church Investors

DeKalb-Peachtree Airport
Atlanta, Ga. 30005
PHONE 451-5431

OFFICE OF THE DEAN
DUKE DIVINITY SCHOOL
DURHAM N C 27706

Adopted unanimously by the WCC Fourth Assembly in its closing session

The Message From Uppsala

We heard the cry of those who long for peace; of the hungry and exploited who demand bread and justice; of the victims of discrimination who claim human dignity; and the increasing millions who seek for the meaning of life.

God hears these cries and judges us. He also speaks the liberating Word. We hear him say—I go before you. Now that Christ carries away your sinful past, the Spirit frees you to live for others. Anticipate my Kingdom in joyful worship and daring acts. The Lord says, "I make all things new."

We ask you, trusting in God's renewing power, to join in these anticipations of God's Kingdom, showing now something of the newness which Christ will complete.

1. All men have become neighbors to one another. Torn by our diversities and tensions, we do not yet know how to live together. But God makes new. Christ wants his church to foreshadow a renewed human community.

Therefore, we Christians will manifest our unity in Christ by entering into full fellowship with those of other races, classes, age, religious and political convictions, in the place where we live. Especially we shall seek to overcome racism wherever it appears.

2. Scientific discoveries and the revolutionary movements of our time open new potentialities and perils for men. Man is lost because he does not know who he is. But God makes new. The biblical message is that man is God's trustee for creation, that in Christ the "new man" appears and demands decision.

Therefore, with our fellowmen we accept our trusteeship over creation, guarding, developing and sharing its resources. As Christians we proclaim Jesus as Lord and Savior. God can transform us into Christ's new humanity.

3. The ever widening gap between the rich and the poor, fostered by armament expenditure, is the crucial point of decision today. But God makes new. He has made us see that Christians who in their acts deny dignity to their fellowmen, deny Jesus Christ, in spite of all that they profess to believe.

Therefore, with people of all convictions, we Christians want to ensure human rights in a just world community. We shall work for disarmament and for trade agreements fair to all. We are ready to tax ourselves in furtherance of a system of world taxation.

4. These commitments demand the worship, discipline and mutual correction of a world-wide community. In the World Council of Churches, and its regional, national and local counterparts, only the beginning of this community has been given to us. But God makes new. The ecumenical movement must become bolder, and more representative. Our churches must acknowledge that this movement binds us to renewal.

Therefore, we reaffirm our covenant to support and correct one another. Present plans for church union call for decision, and we seek fuller communion with those churches which are not yet in full fellowship with us. We know that we never live the fullness of what we profess and we long for God to take over. Yet we rejoice that already we can anticipate in worship the time when God renews ourselves, all men, all things.

A PRAYER

God, our Father, you can make all things new.

We commit ourselves to you: help us
—to live for others since your love includes all men,

—to seek those truths which we have not yet seen,

—to obey your commands which we have heard but not yet obeyed,

—to trust each other in the fellowship which you have given us; and may we be renewed, by your Spirit, through Jesus Christ, your Son and our Lord. Amen.

Announcing an

ABUNDANT LIFE RETREAT

At the HOTEL GOLDSBORO, GOLDSBORO, N. C.
Friday Afternoon until Sunday Afternoon
September 13-15, 1968

For further information contact
Mr. Bobby Williams, 1807 E. Beach St., Goldsboro, N. C.

Sponsored by CHRISTIAN ENTERPRISES, INC.
2505 Camden Rd., Greensboro, N. C.

New Hymns on Church Needed

The Hymn Society of America (475 Riverside Drive, New York City, N. Y. 10027) announces that it is seeking a number of new hymns on the subject, "the mission of the church." New texts should be submitted to the Society not later than Dec. 31, 1968 when they will be judged by a special committee.

The Society points out that there is relatively little on this subject in modern hymnals, and notes also, "The theme may be defined as 'the purpose of the church.' Why did Christ found the church? what is its work? what are its goals in the hearts, minds, and actions of men? The theme is broader than time-honored 'home and foreign missions,' though it includes them also. It covers also the purposes of church membership, of evangelism, of worship, of Christian education; it includes what is meant by 'the renewal of the church'."

The immediate concern is for the *words* of new hymns. Words selected may later be submitted to composers for suitable tunes. The new texts should be in meters found in the standard hymnals of the churches.

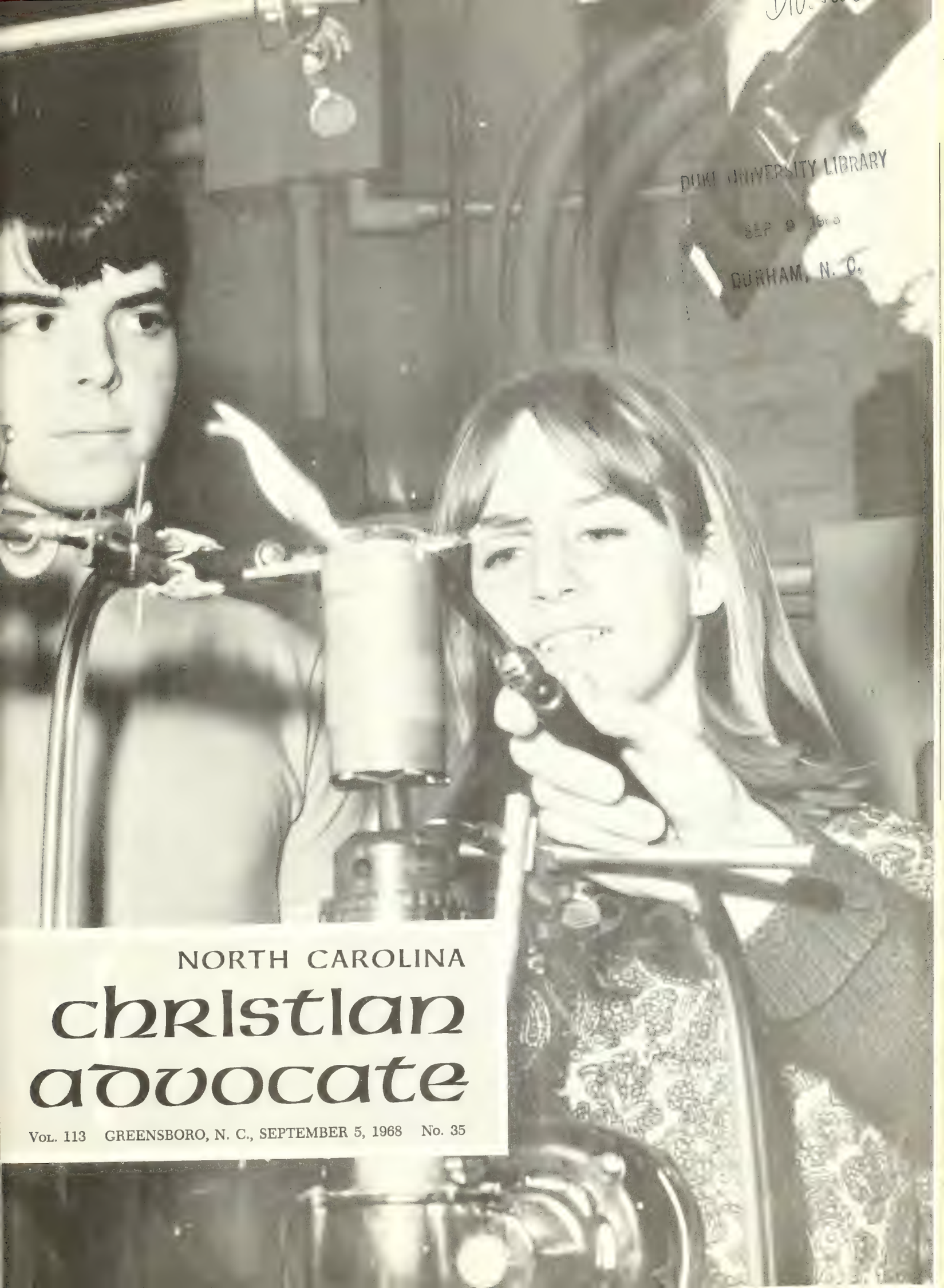
Another committee of the Society, with Dr. David Hugh Jones, of Princeton Theological Seminary, as chairman, is seeking new tunes for a large number of new texts chosen on other themes in earlier "searches."

Mrs. C. E. Ridge Succumbs

Mrs. Mary Cranford Ridge, 76, of Route 4, Lexington, died on Aug. 2 at the Haven Nursing Home. The daughter of W. D. and Elizabeth Webb Cranford, she was born July 12, 1892, in Randolph County.

She is survived by her husband, Rev. C. E. Ridge, Sr., of the home, whom she married Aug. 28, 1912. Also surviving are two sons, Charles E. Ridge, Jr., of Hillsville, Va., and James E. Ridge of Rural Hall; daughter, Mrs. Gilmer Farabee of Lexington; brother, Grady Cranford of High Point; sister, Mrs. Etta Wheeler of Reidsville; 11 grandchildren and 19 great grandchildren.

The funeral service was conducted Sunday afternoon, Aug. 4, at Shiloh Methodist Church, Lexington, by the pastor, Rev Lawrence E. Barden, assisted by Dr. Charles G. Beaman, Jr., and Dr. C. Excelle Rozzelle. Interment was in the church cemetery.



DUKE UNIVERSITY LIBRARY
SEP 9 19[illegible]
DURHAM, N. C.

NORTH CAROLINA
christian advocate

VOL. 113 GREENSBORO, N. C., SEPTEMBER 5, 1968 No. 35

EDITORIALS

WITNESS AND MISSION

Dr. Ben Johnson who is Lay Renewal Director for the General Board of Evangelism has pointed out that there are three ways in which we are to witness. He explains it in these words: "The first way is by *being* a new man in Jesus Christ. We witness in the second place by *doing*. The doing witness grows out of the being witness. The third way in which I may witness is a *verbal* witness. There comes a time when being and doing are not sufficient—I must verbalize my intention."

Until a person is "a new man in Jesus Christ," he really has nothing to witness about. The form of that newness may be manifold. The experience of entering into the new birth may vary widely with different people, but the essentialness of it should be beyond debate among Christian believers.

Having entered into the new life, the Christian needs to have opportunities to express to others what he has experienced: to bear verbal witness to the grace of God which he has received. If he locks the story up within himself and refrains from telling others, he begins to develop within himself a spiritual dead sea.

It is at this point that Methodism, having been handed a great and good thing by John Wesley, has in these latter decades been foolish. Wesley gave us the class meeting, which offered his converts a chance to share their experiences, thus keeping their faith vividly alive and also giving support one to another. The vast majority of our churches offer their members scant opportunity to engage in this kind of sharing experience. The modern Lay Witness Mission movement is a corrective within Methodism of this deficiency. The movement in our opinion fills an essential need.

However, the Christian needs to do more than to verbalize his experience. He must also bear witness through doing, as Dr. Johnson has pointed out in the citation above. Words are no substitute for deeds.

The verbal witness and the witness through deeds should be going on at the same time. This fact needs to be stressed because there are too many of us who excel in the one or the other, but not in both. There are those Christians who are prolific in their deeds of kindness and mercy, but who never express in public what Christ means to them. They shrink from exposing their inner feelings before others, from witnessing to the daily presence of Christ in their lives. They may even be critical of those who engage in such practices.

This is not good. There is a joy in witnessing to Christ even as there is a joy in serving. Moreover, the verbal witness of a gracious and loving soul is precious beyond value. In winning others to Christ, there is no substitute for it. Earnest words of personal witness, supported by beautiful deeds of loving service are our best means of winning to God those who are estranged from Him.

But words without deeds—like faith without works—are dead. Where the deeds are lacking, the wingless words fall back to earth without reaching their target. They even become a reproach and a stumbling block.

Herein lies the challenge and the opportunity of those who through the Lay Witness Mission have been led into a fresh experience of knowing and loving God. Let them continue to witness to the grace which they have received. But let them also channel their resources into areas of service within the church.

Every congregation seems to be short of volunteer workers. The need for church school teachers is critical. Those who have been active in the lay witness mission movement have something important to say and do. Let them say and do it for the benefit of our children and young people and through adult groups as well. Let them see a class of boys and girls as a challenge to help make Christ known. Let them take advantage of training opportunities in order to develop skills in teaching.

There are many other job opportunities in the church which are lying unfulfilled because no one will take them. As we view it, the purpose of grace through Jesus Christ is two-fold. One is that we may know God and live in fellowship with Him. The other is that we may enter into service for God, especially the service of bringing others to Him. The Lay Witness Mission should open the way for enlarged service through Christ's Church.

SEMINARY DAY, SEPT. 15

One of the assets acquired from our merger with the Evangelical United Brethren Church is the observance of Seminary Day. Even as the need for more ministers presses ever more persistently upon us, the importance of such a special day as this is enhanced. Consider the fact that today we have only a few more ministers than in 1900; yet our membership has moved from 4.2 million to 11 million.

Bishop William R. Cannon of the Raleigh area, while still dean of the Candler School of Theology, Emory University, stated, "The number of young people preparing for the Christian ministry has dropped to so low a level that the situation is critical with no sign whatever of any improvement." He added, "Fewer and fewer students in our colleges are indicating any interest in the ministry."

The ministry through church-related vocations has in recent times been underexposed to the view of young people. The "glamour" professions and the ones offering lucrative financial returns have tended to be lifted up to youths at the age when they are choosing their vocations.

We think there are abundant reasons why young men and women who want a full, rich and rewarding life should turn to a church-related job. The main reason must remain as the call of God. If God has plans for each and every one of us, then surely His plan will place many more young people in service as pastors, chaplains, missionaries, and directors of Christian education than are now in these positions.

Ministry through the Church ought to be offered to young people as the highest privilege open to them. Someone has put it this way: "If God calls you to be a missionary, don't stoop to be a king!" Frankly, now is there any vocation greater than that of mending broken lives, of healing divided families, of proclaiming to lonely and lost people the love of God, of teaching the humility and nobility of Christ, of helping confused people to find a real purpose in living? The pay may not be so good, but the rewards are great! Making a life is much more exciting than making money. If we sell it right the youth of the church will buy it!

THIS IS NO TIME FOR COMPASSION FATIGUE

This is no time for what Dr. Harry Haines has called "compassion fatigue." The world's need of food and clothing stands at a high level, and we dare not pass by on the other side.

In order to take care of anticipated needs for next winter, collection of clothing is now going on among churches in North Carolina. This collection is being coordinated through the Church World Service Clothing Appeal. The Southeastern divisional office of this program is being administered through the Rev. Edwin R. Short, Field Director. His headquarters are at 103 Corriher Ave., Salisbury, N. C. 28144.

We are carrying elsewhere in this (page 9) the depositories in various towns for clothing. Also listed are the names of contact persons through whom inquiries may be made.



Officers chosen to head the Program Council of the North Carolina Conference are, from left to right: Rev. V. E. Queen, secretary; Bishop William R. Cannon, chairman; Dr. A. K. King, vice-chairman; Charles McAdams, treasurer, and Rev. N. W. Grant, interim director.

N. C. Conference Organizes Program Council

THE organizational meeting of the Program Council of the North Carolina Conference took place at the Methodist Building in Raleigh on Monday, Aug. 26. The new council will take over the duties formerly administered by the Inter-Board Coordinating Council, and initially will be composed of the same personnel.

The change-over is in conformity with the action of the Uniting Conference in Dallas last spring providing that "in each Annual Conference of The United Methodist Church an Annual Conference Program Council shall be organized." The annual conference which met early in June thereupon voted to make the changeover during this year.

In outlining the purposes of the Program Council, the Uniting Conference specified the following: 1) to receive program recommendations from the local churches, the district agencies, the Annual Conference agencies, and the Jurisdictional and General Program Councils; 2) to develop these recommendations into a coordinated program to be recommended to the Annual Conference; 3) to provide implementation for and administration of the coordinated program as adopted by the conference.

As to membership, the Annual Conference Program Council is to consist of the presiding bishop, the district superintendents, representatives of conference agencies as determined by the conference, the conference secretary, two members (one to be the president) of the Conference Women's Society of Christian Service, the Conference lay leader, two representatives of the conference youth organization, one layman from each district, chairmen of age-level departments, and such additional members as the Annual Conference may determine.

Members of the council, but without vote are to be salaried and volunteer Annual Conference staff, the conference treasurer, and one or more members of the Commission on World Service and Finance. At least three committees are called for: 1) on Interpretation; 2) on Television, Radio, and Film Communication; and 3) on Publishing Interests.

In its initial meeting on Monday, Aug. 26, the Program Council elected Bishop William R. Cannon, as its chairman. Other officers elected to serve with him are Dr. A. K. King, Chapel Hill, vice-chairman; Rev. V. E. Queen, superintendent of the Sanford District, secretary; and Charles McAdams, Raleigh, treasurer.

The Rev. N. W. Grant, Raleigh district superintendent, was named interim Director of the Program Council. He will serve on a part-time basis for the remainder of this conference year, while continuing as superintendent of the district.

Chairmen for the three designated committees were elected as follows: Committee on Interpretation, Rev. Paul Carruth, who is superintendent of the Rocky Mount District; Committee on Publishing Interests, Rev. William J. Neese, pastor of Haymount Methodist Church, Fayetteville; Committee on Television, Radio and Film Communications, Rev. W. K. Quick, pastor of St. James Church, Greenville. The membership of these committees is to be announced at a later date.

Approximately fifty persons attended the meeting. In addition to the elections outlined above, reports were heard from members of the conference staff, and ideas for this year's program emphases were offered.



The three committee chairmen elected to serve on the Program Council are shown with Bishop William R. Cannon and Rev. N. W. Grant. From left, they are: Rev. William J Neese, Committee on Publishing Interests; Rev. W. K. Quick, Committee on Television, Radio and Film Communications; Bishop Cannon, Rev. Mr. Grant, and Rev. Paul Carruth, Committee on Interpretation.

CAROLINA BRIEFS

¶ Forest Hill Methodist Church, Concord, will observe homecoming day on Sept. 8. Guest preacher will be Dr. C. C. Herbert of Charlotte.

¶ Kilgo Methodist Church, Charlotte, will have Homecoming Sunday on Sept. 8. Bishop Earl G. Hunt, Jr. will preach at the morning worship service.

¶ Dr. Don Gilmore of Cincinnati, Ohio, will preach at First Church, Rutherfordton, at 11:00 o'clock Sept. 8. He will take part in a Lay Retreat at Camp McCall on Saturday, beginning at 2:30.

¶ The choir of Lebanon United Methodist Church of High Point gave a service of music during the morning worship service at Grace United Methodist Church, Wilmington, Aug. 18. Marvin L. Williams is organist and choirmaster.

¶ The annual homecoming service will be observed at Friendship United Methodist Church, Greensboro, on Sept. 8. Rev. Larry Bumgarner will be the guest speaker for the eleven o'clock worship service. A picnic lunch will follow. Everyone is invited to attend.

¶ Homecoming Day at Bethel Methodist Church, Statesville, will be observed on Sept. 8. Guest preacher for the morning worship service will be the Rev. J. B. Tabor, Jr., of Greensboro, a former pastor. A picnic dinner will follow the eleven o'clock service.

¶ Main Street Methodist Church, Salisbury, will have both homecoming and groundbreaking for its new sanctuary on Sept. 15. Bishop Earl G. Hunt, Jr., will preach at the 11 a.m. worship esrvice. Rev. Melton Harbin also will be present to take part in the services. Dinner will be served on the grounds.

NORTH CAROLINA
CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western North Carolina Conferences of The United Methodist Church
ESTABLISHED 1855

James C. Stokes — Editor and Manager

Address all correspondence to P. O. Box 508, Greensboro, N. C. 27402

Second-class postage paid at Greensboro, N. C.

Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., 429 W. Friendly Avenue, Greensboro, N. C. 27401

Single subscriptions, $3.00 a year; every family plan: each subscription, $2.50 a year. All subscriptions payable in advance. Obituaries and resolutions, $2.00 for the first 100 words; $2.50 per hundred for next 200 words; 3 cents per word for all over 300 words.

The Methodist Board of Publication

O. Kelly Ingram, Durham, President; H. G. Allen, Statesville; N. E. Edgerton, Raleigh; William R. Henderson, High Point; T. C. Hoyle, Jr., Greensboro; Charles E. Jordan, Durham; C. P. Morris, Raleigh; L. W. Routh, Greensboro; Wilson O. Weldon, Nashville, Tenn.; Carl C. Wooten, Kinston.

NEW APPOINTMENT

Bishop Earl G. Hunt, Jr. has appointed the Rev. Joe Robert Hicks to Bethesda Church as a part-time student supply. He will work as an associate to the Rev. Harry Queen of the Stokesburg-Pine Hall Charge, on which Bethesda Church is located.

REV. J. A. LINDSEY, Supt.
Winston-Salem/Northeast District

¶ Annual homecoming will be held at St. Paul United Methodist Church, Durham, Sept. 15. Rev. C. D. Barclift, Durham District superintendent, will be the preacher for the occasion. A picnic dinner will be served in the fellowship hall following the service of worship. All friends of the church are invited to attend.

¶ Annual homecoming will be held at the Providence United Methodist Church, Salisbury District, Sept. 8. The guest speaker will be the Rev. Fred A. Hill of Bethpage United Methodist Church, Kannapolis. He is a former pastor of Providence. All members, former members, former pastors, and friends are invited.

¶ Rosemary United Methodist Church, Roanoke Rapids, will observe Homecoming on Sunday, Sept. 22. Mr. Marshall Grant, a layman of the Garysbury Charge, will be the guest speaker. A picnic dinner will be held following the morning service. Rev. Allen C. Lee, pastor, extends an invitation to all former pastors, former members, and friends to attend this service.

¶ The Rev. Don Johnson, widely known because of his youth revivals over the nation, will conduct two weeks of revivals in the Laurel Hill-Brown's View United Methodist churches in the Beaverdam section near Candler. He will preach in Brown's View Church the week beginning Sept. 29 and will conduct the revival in Laurel Hill Church the week of Oct. 6.

¶ Dr. Robert Lynn Penny received the Doctor of Philosophy degree from the University of Alabama in ceremonies which took place on Aug. 23. Among members of the family who attended were his mother, Mrs. W. B. Penny, Mr. and Mrs. W. E. Penny of Hendersonville, Mrs. Paul W. Yount, Jr. of Stony Point, N.Y., and Mr. and Mrs. Neal O. Jones of Nashville, Tenn. The Rev. William B. Penny, Dr. Penny's father passed away on Feb. 10, 1968. He was a member of the Western N. C. Conference. Friends of Mrs. W. B. Penny will be pleased to know that she has made steady improvement from an illness of about a year ago. She is now making her home at 1204 Fourth Ave., West in Hendersonville, N. C. 28739. Dr. Robert Penny has accepted a position at Old Dominion College, Norfolk, Va.

¶ The First United Methodist Church of Charlotte will hold annual Camp Meeting revival services from Sept. 22 through Sept. 29. Week night services will be at 7:30, Monday through Thursday. The congregation will gather for dinner-on-the-grounds at 5 p.m. on Sept. 22. A Leadership Spiritual Life Retreat will be held from 4 p.m. until 8 p.m. at the Church Retreat Center on Sept. 28. Dr. H. Eugene Peacock, pastor, will be the revival preacher. Rev. J. J. Miller will be the evangelistic song leader. J. W. Stephenson, Jr. will direct the choirs with Mrs. Stephenson at the organ and Rev. William H. Cole at the piano.

Special Service Planned At St. Stephen Church, Charlotte

A new church will be formally constituted in Charlotte on Sunday evening, Sept. 8. It will bear the name of St. Stephen, and has as its pastor the Rev. James M. Armstrong, Jr. Bishop Earl G. Hunt, Jr. will be in charge of the ceremonies and will be assisted by Dr. Harlan Creech, Charlotte District superintendent, and the pastor.

In sending out an invitation, Armstrong stated, "St. Stephen United Methodist Church is the outgrowth of the prayers, interest and work of Methodism in Charlotte, and we would invite you and any interested persons from your church to come and share with us in this historic occasion."

The new church will be located in the Lansdowne community, and the service Sunday night will take place at the Lansdowne Elementary School, where the congregation has been meeting. The first membership class into the church will be received at this service.

About Our Cover

School is nothing like it was when the curriculum consisted mainly of reading, writing and arithmetic. As children and teen agers all over the country go back to classes, they will be working with ever more sophisticated equipment, and with improved learning processes.

In our cover picture, students look on as a scientist from the Atomic Energy Commission's Argonne National Laboratory conducts an experiment. A host of young men and women like these are not only studying in the various fields of science. They are also concerned that we built a better world on the foundations laid down by Christ.

OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

WANTED: Organist and/or choir director. Oakview United Methodist Church, High Point. Call 882-3025 or 883-4462.

"WANT A CHANGE? Great Challenge for D. C. E. Apply First United Methodist Church, P.O. Box 926, Newton, N.C. 28658."

Issues and Opinions

No Excuse For Non-Attendance

It was the pleasure of 310 laymen of the North Carolina Conference to enjoy the Retreat at North Carolina Wesleyan College. The statement "Twenty-four Hours of Unsurpassed Spiritual Fellowship" was, in my opinion, well-founded. To coin an old phrase, "I was not left out." I am quite hopeful that that the man-hours spent will, by geometrical progression, sky-rocket our conference to new heights. Just imagine 310 men earnestly spending 24 hours in "spiritual fellowship"? Never again in all eternity will those same 310 United Methodist laymen meet under the same conditions. We all have changed. Many communities will be changed providing all of us exert our Christian witness.

Those of you who were not there missed a high level spiritual concert of music. You missed the opportunity to hear *our* new Bishop Cannon recite, not read, the scripture dealing with Paul's admonition to Titus concerning the high episcopal office. You missed the delicate pleasure of seeing the depth of sincerity and breadth of knowledge of this humble man. Those of you who were not there missed ten different discussion groups. This is what you missed. Learning is basic to understanding, and understanding is basic to judging. We need both understanding and judgment in these trying times.

Having already alienated myself from some United Methodists by two previous statements, it is my feeling that additional alienation will result from this charge to *Black United Methodists*. I was not left out, but too many of you *left yourselves out*. Come now, we can do better than three out of 310. We can do better than two charges represented from the entire North Carolina Conference. It was not financially prohibitive — four meals and overnight room at the college for *four dollars*. Every black charge in the North Carolina Conference should have been represented by one or more laymen. There is no excuse, and thus do not begin to manufacture excuses. You were informed by the Conference Calendar, the North Carolina CHRISTIAN ADVOCATE, and some of you by letter. This had to be said because this is what is necessary—cold hard facts—unadulterated truth—the Christian witness.

In all sincerity, the concert pianist must use both black and white keys to render the difficult number. He cannot do the work well unless both types or colors are workable. The business of our church cannot be successfully conducted until all United Methodists, regardless of color, put their shoulders to the wheel. Bishop Charles F. Golden said, "It is still our church—ours if we go out and possess it, but not if we leave it in the hands of the long-time possessors who feel it belongs to them." A roll call of 307-3 is not an indication of any degree of possession.

Ross E. TOWNES
Asbury Temple, Durham

yes
we can revitalize the church

Church renewal will take place when we as churchmen find ourselves on our knees doing some honest reappraisal and searching for the right spirit within us.

In some places where the church has lost its power — and admitted it — renewal is taking place. How? The churchman and the church are developing a right spirit within, and again loving the unlovely. Any church will become revitalized to the degree that it and its members reveal the nature of Christ to all men.

It's Up To Us

The church is but a gathering of His followers — individuals. Whether it is a congregation, conference or the entire church, this reformation must begin with the efforts of the individual . . . the individual moving into the dirty, unlovely and discouraging areas of life and bringing to this depravity hope, concern and love.

But what can *I* do?

Pray. Read the Bible. Study. Communicate with God and our fellow men. Discover what He means by love, concern and helping others.

The Upper Room can help

The practice of daily devotions as contained in The Upper Room — including a Bible reading, prayer and meditation — will help each person come to a more complete understanding of His will for our lives.

If you are not presently using The Upper Room, we urge you to subscribe. Individual subscriptions, three years, $3.00; one year $1.50. For churches or other groups, ten or more copies to one address, only 10c per copy. Order directly from

The Upper Room

The World's Most Widely Used Daily Devotional Guide
37 Languages—45 Editions
1908 Grand Avenue • Nashville, Tennessee 37203

Youth Hold National Conference

When I was 16 I knew nothing. But my brother's only 16, and he's grown a mustache and is already involved."

Thus spoke a youth at the annual meeting of the National Conference of the United Methodist Youth Fellowship, held in Washington, D. C., Aug. 18-24.

"Getting involved" was much discussed at the meeting, attended by about 175 delegates, most of high school age, at Union United Methodist Church and George Washington University.

Though growing a mustache is no prerequisite to getting involved, several of the delegates did have quite luxuriant mustaches and beards.

The involvement that was discussed pertained mostly to political and social action. and the purpose of the week-long meeting was to inform the youth concerning national politics and legislative affairs, to brief them concerning certain social issues, and to give them opportunity to plan courses of action for their own communities and states.

It was on the third day of the conference that the Russians invaded Czechoslovakia. The next day 25 or 30 of the youth delegates expressed their concern by involvement and participation in a protest demonstration at the Russian Embassy in Washington. On their lunch hour, they walked several blocks in the scorching sun to join other individuals and groups in the demonstration, which during the day involved several hundred persons.

By coincidence, the youth conference program that morning after the Russian invasion presented a movie on the horrors of war and a "Foreign Policy Formulation" discussion by an official of the U. S. Department of State. The timeliness of that morning session was an exceptional example of the "now" orientation of most of the conference.

Another example was a presentation, "Election Profile," by the editorial page editor of *The Washington Post*, who shared his wealth of information about national political figures, including those expected to be in the forefront at the Democratic National Convention the next week.

Other subjects discussed at the conference included "Politics and Christianity," "Forces Affecting the Morality of Politics," "Influence of Youth in Politics," urban problems, "Vietnam, Our Tragic Priority," "Crisis in the Nation," and "U.S. Image Abroad."

Drew Pearson, syndicated newspaper columnist, was among the journalists, government officials, churchmen, and others who spoke and answered questions for the group.

A full day was spent in visiting, as groups, leaders involved in dealing with various social and other problems—for example, poverty, drug problems in the ghetto, civil rights, firearms control, and police-community relations.

The youths spent one morning visiting the offices of their Senators and Congressmen.

Only a part of one afternoon was devoted to "business." In that session, eight new members of the national United Methodist Council on Youth Ministry were elected, and, with but a few dissenting votes, a resolution was passed asking Congress to lower the minimum national voting age to 18.

The eight new members elected to the Council on Youth Ministry brought the total of youth members to 15.

Worship each day took a different form, with the programs generally being "contemporary."

Forty-five states were represented at the meeting. Those present included annual conference youth council representatives, conference legislative educators, several adult leaders, and others.

Mark Sheldon, Monticello, Ill., chairman of the Council on Youth Ministry, presided.

Attending the conference from the Western North Carolina Conference were Drew Harbison of Hickory, chairman of the UMYF for the conference, and David Johnson of Hickory, vice chairman of the conference UMYF.

❖ ❖ ❖

An individual gospel without a social gospel is a soul without a body. And a social gospel without an individual gospel is a body without a soul. One is a ghost and the other is a corpse—you can take your choice.

Dr. E. Stanley Jones

Whiteside Cited in Vietnam

Battlefield heroism and distinguished service in Vietnam have brought a Silver Star and two Bronze Star medals to three United Methodist chaplains, according to word received by the church's Commission on Chaplains and Related Ministries in Washington, D. C.

An oak leaf cluster to the Bronze Star medal (indicating the second award) was presented to Chaplain (Maj.) Billy M. Whiteside for "outstanding meritorious service in connection with ground operations against a hostile force" from August, 1967, to May, 1968.



CHAPLAIN B. M. WHITESIDE

The award to Chaplain Whiteside, a member of the Western North Carolina Conference, was for duty with Headquarters of the Provisional Corps in Vietnam. His citation reads in part:

"Through his untiring efforts and professional ability, he consistently obtained outstanding results. He was quick to grasp the implications of new problems with which he was faced as a result of the ever changing situations inherent in a counter-insurgency operation and to find ways and means to solve these problems."

The Silver Star was awarded to Chaplain (Capt.) William W. Erbach, a member of the Northern New Jersey Conference, and the Bronze Star with "V" device went to Chaplain (Maj.) Richard K. Martin, a member of the Virginia Conference.

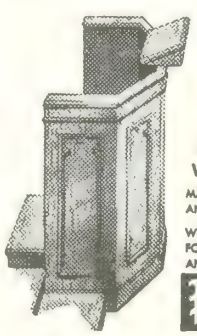
Announcing an

ABUNDANT LIFE RETREAT

At the HOTEL GOLDSBORO, GOLDSBORO, N. C.
Friday Afternoon until Sunday Afternoon
September 13-15, 1968

For further information contact
Mr. Bobby Williams, 1807 E. Beach St., Goldsboro, N. C.

Sponsored by CHRISTIAN ENTERPRISES, INC.
2505 Camden Rd., Greensboro, N. C.



Page

CHURCH FURNITURE THAT COMBINES BEAUTY AND DIGNITY WITH LASTING QUALITY

MADE FROM HIGHEST GRADE DOMESTIC AND IMPORTED HARDWOODS.

WRITE FOR CATALOG CONTAINING INFORMATION ON OUR DESIGNS OF PEWS AND CHANCEL FURNITURE.

Page CHURCH FURNITURE CO. ALBEMARLE N C

METHODIST NEWS ROUND-UP

COMMISSION ON RELIGION AND RACE ORGANIZES

The newly authorized Commission on Religion and Race elected temporary officers and chose seven additional members at its first meeting in Chicago Aug. 20. Its task is to help merge Negro and white annual conferences and to help develop a racially inclusive church at all levels.

Bishop W. Kenneth Goodson of Birmingham, Ala., was named temporary chairman and the Rev. Woodie W. White of Detroit, Mich., temporary secretary. This approach was used instead of solidifying the structure prior to reaching full authorized strength of 34 members. All but one of the 27 selected to date attended the session.

By ballot, they elected as members-at-large, from 22 proposed, the Rev. James M. Lawson of Memphis, Tenn.; Mrs. Marvin Schilling, Milwaukee, Wisc.; the Rev. Dr. Major J. Jones of Atlanta, Ga.; the Rev. L. Powers McLeod of Montgomery, Ala.; Clenzo Fox of Columbus, Ohio; the Rev. Robert V. Pinezaddleby, Anadarko, Okla.; Tsuguo Ikeda of Seattle, Wash.

The legislation of the Uniting Conference recommended 13 Negroes, and six other non-Caucasians in the total group. Its composition now is 15 Negroes, 14 whites, two of Japanese descent and one each of Puerto Rican, Mexican, and Indian descent.

Next meeting of the commission will be Nov. 12-13 in Chicago to form a continuing organization and make decisions concerning a headquarters and staff.

★

STRENGTHEN BONDS OF PRAYER

The bonds among church women all over the world, created by the observance for the past 82 years of the World Day of Prayer, have been further strengthened by an International Committee for the Day.

Church women representing their national World Day of Prayer committees in 22 nations met recently in Sweden to draw up plans for the new organization.

Mrs. Dorothy Dolbey of Cincinnati, Ohio, national president of Church Women United and a United Methodist leader, represented the WDP Committee in the U. S. at the meeting.

★

'NEW WILDERNESS' ON CBS-TV

The Methodist historical dance-drama that had even its critics emotionally caught up in its Uniting Conference presentation will be shown by CBS-TV on Sunday, Sept. 15.

"The New Wilderness," which uses modern dance and drama forms to trace the history of the Methodist Church and show the challenge to the church today, was presented on "Texas Night" at the Uniting Conference in Dallas this spring. The television production, to be shown as a part of CBS' "Lamp Unto My Feet," at 10 a.m. EDT is a 30-minute adaptation of the presentation filmed during the Uniting Conference. It was produced by the Rev. Dr. Robert Goodrich, pastor of First Church, Dallas.

★

BREVARD PROFESSOR WRITES YOUTH MATERIAL

Writers have been announced for the first issues of the new church school publications for youth. Under development more than five years, they will have their debut in September.

Among the writers of materials for the fall quarter is Dr. Louis Miles of Brevard



DR. LOUIS MILES

College. He is chairman of the division of social studies and religion at the Methodist college located at Brevard, N.C.

The Rev. Mr. Miles is a ministerial member of the Western N. C. Conference.

The publication to which he is contributing is *Explore*. His contribution will appear in the fall issue of the quarterly magazine, which is for junior youths. It is intended for week-by-week study.

★

engage TO APPEAR IN SEPTEMBER

The new social concerns publication, *engage*, which will take the place of the defunct *Concern*, is due to bring out its first issue in September. It will appear twice each month from that time on (except for January and August, when it will be published monthly).

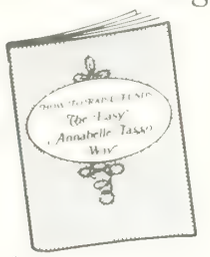
Subscription rates are: 1 year, $5.00; 2 years, $9.00; 3 years, $12.00. Group subscription rates (ten or more to one address) are $4.50 per year.

Allan R. Brockway, who had been editor of *Concern*, will occupy the same role in the new publication, which is issued under general sponsorship of the General Board of Christian Social Concern.

PEACE COLLEGE
Raleigh, North Carolina 27602
- A SMALL JUNIOR COLLEGE FOR WOMEN
- HIGHLY COMPETENT, CONSCIENTIOUS FACULTY
- AFFILIATED WITH THE PRESBYTERIAN CHURCH
- EXCELLENT LIBERAL ARTS PROGRAM

Write: James R. Stewart, Jr.
Assistant to the President

New guide to successful Fund Raising



shows how your group can
raise $50...$500...
even $1,500
and do it in good taste with
Annabelle Tasso's famous

Duncan Hines
OLD NEW ORLEANS FRUIT CAKE

This expertly-written guide is packed with tested ideas to help your group—large or small—launch its most successful money raising project ever.

Find out how fast and easy it is to raise funds with Annabelle Tasso's Old New Orleans fruit cake. *Fast* because you make up to $2.25 profit on each cake. *Easy* because 4 out of 5 families will buy fruit cakes this fall for the holidays. And you're selling the fruit cake voted: "best in taste; best in fund raising"—a rich, moist fruit cake, plantation-baked according to a timeless recipe from the French Quarter in Old New Orleans.

Last year more than 10,100 clubs, churches and schools made from $50 to $3,846 the easy Annabelle Tasso way. Your group can too, even if you don't have a lot of time or experience. For example, if your group numbers 12 to 17, you can easily earn $115 to $154. 30 to 59 members? Add $385 or more to your treasury. It's easy: We send the fruit cakes you need and even pay shipping costs. You pay after your sale.

Only $1 gets you started

Send $1 today and take a delicious sample fruit cake and a success-proven treasury of fund raising ideas to your next meeting. Your club will thank you and there is absolutely no obligation. Don't delay. Fill in the coupon and mail it today.

Annabelle Tasso Dept. 3288
Tasso Plantation of Old New Orleans
[illegible] Metairie Ave., Atlanta, Louisiana [illegible]
I have enclosed $1. Please rush my sample and fund raising kit to me immediately.
Name of Organization _____
Name _____
Street Address _____
City _____
State _____ Zip _____
Approximate Number of Members _____

© Hines Park Foods, Inc., Tasso Plantation of Old New Orleans, Baker and Licensee.

The Broad Scope

NATIONAL COUNCIL BOARD TO MEET

The General Board of the National Council of Churches is scheduled to convene at Houston, Tex., Sept. 12-13. High on the agenda of the meeting will be consideration of the council's program on crisis in the nation as it was carried out this summer. Decisions will be made relative to its continuance through the balance of the year.

The board will also hear a report from a three-man deputation to the Middle East. The deputation was sent to study the situation with a view to evaluating the present position of the National Council.

President Arthur S. Flemming is expected to report on his visits with Republican and Democratic platform committees regarding this year's election issues.

The full General Assembly is expected to hold its triennial meeting in Detroit the first week of December, 1969.

★

ALCOHOL PROBLEMS MEETING

The United States Conference on Alcohol Problems will be held in Washington, D.C., Sept. 11-13 in the Statler-Hilton Hotel Presidential Ballroom and the DAR Constitution Hall.

Paul Harvey, radio news commentator, will speak on "America's Alcohol Problem." Dr. Thomas Price of the General Board of Christian Social Concerns of the United Methodist Church will discuss "Methodist Modification and its Meaning."

The conference is sponsored by the American Council on Alcohol Problems.

★

EVANGELICALS CONTRIBUTE BLANKETS

World Relief Commission, Inc., an agency of the National Association of Evangelicals, recently delivered the first thousand of a projected 50,000 blankets for refugees in Vietnam. The delivery was made in person by Dr. Everett S. Graffam, executive vice president of the commission.

While in Vietnam, Graffam also laid the groundwork for the organization's participation in a massive relief and rehabilitation program after cessation of hostilities.

Limited Amount

REGISTERED FIRST MORTGAGE CHURCH BONDS

with **7%**

Yield to Maturity

Call or Write

Church Investors

DeKalb-Peachtree Airport
Atlanta, Ga. 30005
PHONE 451-5431

EVANGELISM CONGRESS SLATED

Minneapolis will be the site of a United States Congress on Evangelism Sept. 8-14, 1969, when an expected 8,000 religious leaders from across America will converge on the city's auditorium. The idea developed as a result of the World Congress on Evangelism in Berlin in 1966.

Dr. Oswald Hoffmann of St. Louis, Mo., speaker on the Lutheran Hour, will be chairman of the congress. Evangelist Billy Graham will serve as honorary chairman.

★

CONSULTATION ON SABBATH PLANNED

The Lord's Day Alliance of the United States is sponsoring a consultation on "the Lord's Day in Contemporary Culture" to be held at Valley Forge, Pa. Oct. 7 through 9.

Dr. Raymond L. Lindquist, pastor of First Presbyterian Church, Hollywood, Cal., will bring an opening address. Other papers to be presented are on these topics: The Lord's Day and the Secular Culture; Commerce, Industry and the Lord's Day; Sunday Laws in a Pluralistic Society; and The Contemporary Church and the Lord's Day. The Princeton Seminary Choir is scheduled to make an appearance before the group.

★

CATHOLIC BISHOP ISSUES GUIDELINES FOR BUILDINGS

Bishop Fulton J. Sheen of Rochester, N.Y., has issued guidelines for church buildings in his diocese stressing the principle that "worship and mission are inseparable."

Included in the guidelines were the following:

1. The rectory must not exceed in cost that of the average house of the parish.
2. The type of church building to be erected will never depend upon the financial ability of the parish to pay for it.
3. The right of the poor to have a decent home enjoys priority over our right to erect a tax-exempt structure which exceeds the bare minimum.

★

WILKINS APPOINTED EDITOR

The Rev. Lewis L. Wilkins, Jr., of Geneva, Switzerland, is the new editor of *Dimensions in Christian Education,* a bimonthly publication for leaders published by the Presbyterian, U. S., Board of Christian Education. The magazine serves the six denominations that use the Covenant Life Curriculum.

★

WORLDWIDE BIBLE READING STARTS IN OCTOBER

The world's largest Bible reading class is expected to attract more than 40 million people this year. National Bible Week, an interfaith program co-sponsored for the second consecutive year by the American Bible Society and the Laymen's National Committee, opens 40 days of Worldwide Bible Reading which continues through Thanksgiving.

The American Bible Society began the WBR program during World War II after a Marine on Guadalcanal wrote asking his parents to join him in reading the same pre-selected Scripture passage. And the concern of businessmen during the same dark days of World War II gave birth to National Bible Week under the sponsorship of the Laymen's National Committee. National Bible Week will be Oct. 20-27 this year.

Duke Endowment Report Released

Services beyond basic financial support to meet the fundamental needs of health, education, child care, and religion are emphasized in the annual report of The Duke Endowment, which was distributed last week.

The Endowment assists in the support of nonprofit hospitals and child care institutions in the Carolinas, of Duke, Furman, and Johnson C. Smith universities, Davidson College, North Carolina's rural Methodist churches, retired Methodist ministers, and widows and orphaned children of Methodist ministers. The report records that The Endowment also supplies leadership, sponsorship, and funds for a variety of special projects leading to improved health and child care, advances in education, and more effective programs in rural churches.

Thomas L. Perkins, chairman of the trustees, says in the foreword that The Endowment provides funds to finance studies to improve and modernize the curricula of its educational beneficiaries, to strengthen libraries, and to improve faculty compensation and recognition. In health, techniques for increasing efficiency to reduce costs are sponsored. In child care, forward-looking efforts to train personnel in improved methods are supported. Among religious activities assisted is Interpreters' House at Lake Junaluska where ministers of all faiths may rest, meditate and "re-tool" tired minds and bodies.

Covering 1967, the report contains financial statements and listings of appropriations, allocations, and payments along with statistical information on assisted hospitals and child care institutions.

Income was about 10 per cent greater than in the preceding year and amounted to $20,088,764—the growth being due mainly to increased dividends on common stock of the Duke Power Company, the largest single holding of The Endowment. Approximate market value of investments at the end of the year was $613,262,353.

Appropriations and allocations in 1967 amounted to $17,110,749 and were as follows: Duke University, $7,483,250; Davidson College, $751,476; Furman University, $782,503; Johnson C. Smith University, $602,382; hospitals, $5,940,718; child care institutions, $682,515; retired ministers, widows, and children, $230,307; building rural churches, $317,643; and operating rural churches, $319,955. A summary of allocations and appropriations from Dec. 11, 1924, the date The Endowment was established by James B. Duke, through Dec. 31, 1967, shows a total of $266,994,492.

CHURCH WORLD SERVICE COLLECTION DEPOTS AND CONTACT PERSONS IN NORTH CAROLINA

Pickups will be made during week of September 30
(First pickup in 1969 in late February or early March)

ASHEVILLE—Jesse Ray Funeral Home, Biltmore Avenue.
Contact: Mr. Jesse Ray, 185 Biltmore Avenue, Zip 28801. (Phone 252-5521)
Contact: Mrs. F. A. Plummer, 25 Mineral Springs Road, Zip 28805
Business: Plummer's Radio Service, 270 Biltmore Avenue. Zip 28801
(Phone 253-8551 Residence)

BURLINGTON—**First Christian Church,** 415 South Church Street (Phone 226-7428)
Contact: Rev. Robert Kimball, 415 South Church Street, Zip 27215
(Phone 228-9943 or 226-7428)

CHARLOTTE—**Covenant Presbyterian Church,** 1000 E. Morehead Street (Phone 333-9071 or 333-8658)
Contact: Dr. Harry H. Bryan, Zip 28204 (Phone 334-8523)

CONCORD—**First Presbyterian Church,** N. Church Street N. E. (Phone 782-5319)
Contact: Mrs. E. M. Tomlin, 158 Lecline Drive, N.E., Zip 28025. (Phone 782-3913)

CONOVER—**Trinity United Church of Christ,** 217 2nd Avenue N.E.
(Fall only)
Contact: Rev. Van D. Grimes, 214 2nd Avenue, N.E., Zip 28613
(Phone 464-4612 or 464-1666)

DURHAM—**St. Stephen's Episcopal Church,** 82 Kimberly Drive, (Phone 489-9282)
Contact: Rev. John W. S. Davis, 9 Kimberly Drive, Zip 27707
(Phone 489-9815)

FAYETTEVILLE—**City Transfer and Storage,** 109 Broadfoot Avenue
Contact: Mr. M. M. Smith, M. M. Smith Transfer and Storage, 811 Old Wilkesboro Road
(Phone 483-0161)

GREENSBORO—**West Market Street United Methodist Church,** 302 W. Market Street
(Phone 275-4587)
Contact: Mr. Joe Hardin, 804 Scott Avenue, Zip 27403 (Phone 299-7254)

GREENVILLE—**First Christian Church,** Highway 264 By-pass
Contact: Mrs. J. W. Patty
(Phone 756-2707)

HENDERSON—**First Baptist Church,** Wyche Street and West Winder Street
Contact: Rev. C. L. Freeman, 1069 Eastern Boulevard, Zip 27536
(Phone 438-3194)

HICKORY—**First United Methodist Church,** 352 Third Street, Zip 28601. (Phone 322-9792)
Contact: Rev. J. Edwin Carter

JACKSONVILLE—**Dainty Maid Warehouse,** Highway 258 (North of Jacksonville)
Contact: Mrs. Marvin Baker, Jr., 115 Country Club Drive, Zip 28540
(Phone 346-6710)
Contact: Mrs. James Cone, 404 Houston Road, Zip 28540
(Phone 346-3742)

KENLY—**Fire Station**
Contact: Mr. Elbert Eskeridge, Box 132, Kenly, N. C., Zip 27542

LEXINGTON—
Contact: Lexington Area Ministerial Association
Rev. Richard Chapman, Coggins Memorial Baptist Church, 10 Harrington Avenue
Zip 27292

LAURINBURG—**School Social Center,** 216 McRae Street, Zip 28352
Contact: Mrs. J. S. McCoy, 708 Prince Street, Zip 28352

MOCKSVILLE—**First United Methodist Church,** North Main Street
Contact: Rev. Gilbert Miller, 332 West Church Street, Zip 27028
(Phone 634-2305 or 634-2503)

MOREHEAD CITY—**First Baptist Church,** 204 N. 9th Street and Bridgley Street. (Phone 726-3341)
Contact: Mr. Daniel F. Page, First Baptist Church, 204 N. 9th and Bridgeley Streets
Zip 28557 (Phone 726-3479)

MOORESVILLE—**First Presbyterian Church,** 249 W. McLelland Avenue

RALEIGH—**Hillyer Memorial Christian Church,** 718 Hillsboro Street. (Phone 832-7112 or 834-7214)
Contact: Rev. D. T. J. Youngblood, Jr., Hillyer Memorial Christian Church, 718 Hillsboro Street, Zip 27603. (Phone 832-7112 or 834-7214)
Contact: Mrs. Kathleen Shearin, Church Secretary, Hillyer Memorial Christian Church, 718 Hillsboro Street, Zip 27603, (Phone 832-7112 or 834-7214)

Hudson Memorial Presbyterian Church, 4921 Six Forks Road
Contact: Rev. Frank T. Lemmon, Hudson Memorial Presbyterian Church, 4921 Six Forks Road, Zip 27609, (Phone 787-1086)

Milner Memorial Presbyterian Church, 1950 New Bern Avenue, Zip 27610 (Phone 834-2644)
Contact: The Rev. W. R. Smith, III, Milner Memorial Presbyterian Church, 1950 New Bern Avenue, Zip 27610

Holy Trinity Lutheran Church, 2723 Clark Avenue, Zip 27607 (Phone 832-9687)
Contact: The Rev. John W. Cobb, Holy Trinity Lutheran Church, 2723 Clark Avenue
Zip 27607

REIDSVILLE—**New Laundry and Dry Cleaners,** South Scales Street
Contact: Mrs. C. W. Campbell, 1002 Oakcrest Drive, Zip 27320 (Phone 349-3749)

ROANOKE RAPIDS—**First Presbyterian Church,** 16 East 5th Street
Contact: Rev. John M. Walker, Jr., First Presbyterian Church, 16 East 5th Street, Zip 27870
(Phone 537-4018)
Home Address: 506 Virginia Street (Phone 537-4739)

ROCKINGHAM—**East Rockingham United Methodist Church**
Contact: Mrs. Lin Smith, Route 2, Box 264-B, Hamlet, N. C., Zip 28345

ROCKY MOUNT—**West Haven Presbyterian Church,** Corner West Haven Blvd. and Hammon Street
Contact: Mrs. Robert J. Macaulay, Jr., 3417 Woodlawn Avenue, Zip 27803
(Phone 446-7329)

SALISBURY—**First Presbyterian Church,** 308 W. Fisher Street
Contact: Rev. H. L. Underwood, 305 West Innes Street, Zip 28144 (Phone 636-0803)

SANFORD—**Steele Street United Methodist Church,** 228 South Steele Street, Zip 27330
Contact: Rev. Clyde Boggs, Steele Street United Methodist Church, 228 South Steele Street, Zip 27330 (Phone 776-2012)

SPINDALE—**Spindale Church of the Brethren,** Midland and Sterling Streets
Contact: Rev. Earl D. Dietz, Box 467, Zip 28160 (Phone 631-2612)
414 Ohio Street (Phone 631-3888)

WILMINGTON—**St. James Episcopal Church,** Market and Third Streets (Temporary Depot)
Contact: Rev. William L. Dols, Jr. (Phone 763-8811)
Contact: Mrs. E. F. Smith, 1508 Princess Street, Zip 28401 (Phone 762-7709)

WILSON—**St. Timothy's Episcopal Church,** 202 North Goldsboro Street
Contact: Mrs. Harllee W. Lyon, 916 College Circle, Zip 27893

WINSTON-SALEM—**Fraternity Church of the Brethren,** Fraternity Church Road and Route 158
(Phone 765-0610)
Contact: Rev. Cecil Fike, Route 4, Zip 27101, (Phone 722-3727)

GUARANTEED PROFITS
FOR YOUR ORGANIZATION
$60 to $405...
or I will make up the difference!



SEND FOR *FREE* SAMPLE TO SHOW YOUR GROUP

Regal SCENTED BRANDY-GLASS CANDLE

Your group can earn money **fast** with these unique candles. The graceful design and colorful glow of Regal Candles lend a warm highlight to mantel, buffet, or dining table — brighten any drab corner. "Outdoorsy" pine or bayberry fragrance freshens room air. Sells for only $1.25 each.



"I personally guarantee that your organization will raise the sums shown below or I will make up the difference between your cost and your guaranteed profit."
Abigail Martin
Fund-Raising Advisor

Order ...	And I Guarantee ...	Or Sell All And Make ...
15 Kits	$ 60 Profit	$ 81 Profit
30 Kits	$121 Profit	$162 Profit
50 Kits	$202 Profit	$270 Profit
100 Kits	$405 Profit	$540 Profit



Order 1 Kit For Each Active Member

MAKE UP TO $5.40 ON EVERY KIT OF 12 CANDLES!
Folks love these Brandy-Glass Candles! Burns 15 hours . . . freshly scented . . . individually gift-boxed . . . beautiful colors . . . reusable glasses.

NOT SOLD IN STORES!
Many groups earn over $2,000 in just one week.

No Risk—30 Days Credit—Shipped Prepaid
6 shipping centers: Cal., Mo., Pa., Mich., Tenn., Mass.

SEND NO MONEY — MAIL COUPON TODAY

To: Abigail Martin
1113 Washington, Dept. 10 St. Louis, Mo. 63101

Send _____ no. sales kits. Date needed _____
Name of Your Organization: _____
Ship to: Name _____
Address: _____
City _____ State _____ ZIP _____
Phone _____ No. of Members _____
Do not use P.O. Box or RFD. Truck deliveries 8 AM to 4 PM. Business address preferred.
☐ Check box for FREE CANDLE! (Subject to our approval and verification of information submitted.)
We agree to pay within 30 days, at $9.60 per kit for 15 kits or more — at $10.20 per kit for 5 to 14 kits — or at $10.80 per kit for 1 to 4 kits.

Among Our Colleges

ALUMNI GIVING INCREASES AT HIGH POINT COLLEGE

Alumni giving at High Point College has increased by nearly $50,000 during the past seven years.

Since 1961, when the Alumni Fund was activated, alumni giving has risen from $5,770 to $54,837.

Gifts were received in the 1967-68 year from 2,564 alumni, representing 40% of all High Point College alumni.

•

PFEIFFER ENLARGES FACULTY

Seventeen new instructors and faculty members were welcomed at Pfeiffer College on Aug. 22 at the 1968 college faculty workshop.

Dr. Hoyt Bowen, academic dean, in making the announcement of new appointments noted that a sizeable number had been employed to assist with the instructional program under Pfeiffer's new academic program, AIM. This new program went into effect with the start of classes.

•

THREE AWARDED SCHOLARSHIPS

Three students at High Point College have been awarded National Methodist Scholarships for the 1968-69 school year.

They are Mrs. Mintie Sue Saintsing, senior, Thomasville; Linda Chandler Smith, sophomore, Arlington, Va., and Linda Lee Tysor, sophomore, Asheboro.

National Methodist Scholarships Awards are granted on the basis of superior academic standing, leadership ability, active churchmanship, character, personality and need.

•

WESLEYAN STUDENTS GIVEN SCHOLARSHIPS

National Methodist Scholarships have been awarded to three N. C. Wesleyan students by the Board of Education of The Methodist Church.

The recipients are Bonnie Elaine Cullom, senior, Roanoke Rapids; Henry Daniel Lea, senior, Creedmoor, and James Leighton Polley, senior, Alexandria, Va. This is the second consecutive year these three students have been granted the award.

National Methodist Scholarship Awards cover tuition and fees up to $500. About 500 awards are given annually by the Methodist Board of Education and its nationwide scholarship program. Funds for support of the scholarships are received from local Methodist churches on the basis of a church-wide offering on Methodist Student Day, the second Sunday in June.

GROUP PROFITS
for Church — School Clubs — sell
MERITEX DISH CLOTHS
Write for no obligation information
CAPITOL SALES SERVICE
Dept. NCA
P. O. Box 186, New Jersey 08010

WESLEYAN PLANS MINIMESTER

N. C. Wesleyan began its ninth year Sept. 1, when approximately 200 new students arrived on campus for a week-long orientation program prior to registration on Sept. 6.

Some 475 returning students will enroll Friday. Officials expect final enrollment figures will be about the same as last fall's total of 686 students. Classes will begin Sept. 9.

The college scheduled the early Sept. 9 opening to initiate a major change in the traditional two-semester system to a three-term 4-4-1 month calendar. The fall term will end Christmas, the winter term in April, and the May term, dubbed Minimester by Wesleyan students, will conclude the year.

•

HIGH POINT HAS NEW REGISTRATION SYSTEM

A new system of registration is expected to ease the start of classes for students at High Point College this fall.

Advance registration was held for freshmen during three weekends in June. At that time, freshmen registered for all their classes, except for courses in physical education. Upperclassmen register in advance during the spring, but this is the first time the college has tried advance registration with the freshman.

Classes began today at High Point College. An enrollment of 1,100 students is expected during the 1968-69 year. The faculty will total 70 men and women.

•

LOUISBURG HAS BIG ENROLLMENT

Louisburg College Dean John B. York has announced the appointment of eight new faculty members to the college for the 1968-69 academic year. He indicated that the unusually large number of new professors is due to the biggest increase in enrollment in recent years. A new 104-bed dormitory for women will increase the enrollment to 800 students.

The first session of the 1968-69 school year began Aug. 25.

•

METHODIST ADDS TO FACULTY

Reflecting the continued growth of its student body and the further expansion of its educational program, Methodist Colledge will begin the 1968-69 academic year with a faculty of 66 persons.

Since the 1967-68 year, five more instructors have been added to the faculty. Of the 66 persons on the faculty roster for 1968-69, four will be members of the college library staff and two will be on leaves of absence, leaving a total active teaching staff of 60.

•

10 GC STUDENTS GRADUATE

When the second session of summer school at Greensboro College ended Aug. 16, ten students had completed work for their degrees. They will receive diplomas at the 1969 commencement. Dr. Elmer L. Purvear, dean of the college, was director of the summer study program which had an enrollment of 208 for the first session and 146 for the second.

Activities of the 1968-69 academic year will begin Sept. 5 with the arrival of new students whose orientation will be Sept. 5-8. Returning students will register Sept. 6, and registration of freshmen and transfer students will be Sept. 7, with classes scheduled to begin on Sept. 9.

•

YOUNG RETURNS TO DUKE

Dr. Franklin W. Young, former dean of students and faculty member in the Duke University Divinity School and now an internationally known New Testament scholar, has returned to the university as professor of New Testament and Patristic Studies.

For the past nine years, Dr. Young has been at Princeton University as professor, director of graduate studies in religion, and since 1965 as chairman of the department of religion.





Mt. Tabor Plans Parsonage Dedication This Sunday

The Mt. Tabor United Methodist Church in the Salisbury District will dedicate its parsonage on Sunday, Sept. 8, at 2 p.m. The Rev. Melton E. Harbin, Salisbury District superintendent, will be in charge of the dedication service.

The church will also observe homecoming day on Sunday. The Rev. Mr. Harbin will preach at the eleven o'clock worship service. After dinner in the fellowship hall, the dedication will be held at the parsonage.

In October, 1964, the new parsonage was completed and furnished for approximately $40,000. A ten-year loan was obtained and repaid in three and one-half years.

The house is of brick veneer in contemporary design having three bedrooms downstairs and two upstairs, three baths, living room, dining room, kitchen-den, pastor's study, double garage and basement.

Rev. and Mrs. Mitchell Murrow were the first to live in the new parsonage. Rev. and Mrs. George M. Carver are the present parsonage occupants. Mr. Carver was appointed pastor of Mt. Tabor in June.

The parsonage building committee consists of John Walton, chairman; Robert Ward, treasurer; John Mills, Mrs. Taft McCoy, Mrs. D. A. Ridenhour, Fred Shoaf, Lewis Tatum, Taft McCoy and Mrs. C. E. Hartley.

All present members of the church, former members, pastors of the Salisbury District, former pastors and former district superintendents are invited to the dedication service and homecoming day.

The Mt. Tabor parsonage is located on Rt. 8, four miles from Salisbury on the Old Mocksville Road.

Social Concerns Board Meets

The Board of Social Concerns of the Western North Carolina Annual Conference perfected its organizational structure during its two-day meeting at Brevard College, Aug. 19-20. Elected secretary to replace Mrs. G. L. Goodson who resigned was Mrs. W. S. Thomas, Jr. of North Wilkesboro. New board members elected to fill vacancies which have occurred since Annual Conference were Wesley Bailey and the Rev. William R. Crawford of Winston-Salem to replace Dr. Charles Cross and the Rev. David Riffe of Winston-Salem, the Rev. John M. Rufty of Thomasville to replace the Rev. Kenneth McNeil of Lexington.

Named to the Executive Committee of the board were the officers: the Rev. Orion N. Hutchinson, Jr. of Winston-Salem, the Rev. Erman F. Bradley of Charlotte, the Rev. Liston Sellers, Jr. of High Point, the Rev. James C. Gilland of Cullowhee, Mrs W. S. Thomas, Jr. of North Wilkesboro, and the Rev. Worth Sweet of Hudson; elected members-at-large: L. E. Poe of Charlotte, Mrs. S. Clay Ripple, Jr. of Winston-Salem, the Rev. Fred Macon of Greensboro, the Rev. Harold Wright of Gastonia, and the Rev. William R. Crawford of Winston-Salem; ex-officio members: the Rev. Jerry D. Murray of Statesville, Miss Mary Floyd of Pfeiffer College, Misenheimer, Miss Marlisa Mills of Asheville, and Larry Adams of High Point College.

Most of the two-day period was devoted to the beginning of long-range planning and the sharing of ideas toward that end, through small Exploration Groups and Divisional Meetings.



Chistendom has begun to learn that unity comes not by combining this church with that church, much as they are now, but by the radical altering of churches in reformation and renewal.

Archbishop Michael Ramsey

BOWERS CANDIES

LET US HELP YOU WITH YOUR FUND-RAISING PROGRAM

What's your goal? $50? $5000? We'll supply the candy . . . one-and-only Bowers Peanut Crunch and other Nut Confections, Mints, Toffees, Salted Nuts, Chocolate Bars and Assortments . . . *exceptional* candy that has enabled thousands of Churches, Schools, Youth Groups, Service and Social Clubs to raise funds for many worthwhile causes. *And we'll help you set up your whole program! Show you how to get* ALL *your members to participate in your sale! Give you an achievement-award plan for maximum results! Provide publicity and other selling aids!*

Get FREE Bowers Plan "How-To-Do-It" Booklets!

Candy is our business — *but* SERVICE *is our way of doing business.* We're program specialists. We'll give you *personalized* counsel . . . suggest the plan best suited to *your* needs . . . then guide you through every step of your sale from planning to profit-counting!

Clip, Mail Coupon NOW!

BOWERS CANDIES, Dept.RJ-86
Moorestown, N.J. 08057

Without obligation to me, send complete description of Bowers famous, original Fund-Raising Plan.

Name of Group

Your Name

Address

City State Zip

Phone Number $ Your Goal

Woman's Activities

W. N. C. CONFERENCE

MRS. JOHN C. WRIGET

OCTOBER IS CHARTER MONTH

During the month of October Methodist women will be taking part in an historic event when they have the CHARTER MEETING of the newly formed Women's Society of Christian Service and the Wesleyan Service Guild of the United Methodist Church. Every local society and guild in all of Methodism is asked to have *The Service of Celebration—Charter Meeting.*

The local president of each group recently received a communication from Service Center with instructions for ordering the suggested materials for the historic program. The printed materials for this service are being provided free of charge, with only a small cost for handling and postage, by Service Center. But THEY MUST BE ORDERED by the local society or guild.

These are the materials recommended: a *Service of Celebration for the Charter Meeting* for each person who attends; a *Charter Membership Card* for each one who attends; and a *Charter Certificate of Organization* for each Women's Society or Guild.

Suggestions for the use of the Charter Service are given in the September issue of *The Methodist Woman.* There is an additional suggestion made in the article: "Since the Call to Prayer and Self-Denial also comes in October, some societies and guilds may wish to combine the Quiet Day and the Service of Celebration. After studying all the materials each group is free to arrange its meetings as seems best.

The basic form of this new service follows the pattern of the Charter Meeting in 1940 when the Woman's Society of Christian Service and the Wesleyan Service Guilds had services when each woman inscribed her name on the charter roll of the newly organized group. There are many women in the Western North Carolina Conference who participated in this service 28 years ago. The new Charter will have added meaning to them as they again pledge their loyalty to Christ and His church. History often repeats itself and the need for women to grow in the knowledge and experience of God and in their knowledge of the needs of the world is an ever present obligation and opportunity.

SALISBURY DISTRICT EXECUTIVE MEET

District committees were named and officers were assigned as consultants to the 62 local societies in the Salisbury District at a meeting of the Executive Committee of the Women's Society of Christian Service held at Trinity United Methodist Church, Kannapolis, on Aug. 18.

Mrs. Ray Simpson, Jr. presented to each one a district calendar of events for the coming year. She announced the dates of the Officer Responsibility training sessions which will be held in three areas, each session from 3 to 4:30 p.m. The dates are: the Concord area, Sept. 15; Salisbury area, Sept. 22; and Kannapolis area, Sept. 29. District officers will center their training on, "New Dimensions."

The Rev. Mel E. Harbin, district superintendent, urged the women to attend the Laymen's Conference at Lake Junaluska in August. Mrs. Tom Harrell, conference treasurer, explained the plan for pledges in the local society for the fiscal year. Mrs. Carolina Honeycutt, district chairman Spiritual Growth, presented the meditation.

MRS. EDDIE GOULDMAN
Ch. Public Relations

ALBEMARLE DISTRICT EXECUTIVE MEETING

Plans for a District Mission Coaching Conference were made at the meeting of the executive committee of the Albemarle District Women's Society held Aug. 18 in Badin at the home of Mrs. Ralph Bisel.

The District Committee on Missions named by the conference includes Rev. Frank A. Phibbs, district director of missions; George Thompson, James Robinson, Mrs. Ernest Page, Mrs. N. E. Lefko, president of District Women's Society, and Dr. J. E. Carroll, district superintendent.

The group planned the training sessions to be held in the subdistricts during the fall, using the theme, "What's New." The schedule for these meetings is as follows: Union County, Central Church, Monroe, Sept. 18; Anson County, First United Methodist Church, Wadesboro, Sept. 25; Stanly County, Union Chapel Church (on highway 52) Sept. 26. All meetings are at 7:30 p.m.

A discussion of observing October as Charter Month in the local societies and guilds was held. Mrs. N. E. Lefko explained the Service of Celebration suggested for use at the time. She stressed the fact that ALL of the women of the church should be invited to the Charter Meeting.

MRS. CHARLES A. REAP
Ch. Public Relations

ABC's FOR LOCAL SOCIETIES

A's

Answer district request for information.

Add zest to your meetings.

Advise use of program "Africans Seek a New Identity"—Program Book, p. 265.

Acquaint yourself with the 1968 Constitution and By Laws of WSCS.

Act in accordance with duties of your office as specified in By Laws.

Attend opportunities for information and understanding and spiritual training.

Ask for information and assistance at any time.

B's

Be on the alert for notices pertaining to WSCS and meetings.

Brighten district meetings by your presence.

Bring officers together to prepare evaluation report (2 annually).

Boost the knowledge and understanding of your members by urging them to subscribe to *response* and *World Outlook.*

Be punctual.

Buy 1968 Constitution and By Laws of WSCS.

C's

Call for help when needed.

Count your society important in God's work. Report the work.

Collect information on what your society has done.

Cooperate with the community in civic betterment.

Continue to support the church program in every way possible.

Combine with other societies for studies or special programs.

Consider the needs of mankind the world over.

MRS. FRANK L. SMITH, Pres.
WSCS Winston-Salem/NE District

★

N. C. CONFERENCE

MRS. IVAN E. WELBORN

CONFERENCE TREASURER

Mrs. Frank McGoogan of Hertford was elected treasurer of the Women's Society of Christian Service and Wesleyan Service Guild of the North Carolina Conference of the United Methodist Church at the annual meeting held at Edenton Street Methodist Church in March.

Anna Lee grew up in Raleigh and attended the city schools of Raleigh. She graduated from Needham Broughton High School and St. Mary's Junior College.

While living in Raleigh she was a member of Edenton Street United Methodist Church and started teaching church school in the primary department at the age of 15. Anna Lee taught primary children until 1956.

In 1944 the McGoogans moved to Hertford. Mr. McGoogan (Frank) is with the U. S. Department of Agriculture, Soil Conservation Service.

Anna Lee's mother lived with the McGoogans until she passed away in 1967. In 1956 the mother broke her hip and after that Anna Lee's activities outside the home were limited.

The McGoogans have two children.

Their daughter, Letitia, graduated from Greensboro College and went on to receive a Master of Music degree from Northwestern University. Letitia now teaches in Annapolis, Maryland.

Franklin McGoogan, Jr. graduated from West Point in 1966. He is now a captain in the army stationed in Vietnam. He is the father of Franklin III ("Len") born in June of this year. Captain McGoogan has not yet seen his son.

Jean McGoogan, wife of Frank is an art major, mother of "Len" and lives in New York State.

Anna Lee has held various offices in the Hertford Woman's Society of Christian



MRS. FRANK MCGOOGAN

Service, including treasurer and president. At the present time she is vice president.

She served for nine years on the district executive committee, serving four of these years as district treasurer.

Anna Lee takes over the job of conference treasurer with much enthusiasm and dedication. She says, "Special membership orders to send to New York, bank deposits to make, receipts to enter on my books—these things I enjoy. Meeting and working with the women of the North Carolina Conference will be a pleasure."

The North Carolina Conference is indeed fortunate to have such a deep sense of dedication, friendly spirit and a woman of such understanding for its first treasurer of the Women's Society of Christian Service, United Methodist Church, North Carolina Conference.

SOUTHWOOD COLLEGE

Jr College, Liberal Arts, Co-Ed, Social Program, Sports, Bus. Adm., Equitation.

Enroll now for fall term.

For information write:
Director of Admissions
Box 128-D
Salemburg, N. C. 28385

• CALENDAR OF COMING EVENTS •

NOTE: If any of the meeting dates or places are in error, please inform the ADVOCATE immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

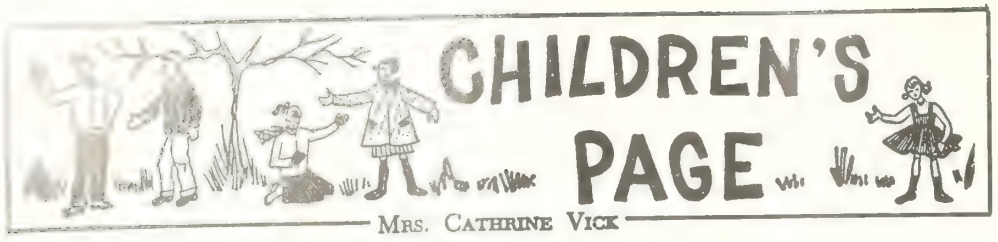
Sept. 5- 9: Organizational Meeting, Board of Missions, Netherland-Hilton Hotel, Cincinnati, Ohio
Sept. 5- 6: Organizational Meeting, United Methodist Committee for Overseas Relief, Cincinnati, Ohio
Sept. 6- 7: Organizational Meeting, Board of the Laity, Executive House, Chicago, Ill.
Sept. 9-10: Organizational Meeting, Board of Education, Gateway Hotel, St. Louis, Mo.
Sept. 9-12: Symposium on Methodism in Ecumenical Age, Conference of Chairmen of Commissions on Ecumenical Affairs, Delaware, Ohio
Sept. 9-13: World Methodist Council, Helsinki, Finland
Sept. 10 : Organizational Meeting, Board of Health and Welfare Ministries, Chicago
Sept. 11 : Annual Meeting, General Board of Pensions, Evanston, Ill.
Sept. 11-14: General Board, National Council of Churches, Houston, Texas
Sept. 17-19: Secretariat of The Program Council, Evanston, Ill.
Sept. 19-20: Committee of Fifty on Quadrennial Emphasis, Chicago, Ill.
Sept. 23-24: United Methodist Committee for Overseas Relief, Stony Point, N.Y.
Sept. 23-26: Regional Conference, Board of Missions, White House Inn, Charlotte, N.C.

NORTH CAROLINA CONFERENCE

Sept. 6 : Wilmington District Staff Meeting, 10 a.m., District Parsonage
Sept. 6 : Greenville District Family Picnic
Sept. 6- 7: N. C. Wesleyan College Registration
Sept. 8 : New Youth Curriculum Workshop, Kitty Hawk, 3 p.m.
Sept. 8-11: Methodist College Freshmen Orientation
Sept. 9 : District Secretaries of Evangelism Retreat, Methodist Building, Raleigh, 4:30 p.m.
Sept. 10 : Fall Meeting, Board of Evangelism, Methodist Building, Raleigh, 10 a.m.
Sept. 10 : Public Relations and Methodist Information Workshop, 12 noon, St. James Church, Greenville
Sept. 11 : Fall Meeting, Commission on Enlistment for Church Occupations and WSCS District Chairmen of Missionary Education, Methodist Building, Raleigh, 10 a.m.
Sept. 12 : Methodist College Classes Begin
Sept. 12 : N. C. Wesleyan College Opening Worship Convocation
Sept. 14 : Wilmington District Set-up Meeting, Lake Waccamaw, 10 a.m.
Sept. 16 : Commission on Town and Country Work, Fall Meeting, Methodist Bldg., Raleigh, 9:30 a.m.

WESTERN NORTH CAROLINA CONFERENCE

Sept. 8 : Charlotte District Missions Coaching Conference for Teachers, Charlotte, First Church, 2:30-5:30 p.m.
Sept. 8 : Gastonia District Missions Coaching Conference for Teachers, Gastonia, First Church, 2:30-5:00 p.m.
Sept. 8 : Marion District Missions Coaching Conference for Teachers, Marion, First Church, 2:30-5:00 p.m.
Sept. 8 : North Wilkesboro District Missions Coaching Conference for Teachers, North Wilkesboro, First Church, 2:30-500 p.m.
Sept. 8 : Salisbury District Missions Coaching Conference, Kannapolis, Trinity, 2:45-5:30 p.m.
Sept. 8 : Statesville District Missions Coaching Conference, Statesville, Broad Street, 2:30-5:30 p.m.
Sept. 8 : Thomasville District Missions Coaching Conference, Lexington, First Church, 2:30-5:30 p.m.
Sept. 8 : Waynesville District Day of Missions, Waynesville, First Church, 4:30-8:30
Sept. 8 : Winston-Salem/Northeast Subdistrict Missions Coaching Conference, Mount Airy, Central, 2:30-4:30 p.m.
Sept. 9 : Waynesville District Missions Coaching Conference, Hayesville, First Church, 7:30-9:30 p.m.
Sept. 9 : Greensboro District Missions Coaching Conference, West Market Street Church, 7:30-9:30 p.m.
Sept. 9 : High Point District Missions Coaching Conference, Randleman, First Church, 7:30-9:30 p.m.
Sept. 9 : Winston-Salem/Forsyth District Missions Coaching Conference, Winston-Salem, Ardmore Church, 7:30-9:30 p.m.
Sept. 9-10: Statesville District Retreat Camp Carrollwood
Sept. 11 : College Recruitment, High School Juniors and Seniors, Waynesville, First Church, 7:30 p.m.
Sept. 12 : College Recruitment, High School Juniors and Seniors, Murphy, First Church, 2:30 p.m.



MRS. CATHERINE VICK

Dear Girls and Boys:

Sometimes people question whether or not God is real. All we need to do is turn to the Bible and read the story of Jesus to know that God is real. God sent Jesus into the world to tell people about his great love for them. Jesus is God's own Son.

When he was a young boy, Jesus discovered that God had a special work for him to do. He studied the scriptures and learned all that he could about his Father. He tried to live as he knew God wanted him to.

When Jesus became a man, he began to tell other people about God's great love and his plan for their lives. He showed them how to help one another. He taught them to talk to God through prayer. God was real to Jesus and he helps us know God as a loving Father. I hope you will read and study your Bible each day. Then you will know God as Jesus did.

AUNT CAY

THE UNBEARABLE BEAR

"Don't scowl, Alfred," said Mama Bear to her grumbling cub. "Try to be a cheerful doer."

"But I don't want to return a cup of honey to Auntie Bear," said Alfred. "Why don't you do it?"

"Because I'm busy making your favorite honey cookies. Now kindly take this cheerfully." Alfred took the cup and started off, but he was scowling more than ever.

"Honestly, Alfred," sighed Mama. "If you could only see your face. . . .

Alfred was scowling even more on the way back from Auntie Bear's house. Auntie had told him that grumpy bears are *unbearable*.

As he came to a clearing where humans sometimes had picnics, he saw a family of rabbits scouting for lettuce bits. When the mother rabbit saw Alfred's face, she called, "Hurry, children, it's time to go."

Then Alfred picked up something shiny from the grass. It seemed to be a small picture frame. When he looked at it, he saw a scowling bear's face. Who'd ever make a picture of an angry bear? The idea was so funny that Alfred laughed.

The rabbit family looked at Alfred in surprise. Then they gathered around him. "Aren't you Alfred," asked Father Rabbit politely, "the little bear that's known for never, never smiling?"

Alfred scowled. The baby rabbits scampered away.

"Yes, I'm Alfred. But I do, too, smile. In fact, look at this picture. It's the funniest thing I've ever seen."

Father Rabbit looked.

"I don't see anything to laugh about," he said indignantly. "It's a handsome jack rabbit's face."

"It is not!" shouted Alfred. "It's an angry bear's face." Alfred looked again and began to laugh. The little rabbits came back.

"We like you when you laugh," said the smallest one. "Want to play tag with us?"

"I'd be glad to," said Alfred. "But first, tell me whose face this is, a handsome jack rabbit's or an angry bear's."

"Ahem," interrupted Father Rabbit. "Er, to settle the matter, let's ask Judge Owl." So off they all went to knock at Judge's Owl's tree. When the judge finally opened one sleepy eye, Alfred handed the picture to him.

"Please tell us," said Alfred respectfully, "whose picture do you see?"

"My own," said Judge Owl, yawning. "It's a looking glass. Whoever looks sees himself." He handed it down to Alfred, turned around on his tree limb, and went back to sleep.

Scowling, Alfred looked at the picture again.

"I still see a scowling bear. And it would frighten anyone—even another bear." Alfred laughed until the tears rolled down his face.

"Look now, Alfred!" piped the littlest rabbit. "Look now!"

"Why!" exclaimed Alfred, "now the bear is laughing!" He nodded slowly. "Now I begin to see. A looking glass shows anyone how he looks at any time he looks." Alfred stopped in embarrassment. "And I have looked *unbearable*."

"But now you can see yourself as we see you," said the tiny rabbit.

Alfred grinned. "That should keep me *bearable*!"

MARY LAIRD TAXARA
Reprinted from *Together*
April 1966 Copyright 1966
The Methodist Publishing House

THE METHODIST TEAM

Your minister is an important member of the Methodist Team. His job is to witness to God's love for every person. He does this in several ways. On Sunday he preaches from the pulpit in your church. He helps you know the message of the Bible and how you should use it to live each day. He baptizes people who want to become a part of the Christian fellowship we call the church. Some Sundays he serves communion, a sacrament which brings you close to God. All of his work is not done on Sunday, nor in the church. He visits people who are sick both at home and in the hospitals; he comforts those who have lost loved ones; he goes to see lonely and needy people and finds ways to help them; he marries couples and prepares them to start Christian homes; he talks with people who have problems and helps them find solutions to them. Sometimes he is a teacher, sometimes he is a leader, but he is always your friend. You may decide to become a minister when you grow up. We need people to serve God in this special way.

WHAT DID THEY WEAR?

1. What did John wear when he preached in the wilderness?
2. What did Jacob wear wear on his hands to deceive his father?
3. What was Joseph wearing when his brothers put him in the pit?
4. What did Saul want David to wear when he went to meet Goliath?
5. What did Jesus wear when he was a new baby?
6. What did Hannah make each year for Samuel to wear?

DRAW A PICTURE

If your brothers and sisters have gone back to school and you are lonely, you might try drawing a different kind of picture. Ask mother to get you some sandpaper and several different colors of yarn or string. Put the yarn on the scratchy paper and you can make any kind of a picture you wish. When you have made one picture, take the yarn off and decide what you would like to draw next.

RIDDLES

Why do you sleep with a ruler? To see how long I sleep.

Why is a hen sitting on a fence like a penny? Because the head's on one side and the tail's on the other.

Why did you throw the clock out the window? To see time fly.

ANSWERS FOR LAST WEEK

Synagogue; clay tablet; rabbi; scroll; boys; floor; law.

FOR SEPTEMBER 15

Sunday School Lesson

By Dr. Raymond A. Smith

(International Lesson Series)

Esther Saves Her People

Background Scripture: The Book of Esther
Lesson Scripture: Esther 4:8, 13-16; 7:1-7

What that is new can be said about this old story? In these days when the Bible is neglected by so many of us, there are probably not a few who have never even heard it. Aside from any "lessons" that may be drawn from it, whoever is willing to sit down and read it all at one sitting will find a real first-rate story. But we believe there is more to it than that.

The book belongs in the section of the Hebrew Bible known as "the Writings," the last section to be accorded scriptural status by the Council of Jamnia in 90 A.D. It has been called a historical novel, set in the time of Persian domination. It has been called "an allegory of Jewish life in tension among the nations."

To say that it has a religious theme will be to challenge a number of those who have written about the book. One prominent scholar states that "the book has no religious content and can arouse no pious thoughts." Others have pointed out that the name of God appears nowhere in the book. Still others have called attention to the spirit of vengeance which seems to take over when the persecuted become the persecutors.

There is no space available to go into a long discussion of the merit or demerit of these criticisms. However, to comment on only one of them, we may point out that the reason for omitting the Divine Name from the book is easy to explain. Since it is a book intended to be read at festivals, specifically the feast of Purim, where Jews are celebrating the fact of their survival in spite of efforts by their enemies to destroy them, it was feared that, in an atmosphere of enthusiastic merriment, someone might pronounce the name of God in vain. Thus the motive for the omission was a religious one!

We have to record that the feast of Purim is the only one in the Jewish calendar that is not prescribed in the Law. This being true, it was necessary that there be written some story to justify this feast, which is actually a secular observance. The book of Esther apparently was written for just this purpose. But there is more to it than this.

Williams, in the International Lesson Annual, quotes the Jewish Encyclopedia as saying that "the story of Esther remains forever new because Jewish enemies will not allow it to grow old." By that fact is meant the continued presence of the age-old evil of anti-Semitism among us. Our story shows it was a problem long before the birth of Christ. History records severe persecutions of both individuals and groups of Jews all through the Christian centuries. It remained for our own troubled time to witness this evil perpetrated on a massive scale by the Nazis of Germany during World War II. Six million Jews were murdered in the death camps in the space of only a few years. Lamp shades made of human skin have been found, as well as soap from the bodies of the victims. And all this happened in Europe, where the Christian gospel had been preached for over a thousand years!

The Christian Church itself, in the early days of its history, had to learn, just as had the mother religion, Judaism, that the world demands a high price for allowing "a peculiar people" to exist. The army of the martyrs is sufficient testimony to that fact.

But, to return to the book of Esther, let us face the fact that the book does indeed portray an exaggerated feeling of nationalism. Perhaps the revenge reported to have been taken upon the enemies of the Jews was out of proportion to the provocation. But, aside from any negative judgments we may feel compelled to make, the fact remains that God did see fit to see that his people survived. For what purpose they have been preserved may be considered one of the mysteries in the mind of the Creator. The book of Deuteronomy says simply that it was because God loved them. But whoever would doubt their contribution to the world, let him go through history and mark out every Jewish name, beginning with Abraham and Moses, then all the inspired writers of the Old Testament, then Jesus and Paul. After this is done let him go through the history of philosophy, of art, of science, of music, of statecraft and obliterate every Jewish name. How much poorer would he then discover our heritage of Western civilization to be!



NO SUNDAY SCHOOL!

Recently Mr. and Mrs. Charles Riddle, former members of Central Church, were in Monroe and stopped by the church to say "hello." They were bemoaning the fact that their new church home in New York does not have a Sunday School for adults—only for children. Church School had always been an important part of their lives and the new adjustment was not easy. When asked how they felt about this situation Carolyn replied, "Well, it's like going shopping without your pocketbook—a helpless feeling."

How would you react to no adult Sunday School? Your attendance is your answer. When you do not attend you are casting a vote for "No Sunday School."

Central Church Bulletin





WESTVIEW TO BUILD NEW CHURCH

The congregation of Westview United Methodist Church, Burgaw, had a groundbreaking ceremony on Aug. 18 for their new church. Bishop William R. Cannon presided over the ceremony after preaching at the morning worship service. Rev. Lafon C. Vereen, executive secretary of the Board of Missions, presented the church a check for $17,000 from the Ten Dollar Club. Taking part in the groundbreaking ceremony are, from right to left: Bishop Cannon, Rev. Clyde G. McCarver, superintendent of the Wilmington District; Rev. Mr. Vereen, Rev. George Blanchard, pastor of Westview, and Amos Lanier, chairman of the building committee and of the Board of Trustees.

DEC 8
DUKE UNIV LIBRARY
DUKE STA
DURHAM N C 27706

DOES IT MATTER?

If I Keep Quiet About What I Believe?

My friend, this is no time in history to be silent about your Christian faith. The Communists, the secularists, the pagans are advertising their ways of life and beliefs in every television show, every book, every lecture, every movie, every newspaper. By keeping quiet you betray yourself, because telling others about your religion is the best way to get it clearly in mind yourself. Also, you betray the cause of the Christ round the world. People nowadays never buy a product they never hear about, even in religion; they just presume the pagans have the only articles on sale. For a Christian, there are times when silence is not golden!

Calvary, Charlotte, Bulletin

We Have Expanded

THE PIEDMONT PRESS, owned and operated by the United Methodist Church in North Carolina, has expanded and improved its facilities to better serve the Church and its Agencies. We are now capable of producing anything in the printing line from the simplest one-color form to the most intricate four-color process reproduction. While maintaining a standard of quality work, we offer prices which will surprise you. Call or write us for price quotations on *all* of your printing needs.

LETTERHEADS

We will lithograph your letterheads on 20-lb. stock in volume units of *one, two, three, five* or *ten thousand,* in any desired color and type style. They will be available in either Standard (8½x11-inch) or Monarch size.

ENVELOPES

Envelopes are also available at competitive prices and in the above quantities, to match the letterheads in either Standard or Monarch size.

PERSONALIZED CHURCH BULLETINS

We are greatly expanding our CHURCH BULLETIN SERVICE. We offer personalized covers, with back page left blank or containing register of church officials. This will be on high quality paper for mimeograph purposes; in *one, two* or *four colors,* and in quantity units of *five, seven and one-half, ten* or *fifteen thousands.* A wide variety of type styles and inks are available.

We will quote you prices on BOOKLETS, PAMPHLETS, and FULL LENGTH BOOKS.

Write or Call Us For Further Information

THE PIEDMONT PRESS

Publishers of the NORTH CAROLINA CHRISTIAN ADVOCATE

429 W. FRIENDLY AVENUE (P. O. BOX 508), GREENSBORO, NORTH CAROLINA 27402
PHONE (919) 272-1196



NORTH CAROLINA
christian advocate

OL. 113 GREENSBORO, N. C., SEPTEMBER 12, 1968 No. 36

Parents need often to turn their backs to the world and their faces to their children as they seek to lead and train them for Christian living. Although the church will continue to help, the home remains as the major institution for the Christian education of our children. The conscientious parent is still the most effective teacher.

PHOTO BY PAUL M. SHROCK

CAROLINA BRIEFS *

and Mrs. Tony Dyess of Chattanooga, Tenn. will lead a New Life Mission in Central Church, Canton, from Sept. 19 through Sept. 22. Mr. Dyess is a conference evangelist of the Holston Conference.

¶ Glendale Heights United Methodist Church, Durham, had homecoming day on last Sunday. The guest speaker for the occasion was the Rev. Harvey B. Johnson, administrative assistant of The Methodist Retirement Home of Durham.

¶ Bishop Earl G. Hunt, Jr., will be in the Salisbury District Sunday, Sept. 22, at 8:00 p.m. at Trinity United Methodist Church, Kannapolis, for an open question and answer session to which all United Methodists of Cabarrus County are invited.

¶ Westford United Methodist Church of Concord will observe homecoming Sept. 15. Rev. J. James Miller, a former pastor, will preach at the eleven o'clock service. The noon meal will be served in the fellowship building. The public is invited to attend.

¶ Lebanon United Methodist Church will celebrate its 103rd anniversary on Sept. 15 with homecoming. Dr. Philip L. Shore, Jr., superintendent of the High Point District, will preach at eleven a.m. A picnic lunch will be served at noon. An invitation is extended to all who can come.

¶ Goshen Methodist Church, Goldsboro District, will have its annual Harvest Day Sale and Supper on Sept. 21 from 3 p.m. to 8:30 p.m. The sale will be followed by supper at the church. All proceeds from the sale and supper will go to the building fund of Goshen Church.

¶St. Paul's United Methodist Church of Burlington will hold homecoming, or Anniversary Sunday, on Sept. 15. The Rev. W. R. Crowder, who was appointed to St. Paul's in June, will preach. The fellowship meal will be served immediately following the eleven o 'clock worship service. All friends, former pastors and members are invited.

NORTH CAROLINA
CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western North Carolina Conferences of The United Methodist Church
ESTABLISHED 1855

James C. Stokes — Editor and Manager

Address all correspondence to P. O. Box 508, Greensboro, N. C. 27402

Second-class postage paid at Greensboro, N. C.

Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., 429 W. Friendly Avenue, Greensboro, N. C. 27401

Single subscriptions, $3.00 a year; every family plan: each subscription, $2.50 a year. All subscriptions payable in advance. Obituaries and resolutions, $2.00 for the first 100 words; $2.50 per hundred for next 200 words; 3 cents per word for all over 300 words.

¶ Bessemer United Methodist Church, Greensboro, will observe homecoming on Sunday, Sept. 22. The Rev. Ralph L. Reed, pastor of Central Church in Canton, will preach at the eleven o'clock worship service. He was pastor of Bessemer from 1949-53. A picnic dinner will be served in the Fellowship Hall at 12:30. All former members, former pastors and friends are invited.

¶ The twenty-sixth annual homecoming will be held at Branson Memorial Church in Durham, on Sunday, Sept. 22. The new minister, Rev. Wade Hawkins, will preach at the morning worship service on the subject, "Homeward Bound." A picnic lunch will be served on the church lawn immediately following the service. Members of the congregation invite all interested persons to attend.

¶ Dr. Clovis G. Chappell of Waverly, Tenn., a retired member of the Western North Carolina Conference, will be the guest preacher for the fall revival at Calvary United Methodist Church, Charlotte, from Sept. 16 through Sept. 19. Homecoming at Calvary is scheduled for Sunday, Sept. 22, with Rev. John R. Hamilton as preacher. Mr. Hamilton is district superintendent of the North Wilkesboro District.

¶ Rev. and Mrs. P. L. Smith of Mooresville were honored with open house on Sept. 1, from three until five o'clock in the afternoon, at their home. Hosts for the celebration were their son, Rev. O. D. Smith of High Point, and their daughter, Mrs. W. P. Allen of Mooresville. Among the 200 guests who called during the afternoon, over sixty guests were from out of town. The Rev. Mr. Smith is presently serving as chaplain of Lowrance Hospital, Mooresville.

¶ The annual homecoming day services for the Maylo United Methodist Church of Gastonia will be observed Sunday, Sept. 15, at 11:00 a.m. The Rev. Malcolm C. Reese, pastor of St. John's Church, Charlotte, will preach. The Rev. Mr. Reese served as pastor of Maylo from 1947-51. This homecoming day will mark the 50th anniversary of the church. It is hoped that $100 can be raised on this day for each year of the church's history. This amount of $5,000 will be applied to the church debt. A special invitation is extended to all former members and former pastors of Maylo Church to attend this service and the picnic lunch which follows it.



GOSPEL ILLUSTRATIONS
10 Trick Paper Tears
$1.60 Postpaid
FREE SAMPLE CHAPTER
VISUAL EVANGELS, PUB.
1401 OHIO STREET
MICHIGAN CITY, INDIANA
46360

¶ Main Street United Methodist Church, High Point, will be having homecoming day on Sunday, Sept. 15. Dr. H. G. Allen of Statesville, a former pastor, will preach at the eleven o'clock worship service. Following the service, a picnic dinner will be served under the trees. In case of inclement weather, the dinner will be held in the Masonic Temple. Rev. O. Dewey Smith and the Main Street congregation invite all former members, former pastors and friends to attend.

¶ The Keener Methodist Church, Goldsboro District, will have homecoming on Sept. 22. Rev. O. L. Hathaway of Raleigh, director of the Dept. of Gifts and Wills for the conference, will preach at the 11:00 o'clock worship service. Dinner will be served at the church following the service. Beginning on Monday night, Sept. 23, and continuing through Sept. 27, Rev. Barney L. Davidson of St. Paul Church, Goldsboro, will lead the revival. Friends of Keener Church are invited to both the homecoming and revival.

¶ Epworth Methodist Church of Concord will celebrate its 75th anniversary the week of Sept. 22-26. Bishop Earl G. Hunt, Jr. will preach on Sunday morning, Sept. 22. There will be a covered dish lunch after worship. The following ministers will preach on the five successive nights: Rev. I. L. Roberts of Lake Junaluska, Sunday; Rev. N. C. Williams, Jr. of Lincolnton, Monday; Rev. Fielder Houck of Winston-Salem, Tuesday; Rev. J. J. Powell of Sylva, Wednesday night and Rev. A. C. Kennedy, Jr., of Belmont, Thursday. All five ministers are former ministers of Epworth.

¶ The Sandy Ridge United Methodist Church of the Friendship Charge, Statesville District, will observe homecoming on Sunday, Sept. 15. Rev. F. T. Harmon will preach at the eleven o'clock worship service. Dinner will be served around 12:30. There will be singing in the afternoon, and Mr. Huett Groce will preach at the 7:45 evening service. On Monday night at 7:45, revival services will begin. Rev. Bobby Harris of the Fairview-Sharon-Nesbitt's Chapel Charge, Asheville, will be the visiting preacher. Revival services will continue through Friday. The public is invited.

OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

WANTED: Organist and/or choir director. Oakview United Methodist Church, High Point. Call 882-3025 or 883-4462.

"WANT A CHANGE? Great Challenge for D. C. E. Apply First United Methodist Church, P.O. Box 926, Newton, N.C. 28658."

WANTED: 30 pews and pulpit suit. The pews must be straight. Contact Harvey Marks 1300 Rotherwood Road, Greensboro, North Carolina. Phone 274-8669.

Marney to Lead Ministers' Clinics

Two clinics will be held over a three-day period for ministers in the North Carolina Conference September 18-20 on the theme, "Re-Thinking The Ministry."

Dr. Carlyle Marney, widely known Baptist minister and head of Interpreters' House at Lake Junaluska, will lead the clinics at Greenville and Fayetteville.

Sponsored by the Conference Commission on Continuing Education for Ministers the



DR. CARLYLE MARNEY

clinics are planned "to aid the pastor in better understanding his role in the last third of the twentieth century," according to the dean, the Rev. William K. Quick. The clinics are being offered to give the clergy "an opportunity for introspection and reflection about the ministry today," Quick stated.

On September 18-19 a clinic at St. James United Methodist Church in Greenville is set for the ministers of the Greenville, Rocky Mount, Elizabeth City, New Bern and Goldsboro (east) districts. The Fayetteville clinic on September 19-20 is scheduled for Haymount United Methodist Church for the Fayetteville, Sanford, Wilmington, Burlington, Durham, Raleigh and Goldsboro (west) districts.

Dr. Marney will deliver three lectures in each clinic. Lectures will be held at the evening sessions, September 18-19 for both ministers and laymen. Key laymen in each church are invited to share in the evening sessions. Marney's evening lecture, "Priest at Every Elbow" will be to and about the lay role in the contemporary church.

❖ ❖ ❖

¶ Farmville United Methodist Church will have homecoming on Sunday, Sept. 22. Rev. Robert W. Morgan will be returning to his home town and home church to be the guest preacher for the morning worship service.

Stokes to Head National Quadrennial Emphasis

The appointment of Dr. J. Lem Stokes, II, outgoing president of Pfeiffer College, Misenheimer, to the post of Executive Secretary of the 1968-72 Quadrennial Emphasis of The United Methodist Church, was announced in Cincinnati, Ohio, Sept. 5 by Bishop James K. Mathews. The appointment is effective Oct. 1.

The announcement concerning Dr. Stokes, who has served for over fifteen years as president of Pfeiffer College, to this post was announced following a meeting of the executive committee of the Quadrennial Emphasis Committee of The United Methodist Church. This committee, at large, is composed of bishops, ministers and laymen of The United Methodist Church and is considered by church leaders as one of the most important in the denomination.

In his new position, Dr. Stokes will lead a four-year nation and world-wide emphasis of Methodists having the theme "A New Church for a New World." His headquarters will be Dayton, Ohio, in the former headquarters of The Evangelical United Brethren Church which merged with The Methodist Church in Dallas, Texas, at the 1968 General Conference of The Methodist Church.

Bishop Mathews, leader of the Boston Area of The United Methodist Church, issued the following statement concerning Dr. Stokes. "By temperament, training, experience and by commitment to the aims of this four-year program, Dr. Stokes is admirably equipped for this position. We believe he will serve the church and the Quadrennial Emphasis Committee in a creative way which shall do much towards furthering the ministry of reconciliation in the crises in our nation and in the world at large."



DR. J. LEM STOKES, II

Dr. Stokes resigned in May as president of Pfeiffer. His resignation was to be effective Dec. 31, but trustees released him from the agreement. A trustee committee headed by Raymond Jones of Charlotte has been seeking a successor and expects to announce its choice in the near future.

Pfeiffer Appoints Acting President

Dr. John O. Gross, who recently retired after 20 years as general secretary of the Division of Higher Education of the United Methodist Church's Board of Education, has been appointed to serve as interim president of Pfeiffer College. He will fill the post until a permanent replacement to retiring president J. Lem Stokes II is secured

His work in the past has brought him into close contact with the approximately 125 Methodist-related colleges and universities He is currently educational consultant of the South Carolina Association of Independent Colleges.

❖ ❖ ❖

FILM PREMIERE HELD

The premiere of a controversial Methodist-produced motion picture was held Sept. 4-5 at Casa View United Methodist Church in Dallas, Texas. Entitled "These Four Cozy Walls," the film documents events at the Casa View Church. It was produced for the national boards of Christian social concerns, education, evangelism, laity and missions by the Television, Radio and Film Commission (TRAFCO).

Rev. Dr. Dale White, chairman of the interboard film committee, said, "The main challenge this congregation puts before the total church is, 'Are we willing to change so that we can really *be* the church—act out the gospel — and survive a possible decline in membership and financial support; perhaps even tension and conflict between congregations and church officials?' "

"These Four Cozy Walls" will have its first national showing during the United Methodist Convocation for District Superintendents in Chicago, Ill., Nov. 14-17. Following that meeting the film will be available for use in churches.

Brevard Church Plans Expansion

The congregation of First United Methodist Church of Brevard has voted in favor of $150,000 building program, to begin as soon as the achitectural drawings are completed.

The addition will include a larger fellowship hall with a stage, new kitchen, a college student lounge, four additional classrooms, scout room, a library and storage space.

First Church is located across from Brevard College, a Methodist-related institution, and many students from the college are a part of its congregation.

William G. Boggs is chairman of the building committee. The Rev. Brunson Wallace is pastor.

EDITORIALS

★

THE "PERVERSITY" OF THE POWER STRUCTURE

The concern of younger people for the welfare of the country is not to be taken lightly. This new generation sees into the failures and facades of their elders with 20-20 vision.

In youth's eyes, the older generation is self-centered, hypocritical and dreadfully wrong in attitude and practice. One segment of the younger generation feels that the ones who are now in power should abdicate from the seat of authority and let a younger leadership take over. It considers that only delusions of grandeur and a stubborn perversity prevent this kind of transfer from taking place.

But as a matter of fact these "oldsters" are far from believing that they have failed. Many of them do not feel that they have done badly, given the circumstances. They do not accept the suggestion of the younger generation that they should retire from the scene of active decision-making.

In fact, some of them cling to the reins of government all the more firmly because they believe that young hands will put the nation on a collision course with disaster.

There is nothing so new about this situation. Its extremes may be more accentuated in our time than in past ages. But it is the same old dichotomy, the continuing struggle between the generations.

Interestingly enough, the stand-patters of today were the rebels of yesterday, and the protesters of today will be the conservatives of tomorrow. Anyone who doubts it should dip into history; also, he should just stay around for the next twenty years. The idea that this will take place is obnoxious to the very young. They cannot imagine themselves wearing bald heads instead of beards and staid dress styles in place of mini-skirts.

To point up these realities may seem impertinent. Perhaps such comments should be left unsaid, while we allow the years to tell their own story. But knowledge of these realities can serve to bring youth and their elders closer together; can help build bridges of understanding and sympathy across the span of generations.

Certainly we stand in dire need of such understanding between older and younger people. Mutual respect and affection are much more to be desired than mutual fault-finding. Even at best, there will continue to be sharp differences of viewpoint. But these may be softened as genuine affection and sympathetic understanding modify our stern adherence to convictions.

Of course the younger element will eventually take over. But by then it will no longer be "the younger element." As youth gradually assumes the role of power, it will also probably assume a more calculated, less head-long posture, which increased responsibility always seems to bring.

Now a final word to older people. Let us not be scandalized by the vision and thrust of youth. Most of the progress through the ages has been initiated by younger persons. The world would be vastly poorer but for their discontent with the status quo. We need the dreams of the young intermixed with the wisdom of the elderly. Out of that mixture can come, not revolution, but a constant and orderly change for the better.

STUDY IS NOT OPTIONAL

The task of interpreting the Christian religion today is probably more difficult than at any time since the first century. While the Christian faith, and the structure of its theology remains the same from age to age, the interpretation of it and the application of it changes with the changing times.

At no time in history have changes been coming so fast, nor have they ever been more radical than now. We hardly become adjusted to one set of environmental factors before they are swept away and we are confronted with a whole new situation. The minister, along with many others, is caught in the vortex of this fast moving current.

He is called upon to interpret the Christian faith in terms of life today. In order to do this, he must know what the Christian faith is. He must study its origins, its history, its theological formulations. But in addition to this, he must acquaint himself accurately and widely with the current scene. He must know what is going on, not only in the community in which he lives, but in the larger community of the state, the nation and the world. He must know what is taking place around him, and he must know what is being said and what is being thought.

Especially must he know what is being thought at the growing edge of things. In order to do this, he must read widely, wisely, selectively. He must know what is being discussed on university campuses. He must know what young people are doing and saying; but more than this, he must know why they act and talk as they do.

Then, he must have the time to organize the thoughts and ideas with which he is involved. All of this is over and above his daily need for personal prayer and private devotions.

There are, of course, other facets of the minister's job which must needs take hours upon hours of weekly time and effort: i.e. pastoral calling and counseling; church administration; attending meetings of the church, community, district and conference.

In the pressure for the minister's time, that area which can perhaps be more easily neglected than any other is this one of study. The minister indulges in neglect here not with any thought of being neglectful; he simply postpones those hours for study, reading and thought in the emergency of other pressing demands. He has every intention of making them up tomorrow or next week. But tomorrow never comes; or at best he pays his debt to yesterday by robbing today. And so it goes on and on.

The area of study and reading is usually made to suffer for another reason: neglect here is not as likely to elicit the objections of his congregation as neglect of visitation, for instance. At least, not at first. If a minister has consistently neglected his daily hours in the study, his congregation *will* eventually object. It may take years. But the caliber of his weekly pulpit utterances, not having kept pace with his years will leave him offering to his congregation a starvation diet. He will be found serving his people warmed-over dishes, spiritual and intellectual food which has grown stale with time, devoid of the vitamins of relevancy.

Another reason for neglect of study hours grows out of the fact that most ministers are the custodians of their own time. They do not punch a clock, nor do they work under close supervision. As a result, they are under almost constant temptation to fritter away their minutes and to squander their hours in non-productive pursuits. Much of this activity may not really be lost motion; it may be lost only to the minister's intellectual and spiritual development. His reading time may be turned to activities which are good in themselves.

Regular study, say five mornings a week, is not an easy regimen to maintain. There will be days when the sched-

ule will go by the board. On other mornings it will be gnawed to pieces by a series of small interruptions. To persevere in a program of study which is under constant attack will take almost superhuman determination. But do not the demands of the ministry all along the line demand strength far beyond our resources?

The minister who intends to grow with the years must set his goals and keep steadfastly toward their attainment. If he has a wife who is just a bit of a tyrant in a small way, it will help. If he has laymen who understand the importance of his study habits it will help still more. But ultimately all of us must decide now what sort of minister we are resolved to be next year, a decade from today, and on into the open-ended future.

Call For Special WNC Conference Session

In accordance with the action of the Committee of Fifty of the Western North Carolina Annual Conference, charged with the promotion of the Quadrennial Emphasis of The United Methodist Church 1968-72, I hereby call a Special Session of the Western North Carolina Annual Conference to be held at First Methodist Church, Charlotte, N. C., on Thursday, November 21, 1968, beginning at 10 a.m. It is anticipated that the session will adjourn by 4 p.m. the same day.

Delegates to this special session will be the same as those authorized to attend the last regular session of the Western North Carolina Annual Conference. The sole purpose of this special session will be to explain and interpret the current Quadrennial Emphasis, and to handle business related to it.

EARL G. HUNT, JR.
Resident Bishop
Charlotte Area of
The United Methodist Church

August 30, 1968

Bishop Roy Nichols to Speak at Duke Pastors' School

Bishop Roy C. Nichols of the Pittsburgh Area of The United Methodist Church will speak three times in the annual Convocation and Pastors' School at Duke University, Oct. 28-30, 1968. He is scheduled for two addresses on the Ministry Today, on Tuesday and Wednesday mornings, and will participate with two Durham ministers in the Tuesday afternoon panel on "The Urban Crisis." Before his recent election to the episcopacy by the Northeastern Jurisdictional Conference, Dr. Nichols was pastor of Salem Methodist Church "in the heart of Harlem," New York City. He will be at Duke Divinity School for two weeks as the first Frank S. Hickman Lecturer on Ministry, and will preach in Duke University Chapel on Sunday, Nov. 3.

A delegate to Jurisdictional Conferences since 1956 and to General Conferences since 1960, he was a prominent leader in the 1968 General Conference in Dallas. This summer he was elected as one of two United States representatives on the sixteen-member Executive Committee of the World Council of Churches at the Fourth Assembly of the World Council in Uppsala, Sweden.

During his earlier ministry in California he ran for the Berkeley City Council, and lost; ran two years later for the Berkeley Board of Education, and won; and became president of that board after another two years. With Dr. Buell Gallagher (later president of the City University of New York) he shared in a pioneer racially integrated church and ministry in California for many years.



BISHOP ROY C. NICHOLS

As the first annual Frank S. Hickman Lecturer on Ministry at Duke Divinity School, Bishop Nichols will meet with various classes seminars, speak in Divinity School Chapel services, and share in other student, faculty, and community activities. Older Divinity School alumni will be especially interested in this inauguration of an annual lecturership and ministry to the Divinity School in the name of the long-time Preacher to the University, Professor of Psychology of Religion, and later also of Preaching, and first Dean of the Chapel, the late Rev. Dr. Frank S. Hickman.

Other leaders featured in the 1968 Convocation and Pastors' School include Bishop William R. Cannon of the Raleigh Area, at the Bishop's Hour; Dr. Joel A. Cooper of Fayetteville, Arkansas, the Alumni Lecturer; Dr. Dow Kirkpatrick of Evanston, the Convocation Preacher; Dr. Samuel Sandmel of Hebrew Union College, the James A. Gray Lecturer; and four Durham leaders of "Introductory Seminars": the Rev. Philip R. Cousin, the Rev. Julius H. Corpening, Prof. Frederick L. Herzog, and Professor Emeritus Kenneth W. Clark. Further information is available through forthcoming brochures and from the office of the Director of the Convocation and Pastors' School, Box 4673, Duke Station, Durham, N. C. 27706.

WORLD ORDER SUNDAY

World Order Sunday will be observed throughout United Methodism on Sunday, Oct. 20. In a year when the world is deeply troubled by war and the threat of war, this day takes on added importance.

The Board of Christian Social Concerns of the United Methodist Church has prepared excellent materials for World Order Sunday. The World Division and Women's Division of the Board of Missions are cooperating. Write the Board at 100 Maryland Ave., N.E., Washington, D.C. 20002.

WRITERS

N. Y. publisher wants books on all subjects, fiction, nonfiction. No fee for professional opinion. FREE: Brochures that show how your book can be published, publicized, sold; contracts. Write Dept. 31-I

EXPOSITION PRESS INC.
50 Jericho Turnpike, Jericho, N.Y. 11753

Limited Amount
REGISTERED FIRST MORTGAGE CHURCH BONDS
with **7%**
Yield to Maturity
Call or Write
Church Investors
DeKalb-Peachtree Airport
Atlanta, Ga. 30005
PHONE 451-5431



R. Grady Dawson



P. E. Bingham



L. E. Mabry



Winans Beadle



G. A. Hovis

The credibility gap widened a little when President Lyndon Johnson said he wasn't a candidate for anything but the rocking chair. He meant he wasn't going to run for any political office, but LBJ retiring to a rocking chair is a little hard to believe.

We would find it difficult to believe also that any of the twenty ministers who retired at the June sessions of the North Carolina and Western North Carolina conferences were candidates for a rocking chair.

STILL PREACHING

The response to a query about their retirement plans confirmed this feeling. All who replied were busily preaching, teaching and traveling. Some were so busy they didn't even reply.

Rev. Winans Beadle wrote from Shreveport, La., that he teaches an adult church school class regularly, teaches in the public schools as a substitute teacher and preaches where the district superintendent needs him.

Rev. R. Grady Dawson of Morehead City states that although he felt the necessity of retiring at this time because of a heart condition, he would not be idle.

"I am already booking preaching appointments and will be available for supply preaching, conducting revival meetings, teaching in Christian Workers' Schools and doing counseling work—as my heart condition will permit," he says.

Although he had planned to be active in his local church at Fallston, Rev. P. E. Bingham has to forego that for the present since he has accepted an appointment to Bethea United Methodist Church in Bessemer City.

However, when he really retires, Friendship United Methodist Church in Fallston will gain a new choir member. Mr. Bingham loves to sing and hopes he can still qualify to sing in the choir.

Rev. and Mrs. A. L. Thompson have bought a retirement home in Southern Pines—about ten miles from Mr. Thompson's boyhood home. His last appointment before retiring was the Southern Pines Methodist Church so they feel right at home.

Mr. Thompson preached every Sunday during July and has other preaching appointments scheduled for the coming months. He is looking forward to doing some revival preaching—a type of work which he has liked so much across the years.

When Dr. Edgar H. Nease replied to our query the last of July, he was busily filling preaching engagements. In fact, he had to turn down five or six invitations due to conflicting engagements.

ON THE MOVE AGAIN

Rev. E. R. Shuller is on the move again. He and his family just completed moving to Wilmington so he can begin his work at Wesley Memorial with Rev. W. B. Cotton. He will be assisting in the educational ministry of the church and visiting.

Rev. L. E. Mabry of Greensboro says he is being used by churches almost every Sunday. He writes:

"I am most willing to serve as pulpit supply wherever needed and also will serve as minister for revivals and other occasions."

After telling of his hobbies, Rev. Grady N. Dulin summed up the feelings of his fellow retired ministers by saying,

"However, my real hobby is preaching the 'glorious gospel of our blessed God'—particularly in doing evangelistic work and in assisting other ministers."

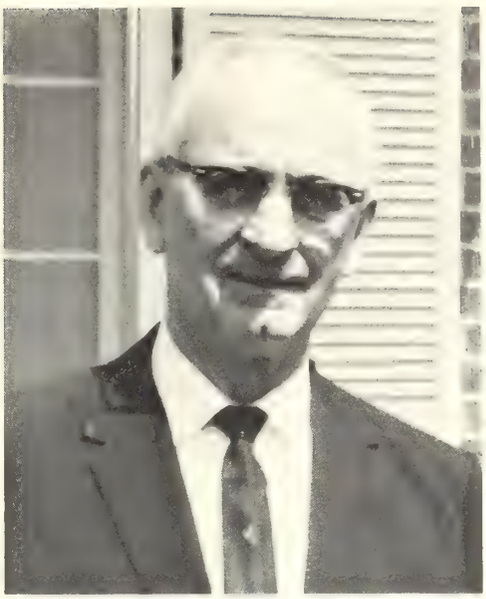
DULCIMERS AND LAPIDARY

Mr. Beadle, who served the Church through the chaplaincy for over twenty years, has an interesting hobby—lapidary.

"The main stone which holds my interest

Not a Rocking Chair Candidate Among Them

By Ruth Laughlin



E. R. Shuller



A. L. Thompson

is jade," he comments. "I have done some very fine stones and set them in jewelry, such as ear rings, cuff links, etc. I have found that black jade is very excellent in the completed set. I have all the machinery diamond saws and polishing paraphenalia. . . . Lapis lapzuli, a blue stone, is another one which holds my interest. I have a few beautiful specimens, finished and set in sterling."

And another unusual hobby is listed by Mr. Mabry—he makes dulcimers. He also likes to refinish antique or modern furniture, do woodwork and gardening.

Mr. Thompson is a pencil collector. A hobby which he says is simple, interesting and inexpensive.

"I am a collector of pencils and pens, and I have a few interesting ones from the world's far places. I shall continue this, of course, for they have helped me make many friends and to strengthen old friendships. I have used then often in my work with children, for many of them have a real Christian message. I call them 'my preaching pencils.' I am looking forward now to getting them classified, mounted and labeled for hanging on the wall."

He is also looking forward to being an active member of the Senior Citizens' Club, which has just been organized in Southern Pines.

The Dulins work toward having a garden, keeping a lawn, flowers, shrubs and fruit trees at their home in Cornelius.

Gardening is one of Mr. Bingham's interests also. He has more than an acre of land at his home in Lawndale on which he grows vegetables.

Reading is high on the list of Mr. Dawson's retirement activities, and he plans to try his hand at some writing. Fishing and woodworking also are among his hobbies.

Mr. and Mrs. Shuller had a busy summer. For three weeks they had their four grandchildren, ranging in age from two to twelve, visiting them at Yaupon Beach. In August they took a trip to Oklahoma, Arkansas and Texas where they visited Mr. Shuller's five brothers. In between times, he, his wife, and daughter, Carol, refinished some old furniture they had bought.

Rev. Lester A. Tilley has a hobby which he shares with others—that of writing verse. He recently compiled a small mimeographed booklet of his verse, entitled "Tilley Said."

He also plans to spend some time fishing, hunting, traveling and reading.

HOME DEDICATED

Dr. and Mrs. Nease recently had a dedication of their home in Charlotte, "Neasehaven." Bishop Earl G. Hunt, Jr., led the service assisted by the following ministers: Harlan L. Creech, Jr., Robert G. Tuttle, Edgar H. Nease, Jr., and J. Garland Winkler. Mrs. Lucas C. Abels of Greensboro was organist for the service. Mrs. Eva H. Dysart of Charlotte and Mrs. K. Aubrey West of Winston-Salem were the soloists.

FRIENDS ARE INVITED

Rev. G. A. Hovis of Winston-Salem sent us his blessings but no information. He said he didn't want "to take up space in our paper to tell about me." However, he did send us the requested photograph, and he wanted his friends to know his address.

Elsewhere with this story are printed the current addresses for all the ministers who retired this year. Many wrote that they would be happy to have their friends visit. Go. In fact, you just *might* find them at home, but they won't be rocking.

ADDRESSES

Mrs. Gertrude F. Adams, 3420 Shamrock Drive, Charlotte, N. C. 28205
Winans F. Beadle, 2048 Crabapple Drive, Shreveport, La.
P. E. Bingham, Route 2, Box 119, Lawndale, N. C. 28090
Daniel C. Boone, Stokes, N. C. 27884
R. Grady Dawson, 2802 Evans Street, Morehead City, N. C. 28557
Grady N. Dulin, Route 2, Box 267, Huntersville, N. C. 28078
R. J. Goldston, 3720 Eastway Drive, Charlotte, N. C. 28205
Charles V. Hall, Leicester, N. C. 28748
G. A. Hovis, 1230 West 4th St., Winston-Salem, N. C. 27101
H. O. Huss, Rt. 3, 432-A, Lincolnton, N. C. 28092
F. W. Kiker, Sr., Rt. 2, Harmony, N. C. 28634
W. A. Kerr, Jr., 700 Loop Road, Hendersonville, N. C.
L. E. Mabry, RFD 1, Box 739, Greensboro, N. C. 27406
Edgar H. Nease, Sr., 2608 Portland Ave., Charlotte, N. C. 28207
S. B. Nifong, Rt. 9, Winston-Salem, N. C., 27107
T. E. Rutledge, Jr., Box 296, Boonville, N. C. 27011
E. R. Shuller, Apt. 101, Malibu Apts., 3316 Winston Blvd., Wilminton, N. C.
A. L. Thompson, P. O. Box 272, Southern Pines, N. C. 28387
Lester A. Tilley, 905 Frances Drive, Garner, N. C. 27229
C. A. Vale, Route 3, Box 440, Sanford, N. C. 27330

Too Late to Recover or Too Stubborn to Try?

By CHARLES V. BRYANT

Education in the United Methodist Church is in trouble. It has been in trouble for a long time. Now it is in danger of becoming a farce.

I am impressed and discouraged by the now completed overhaul of our United Methodist Church's entire church school curriculum. The upgrading of our literature's quality is overwhelming, to say nothing of the increase of its cost. Its readability, scope of coverage, and level of clarity are magnificently developed. I am impressed —overwhelmed!

But it is all so discouraging. What has been the greatest problem of the church school for years, the teacher-student indifference and the lack of teaching-learning sincerity, is nowhere near being solved. Until this is overcome, all the best literature, buildings, and supplies in the world will add up to nothing but more empty buildings, literature stacked on shelves outdated and unread, and money wasted.

I have been serving churches for thirteen years, and have observed others. I have talked with scores of other pastors and directors of Christian education. I read the church periodicals. From these sources I hear the same moanings about the increase in cost of literature and supplies and the decrease in attendance and serious education.

What is being done? Very little that I know of—just the same old complaining. Oh yes, some pastors have said, "What we need is a revival." So they hired an evangelist, set up a series of meetings, and lined the altar with "renewals" and "rededications." For three weeks the church school classes enjoyed an increase in attendance and fervor; but only for three weeks. The church I am presently serving conducted a Lay Witness Mission which was designed to excite lay enthusiasm and dedication to the work of God in the local community Laymen from all over the southeastern section of our country came and gave their witness. It was a big success, I am told. But we are still begging for teachers and students to justify the expensive classroom space and literature, to say nothing of the Christian imperatives to teach, to learn, and to continue to witness.

I propose that something very radical needs to be done in our church school. I strongly suggest that the time is now for a definite alteration of schedule and structure to match the quality and demands of our new curriculum. One may quickly point out that schedule and structure are elements of change already included in the new curriculum. This is true; but what I propose is more basic.

First of all, there must be a change in teacher selection. No class should be subjected to any teacher who does not agree to apply himself to the required amount of training for and studying of the lesson materials and teaching methods. This could mean—and this is the radical break from the present situation—that a class would be canceled. No half-hearted and unprepared teacher can captivate the interest and imagination of today's students.

I am convinced that if a commission announced that there would be no class provided for a certain group because of the lack of such a dedicated instructor, it would not be long before members other than those who serve on the responsible commission would aid in the search. To be sure, if this does not happen, there are those who will immediately think of the drop in enrollment and attendance because of the no-class policy. But the important question is: What is really and significantly being accomplished by having a class with poor attendance and shallow learning?

Quite frankly I believe that a church would be far better off conducting only two classes consisting of an equal amount of educational dedication on the part of both teachers and students than full classes with a continuation of the present educational farce which plagues most of them.

The suggestion simply stated is that there should be no class set up unless, first of all, a teacher has been secured—a teacher who will accept the personal responsibilities of preparation and regular attendance.

Secondly, there should be a change in the direction of recruiting pupils.

In no other organization or learning institution is there found such indifference toward studies and irregularity of attendance as we tolerate in our church school. Where this is showing up is among our youth. As soon as they are old enough for their parents to allow them a choice about their Sunday morning activity, they become drop-outs. Who can blame them?

Just recently a brave teacher hit upon the idea of presenting his class of youth an opportunity to evaluate their church school education. He had run across a questionnaire which he thought would be a good substitute for a Sunday School lesson. The results were shattering. They knew more about him and the church school than anyone would have expected. They knew how frequently he had come to class unprepared; how he was chosen to be their teacher—no one else would have the job; and how long it would be before they would no longer be forced to attend.

There is a remedy for this. But I doubt if there is a church that would attempt it. The suggestion is that no pupil be allowed to enroll in a class unless he promises to meet certain requirements. This should cover the entire church school.

Our new curriculum is designed to involve each student in at least one hundred hours in group study each year. We are told that unless we spent this number of hours, it is impossible to cover the content and objectives of the lessons. Beyond the group studies, there is also a necessity for each student to do some preparation on his own. With the present attitude and practice, the most we can expect is a forty-minute period each Sunday morning for an average of thirty times a year. Nowhere and at no time have we required anymore than that. The new literature, as well as the demands for a better Christian understanding of the modern world, requires more of us than that.

Students should, therefore, be recruited and enrolled solely on the basis of their willingness to spend at least a set minimum amount of time in preparation and attendance.

In the third place, I suggest another radical change which is only fair to the two mentioned above: a new schedule.

We should not expect any educational opportunity to appeal to anyone, teacher or student, who has to be tied down to twelve months of every year. No other educational institution does it. Why should the church?

We are moving rapidly toward a more leisure-filled life. Vacations are getting more numerous and longer. Means of travel and places to go are increasing by the week. And higher incomes are making it possible for more families to take advantage of these. This means that during the vacation months the church's educational program is increasingly suffering. It limps along on substitute teachers and off-and-on students. In addition to this is the fast approaching longer weekends, a result of shorter workweeks. Church schools which provide only Sunday classes are going to have to alter their program or lose their teaching ministry.

The suggestion here is for the church to restructure its educational program around the availability of its teachers and students. This could very well mean a nine- or ten-month year and other than Sunday morning classes during the week.

I have talked with some very qualified persons who would not commit themselves to teaching a class because of the year long tenure expected of them; but they did agree that if the church could set up a nine or ten months session, they would be willing to teach. Others said that they would be willing to teach a class during the week. I have talked with adults and young people about the possibility of holding their classes during the week and they, too, agreed upon the value of such a change.

I know many well-meaning church members will balk at such a suggested change, and will base their argument on the value of fellowship, even though no serious teaching and learning are taking place, and the presence of the Holy Spirit who, they claim, teaches *extra homo instructus*. As for

---

The Rev. Mr. Bryant is minister of the United Methodist Church, Lillington.

the fellowship, the family members would be far better off being not so separated on Sunday morning which, for most people, is the only morning the family has together. As for the teaching of the Holy Spirit, the obvious lack of Biblical and moral knowledge among those who claim to rely upon the third person of the Holy Trinity to take up the slack in their education is enough evidence of itself to warrant a new emphasis on St. Paul's admonition to Timothy, "Study to shew thyself approved unto God . . ."

What I have suggested is nothing new; but one wonders if it isn't too late for the Church to recover or is she simply too stubborn or senile to try!

Hardin Assumes Wofford Post

Paul Hardin, III, former law professor at Duke University, assumed responsibility as president of Wofford College in Spartanburg, S. C., Sept. 1.

The 37-year-old educator comes from a family long identified with Wofford. His father, Bishop Paul Hardin, Jr., of the Columbia Area, and his grandfather are graduates. He holds A.B. and law degrees from Duke and had been a full-time member of the Duke faculty since 1958.

An active lay member of the North Carolina Conference, he was a member of the conference Board of Lay Activities and was a delegate to the recent Uniting Conference in Dallas. He also is a member of the Board of Trustees of the Methodist Home for Children in Raleigh.



RECEIVES EAGLE AWARD

Gary Whaley received the Eagle Scout Award on Aug. 18 at Wallace Methodist Church, Wallace. The service was conducted by Tom Deaton, scout executive of Goldsboro, following a brief sermon by the pastor, Rev. F. R. Randolph.

A Litany for the 20th Century

The Day of the Activist

By J. C. Weatherly, Jr.

Minister: This is the day of the "activist." A once toddling nation is now walking in its effort to make all men free. There are still those righteous men of Israel, only now they drive cars instead of asses and talk about open-housing instead of the day of the scapegoat. We're doing big and great things, like wiping out prejudice and hate and inequity and war. We're not running, we're fighting! And yet, in our righteousness we are like the pharisees, for we become so involved in the intangible quality of the "cause" itself that we lose sight of what the cause is all about—People.

People: Let love be genuine; hate what is evil, hold fast to what is good; love one another with brotherly affection; outdo one another in showing honor.

Minister: For all our bombast, we are empty people. We turn to our causes to
—hide, because if one is arrested often enough, or shouts loudly enough about justice and equality people might not notice that he is doing nothing more than merely faking. . . .

—or to find a place in the sun, because our hang-ups won't allow us to go out into a world of real people and face the problems of the dirty here and now with a constructive investment of ourselves.
—or because we need to be heard and seen as often as possible in order to bolster our weak and attention-starved egos.

People: Greater love has no man than this: that he lay down his life for his neighbor.

Minister: Bert Bacharach tells us, "What the the world needs now is love, sweet love" and the not-so-silent affirmation of this truth is found
—in the sick bed of an old man who watches the world hurry by his door as he wonders how much longer he must be—alone.

—in the face of a teenage girl who wishes she could die because her mother has spit upon her and society has marked her—and has left her neither black nor white — just pregnant, unmarried, and alone.

—or in the pinched face of a starving baby who knows nothing of negotiations, or rights or hate—only the terrible pain of hunger.

People: And Jesus said, "As you have done unto the least of these, my brethren, you have done it unto me."

Minster: Our causes can be good, if we don't spend too much time telling each other how right we are and spend too little time implementing theory in practice. This may be the day of the activist, but sometimes "social action" is only a verbal smoke screen thrown up by loud talkers and small doers to cover the ugly face of the truly noncommittal.

People: O Lord, we are a people in a strange land who wander and know not whither they go. We are trapped in a maze of ideas and have lost sight of the importance of people.

Minister: We don't want to exist in an age of vapid verbosity and momentary causes. We don't want to be men of straw who talk a lot and say nothing. We don't want to be remembered by children of another age as those twentieth century fools who couldn't see the forest for the trees—who couldn't be persons helping people for fighting causes. Help us to remember, Lord, the importance of persons over causes and the joy of doing rather than talking.

People: Teach us the power of love, O Lord. Teach us the joy of sharing. Give us strength to meet the challenge of living, and help along the way.

Mr. Weatherly is a student at Duke Divinity School and student pastor of St. John United Methodist Church, Durham.

HIGH POINT COLLEGE

SENIOR METHODIST COEDUCATIONAL

FULLY ACCREDITED

BACHELOR OF ARTS			BACHELOR OF SCIENCE	BACHELOR OF ARTS IN TEACHING
Art	Music	Social Studies	Biology	Art Education
English	Sociology	Political Science and History	Business	Business Education
Economics	Philosophy		Chemistry	Elementary Education
Languages	Psychology		General Science	Music Education
History	Religion		Mathematics	Physical Education

Write: Admissions, Dept. C., High Point College, High Point, N. C.

General Benevolence Program Set at $69.8 Million

United Methodists are being asked to contribute $69,800,000 in 1968-69 for the general benevolence program of their church. This total provides the support of work in this and 51 other countries, and includes all of the financial thrusts of the church beyond the local and annual conference levels.

Included in this total is a $20,000,000 item for the Fund for Reconciliation, designed to help meet the current crisis in our nation, create a greater sense of social awareness and mission, and undergird the work of the newly established Commission on Religion and Race in the United Methodist Church. For the three remaining years of the quadrennium after the Fund for Reconciliation is raised, the total benevolences will come to more than $57,800,000 per year.

The dynamic Uniting Conference, in no mood to retreat from the church's witness in a world of crisis and change, set the World Service goal at the $25,000,000 figure. Basic to the outreach program of the church nine World Service agencies, and certain other administrative and educational institutions of the church are supported by this fund. The major amounts go to the Board of Missions, 54.77% and the Board of Education, 23.95%. Beyond missions and education, the World Service Fund supports United Methodist programs of Christian social concerns, evangelism, work with the laity, and programs related to health and welfare ministries.

The American Bible Society, Scarritt College in Nashville, the Quadrennial Program, American University in Washington, D.C., former Evangelical United Brethren colleges, and United Methodist educational institutions with primarily Negro enrollments, all receive support from the World Service fund.

In addition to World Service and the Fund for Reconciliation, the minimum annual needs for other funds are: Advance Specials, providing a personalized ministry through the Board of Missions and the United Methodist Committee for Overseas Relief, at least $18 million each year; the One Great Hour of Sharing, supporting Crusade Scholars, overseas relief, emergency church extension projects among minority groups, and our ministry to servicemen overseas, $1,250,000.

This same dollar total goal has been set

GENERAL BENEVOLENCES
OF THE UNITED METHODIST CHURCH
1968-72

	*Minimum Annual Needs
WORLD SERVICE FUND Basic support for our total program of benevolences	$25,000,000*
ADVANCE SPECIALS World Missions, National Missions, Overseas Relief	18,000,000
FUND FOR RECONCILIATION (1968-69 year only) A Special appeal for meeting the crisis in our nation	20,000,000
ONE GREAT HOUR OF SHARING Crusade Scholarships, Overseas Relief, National Missions Emergency Projects, and Ministry to Servicemen Overseas	1,250,000
FELLOWSHIP OF SUFFERING AND SERVICE Council of Chaplains and Related Ministries, Overseas Relief	1,250,000
MINISTERIAL EDUCATION FUND (begins 1970) Designed to strengthen ministerial education, especially by means of the 14 seminaries of the United Methodist Church.	8,000,000
WORLD SERVICE SPECIALS Designated gifts for World Service agencies other than Board of Missions	175,000
RACE RELATIONS SUNDAY For colleges historically serving Negro students	1,000,000
UNITED METHODIST STUDENT DAY Methodist student loans and scholarships	600,000
CHRISTIAN EDUCATION SUNDAY For annual conference Board of Education	800,000
INTERDENOMINATIONAL COOPERATION FUND World and National Councils of Churches: General (Interdenominational) Commission on Chaplains	777,500*
TEMPORARY GENERAL AID FUND To help equalize pensions and salaries as annual conferences of minority groups merge.	1,000,000*
ANNUAL TOTALS 1969	$69,852,500
1970,71,72	$57,852,500

*Local [illegible] annual needs should be added Conference Benevolences, as adopted by your annual conference, giving for higher education, recommended at $1.50 per member for United Methodist colleges and universities and 50 cents per member for Wesley Foundations, and conference Advance Specials. There is also a Conscience Fund, with no annual goals, to assist those who face economic problems because of their Christian witness [illegible]

* A General Conference apportionment, not an estimate

for the Fellowship of Suffering and Service, which undergirds our civilian and military chaplains, our program for churches near large military installations, and overseas relief.

Another new feature in the benevolence program is the Ministerial Education Fund, which begins in 1970 and has an annual goal of some $8 million dollars. This is in addition to the continued asking, which was a part of the former Methodist benevolence program, of $1.50 per member each year for church-related colleges and universities and 50c per year for the support of Wesley Foundations. World Service specials were authorized by the General Conference, allowing designated gifts to World Service agencies other than the Board of Missions or the United Methodist Committee for Overseas Relief.

Education continues to be a major item of concern in the benevolence program of the United Methodist Church. A goal of $1 million is set as the annual minimum need to support the colleges historically serving Negro students, in addition to $500,000 included in World Service. This is achieved through the offering received on Race Relations Sunday. At least $600,000 is needed for student loans and scholarships, received on United Methodist Student Day. On Christian Education Sunday an offering is received to support the work of the annual conference board of education, and the minimum annual need for this amounts to $800,000.

The work of the World and National Councils of Churches is supported through the Interdenominational Cooperation Fund. A General Conference apportionment of $777,500 was set. In addition to supporting these two agencies, the United Methodist contribution to the General Commission (Interdenominational) on Chaplains is included.

An apportionment of $1 million a year was set by the General Conference for the Temporary General Aid Fund. Half of this is designed for pensions and the balance to supplement the minimum salaries of Negro ministers. This apportionment is intended to help bring the salary and pension levels of Negro ministers up to the salary and pension levels of ministers in the geographical conferences into which the former Negro conferences have been, or will be, merged. This apportionment is only for the former Methodist conferences of the United Methodist Church.

While the Uniting Conference voted a fiscal year for the church corresponding with the calendar year, this does not take effect until January 1, 1969. Until that time, traditional channels for benevolences and other general church funds are to be followed. Former Methodists will give on a seven-month basis while former EUBs complete their 1968 calendar year. Local churches formerly of the Evangelical United Brethren denomination will continue to send funds through their conference treasurer, to the treasury in Dayton, Ohio. Former Methodist churches will send funds through their conference treasurer, to the Council on World Service in Evanston, Ill. Unless this pattern is followed, certain ongoing programs in both denominations may be hampered.

In commenting upon the total benevolence program of the United Methodist Church, Dr. Howard Greenwalt, general secretary of the Division of Interpretation of the Program Council, stated, "Such dollar totals as are represented in our general benevolence program seem large. However, 11 million Methodists ought to be able to do this, and so much more. As dedicated Christians in such crucial days as ours, we ought to find a renewal of our spirit of stewardship bringing us to forego certain of life's luxuries that others may have certain of life's basic necessities. When history judges the United Methodist Church, it will judge it in terms of what it was able to do for others, not in terms of what it did for itself."

— HOW WORLD SERVICE DOLLARS GO TO WORK —

1968-72

BOARD OF MISSIONS

29.01% — World Division
23.95% — National Division
1.81% — Methodist Investment Fund
54.77% — $12,120,000

BOARD OF EDUCATION

6.51% — Division of the Local Church
6.51% — Division of Higher Education
10.93% — Ministerial Education
23.95% — $5,300,000

PROGRAM COUNCIL

1.36% — Program Council
1.31% — Division of Coordination, Research and Planning
3.85% — Division of Television, Radio and Film Communication
6.52% — $1,442,000

BOARD OF CHRISTIAN SOCIAL CONCERNS

2.82% — $625,000

BOARD OF EVANGELISM

2.49% — $551,000

BOARD OF THE LAITY

2.44% — $540,000

SCARRITT COLLEGE FOR CHRISTIAN WORKERS [1]

1.69% — $375,000

BOARD OF HEALTH AND WELFARE MINISTRIES

1.36% — $300,000

BOARD OF PENSIONS

.90% — $200,000

AMERICAN BIBLE SOCIETY

.81% — $179,500

METHODIST CORPORATION [2] **(WASHINGTON D.C.)**

.34% — $75,000

QUADRENNIAL PROGRAM

.23% — $50,000

CONTINGENCY RESERVE

1.68% — $373,000

PRIOR CLAIMS	
Council on World Service and Finance	$ 367,000
Division of Interpretation, Program Council	872,500
	$1,239,500
FIXED PAYMENTS	
Evangelical United Brethren Colleges	770,000
Negro Educational Institutions	500,000
American University	300,000
Deaconess Pensions	60,000
	$1,630,000
Amount divided on ratio	$22,130,500
World Service Fund (per year)	$25,000,000

100.00% — $22,130,500*

* Ratio distribution of above will be in the amounts shown only if the full apportionment is met.

NOTES 1. The allocation to Scarritt College is divided as follows: Current operations, $175,000. Purchase of Land, $200,000. (To be released only on approval of the Council on World Service and Finance.)

2. The funds allocated to the Methodist Corporation are to be released only on approval of the Council on World Service and Finance.

Woman's Activities

N. C. CONFERENCE

Mrs. Ivan E. Welborn

GOLDSBORO DISTRICT ENTERTAINS SCHOOL OF CHRISTIAN MISSIONS

The Goldsboro District entertained those attending the School of Christian Missions, on Wednesday, August 7, at Garber Hall with a reception.

Mrs. E. C. Thompson of Warsaw, district president, was in charge. Mrs. Sam A. Dunn, past conference president, and Mrs. Harold Mann, conference president, served punch.

During the evening the group was entertained and led in singing gospel and folk songs by Rev. Milton Mann, Rev. Rufus Stark, and Rev. and Mrs. Joe Collier.

Approximately one hundred and fifty attended.

Mrs. A. M. Benton

THE FISCAL YEAR

The new fiscal year for Societies and Guilds will be the calendar year to begin January 1 and end December 31.

For the interim between May 31, 1968 and January 1, 1970, the following plans have been made:

1. Women's Societies and Guilds will have a *seven-month fiscal period* beginning June 1, and ending December 31, 1968. Present pledges for the 1968-69 year should be paid before May 31, 1969. It is suggested that every effort be made to pay seven-twelfths of the pledge before December 31, 1968, the end of the 1968 fiscal period.

2. The 1969 fiscal year for all Societies and Guilds will begin January 1, 1969.

3. New remittance blanks will be available for all beginning January 1, 1969.

4. All Societies and Guilds of The United Methodist Church will, in the spring of 1969, have an opportunity to make a pledge for the seven-month period June 1, 1969 through December 31, 1969. (Thus all local Societies and Guilds will be completing pledge payments and ending the 1969 fiscal year at the same time.)

5. Announcements concerning the pledges for 1970 will be made later.

Mrs. Frank McGoogan

DISTRICT CHAIRMAN, FAYETTEVILLE WSG

Mrs. Elma McLaurin, the former Elma Warren of Salemburg, N. C., is a graduate of Salemburg High School and Worth Business College.

She is married to Eldridge O. McLaurin of Fayetteville and they have one son, Donovan.

Mrs. McLaurin is a member of Salem United Methodist Church, where she has been active as church school teacher for various classes, MYF Counselor, a member of Salem Choir and the Fayetteville Community Chorus.

She is a charter member of the Wesleyan Service Guild of Salem United Methodist Church, having served as president and various other offices.

Mrs. McLaurin is presently serving her second year as Fayetteville District chairman of Wesleyan Service Guild.



Mrs. E. O. McLaurin

W. N. C. CONFERENCE

Mrs. John C. Wright

WESLEYAN SERVICE GUILD MISSION STUDY WEEKEND

One hundred thirty-four Guilders attended the annual Mission Study Weekend at Pfeiffer College August 10-11 and all reports indicate that it is one of the best schools ever held.

Many paid tribute to Mrs. Willis Campbell, Concord, dean of the school, for her splendid work in conducting the school. At the close of the program she was reelected dean of the 1969 school.

Miss Martha King of Rome, Ga. served as coordinator for the weekend session, planning the plenary sessions, study groups, dialogue sessions and officer responsibility classes.

One of the most thought-provoking sessions was the Bible Dialogue presented under the guidance of Mrs. Jettie Morrison, Statesville. She was assisted by Mrs. Gilreath and Mrs. Elizabeth Manant, Asheville.

Mrs. Carl M. Worthy, Charlotte, Conference Guild chairman, and Mrs. Leslie Barnhardt, Charlotte, former Conference president, conducted discussion groups on, "Woman's Place in the New Structure," emphasizing "Newness, Oneness, Witness."

The courses and their teachers were: "Coming to Life: A Study of the Gospel of John," Miss Mary Floyd, Pfeiffer College as leader; "Mandate for Mission," Miss Helen Sweatt, Portland, Oregon, and the Rev. Thomas Collins; "Christ and Crisis in Southeast Asia," Mrs. Alvin Morrison, Statesville, and the Rev. Edwin LeMaster, Camden, S. C.

The Weekend Study Session was concluded with a contemporary worship service and the service of the Breaking of the Bread led by Mrs. Willis Campbell.

GASTONIA DISTRICT NEWS

The District Officers' Training Day for members of the Women's Society of Christian Service and the Wesleyan Service Guilds of the Gastonia District will be held on Sunday, Sept. 15, at 2:30 p.m. at the Central United Methodist Church, Kings Mountain.

Mrs. Ted Hosick, Gastonia, district president, and Mrs. John Painter, Belmont, district chairman of the Guild, will be in charge of the program. Workshops for each area of work will be held and program materials will be on sale.

Mrs. Hosick says that the district emphasis for the coming year will be threefold:

"RESPONSE to God through growth in faith.
RESPONSE to Mission of church in world.
RESPONSE in love to all of God's children."

WAYNESVILLE DISTRICT NEWS

A World Understanding Workshop with interest centering on Africa will be held at

Lambuth Inn, Lake Junaluska, on Saturday, Sept. 14 beginning at 10 a.m.

The workshop is being sponsored by the Waynesville District Women's Society of Christian Service, and is open to all interested persons in the community. It will be an opportunity for concerned Christian men and women to learn more about Africa's emerging nations.

Program participants include Mrs. Joe Hicks, Cullowhee, who will give "An In Depth Introduction to Africa," and Dr. Ben Eidam, Waynesville pharmacist, who was a member of a medical mission team visiting South Africa, will show color slides, "Mission Today."

Discussion group leaders include Mrs. Hicks, and Mrs. Elizabeth Manant, Mrs. George Dalton and Miss Mary Bethea of Asheville.

Reservations may be made through Mrs. Raymond K. Butler, Lake Junaluska, district president.

Mrs. J. K. Stringfield
District Ch. Public Relations

WINSTON-SALEM/NORTHEAST DISTRICT

The executive committee of the newly organized Women's Society of the Winston-Salem/Northeast District has its first meeting at the home of Mrs. Frank L. Smith, president, in Mount Airy.

Mrs. Smith announced that there are 84 churches in the new district and that the Women's Societies would strive to be a bridge to build better understanding and to be a cooperative fellowship planning district wide projects.

Plans were made for Officers Training Day to be held on October 6 at the Rural Hall United Methodist Church.

Plans are being made for the two Winston-Salem districts to serve as hostesses at the Annual Meeting of the Conference Women's Society in June, 1969, at Lake Junaluska.

District policies were adopted and a calendar of coming events arranged.

Mrs. A. O. Funderburk
District Ch. Public Relations

CORRECTION!

A list of district chairmen of Public Relations was recently published on this page, with the wrong name of the Statesville District chairman. It should have been Mrs. Lloyd G. Hunsucker, 346 Fieldstone Circle, Statesville, N. C. 28677.

SOUTHEASTERN EQUIPMENT CO.



Chairs and tables in complete range of sizes for every Church need. Steel and wood folding chairs, folding banquet tables, speakers' stands. Also office desks and chairs. Write for information.

SILER CITY, N. C.

• CALENDAR OF COMING EVENTS •

Note: If any of the meeting dates or places are in error, please inform the Advocate immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

Sept. 11-14: General Board, National Council of Churches, Houston, Texas
Sept. 17-19: Secretariat of The Program Council, Evanston, Ill.
Sept. 19-20: Committee of Fifty on Quadrennial Emphasis, Chicago, Ill.
Sept. 23-24: United Methodist Committee for Overseas Relief, Stony Point, N.Y.
Sept. 23-26: Regional Conference, Board of Missions, White House Inn, Charlotte, N.C.

NORTH CAROLINA CONFERENCE

Sept. 14 : Wilmington District Set-up Meeting, Lake Waccamaw, 10 a.m.
Sept. 16 : Commission on Town and Country Work, Fall Meeting, Methodist Bldg., Raleigh, 9:30 a.m.
Sept. 16-19: Youth Coaching Conference, Camp Chestnut Ridge
Sept. 17 : Board of Trustees, Methodist Retirement Home, Durham, Lunch, 12:30, Meeting to follow
Sept. 18-19: Pastors' Clinic, "Rethinking the Ministry," Dr. Carlyle Marney, Saint James Church, Greenville, 10 a.m.
Sept. 19-20: Pastors' Clinic, "Rethinking the Ministry," Dr. Carlyle Marney, Haymount Church, Fayetteville, 3 p.m.
Sept. 22-26: Alamance County Christian Workers' School, Grace Church, Burlington
Sept. 24 : Trustees of Methodist Home for Children, Raleigh, 10 a.m.
Sept. 26 : Board of Christian Social Concerns, Methodist Building, Raleigh, 10 a.m.
Sept. 26-27: Commission on Worship Planning Retreat, Camp Rockfish
Sept. 29-Oct. 3: Fayetteville Area Christian Workers' School, Haymount Church, Fayetteville

WESTERN NORTH CAROLINA CONFERENCE

Sept. 12 : College Recruitment, High School Juniors and Seniors, Franklin, First Church, 7:30 p.m.
Sept. 15 : Asheville District Missions Coaching Conference for Teachers, Asheville, Central, 2:30-5:30 p.m.
Sept. 15 : Winston-Salem Subdistrict Missions Coaching Conference for Teachers, Reidsville, Main Street, 2:30-4-30 p.m.
Sept. 16 : Albemarle Subdistrict Missions Coaching Conference for Teachers, Albemarle, First Church, 7:30-9:30 p.m.
Sept. 16 : Clinic in Preaching, Institute of Homiletical Studies, Sedge Garden, 10 a.m.-2:30 p.m.
Sept. 17 : College Coordinating Council, Pfeiffer College, 10:30 a.m.
Sept. 17-19: Coaching Conference, Christian Workers School Leaders, Lambuth Inn, Lake Junaluska
Sept. 22-23: Consultation on Dialogue Sessions, Waynesville, Asheville and Marion Districts, Lake Junaluska, Lambuth Inn
Sept. 23 : Clinic in Preaching, Institute for Homiletical Studies, Sedge Garden, 10 a.m.-2:30 p.m.
Sept. 23-25: Cooperative Ministry Conference, Town and Country Commission
Sept. 24 : Board of Trustees, Institute for Homiletical Studies
Sept. 24 : Consultation on Dialogue Sessions, Charlotte, Gastonia, North Wilkesboro and Statesville Districts
Sept. 25 : Consultation on Dialogue Sessions, Albemarle, Thomasville and Salisbury Districts
Sept. 25 : College Recruitment, High School Juniors and Seniors, Asheville, Central Church, 7:30 p.m.
Sept. 26 : Consultation on Dialogue Sessions, High Point, Greensboro, Winston-Salem/Forsyth, Winston-Salem/Northeast Districts
Sept. 26 : College Recruitment, High School Juniors and Seniors, Hendersonville, First Church, 7:30 p.m.
Sept. 26-27: United Methodist Rural Fellowship Retreat, Mooresville, Triplett Church
Sept. 27 : Board of Hospitals and Homes, Charlotte, The Methodist Home
Sept. 29 : North Wilkesboro District Mission Rally, North Wilkesboro, First Church, 7:30 p.m.
Sept. 29-Oct. 3: Waynesville District Christian Workers' Schools
Sept. 30 : Asheville District Mission Rally, Asheville, Central Church, 7:30 p.m.
Sept. 30 : Clinic in Preaching, Institute of Homiletical Studies, Sedge Garden, 10 a.m.-2:30 p.m.
Sept. 30 : Board of Trustees, Institute of Homiletical Studies, Sedge Garden, 10 a.m.



Mrs. Cathrine Vick

Dear Girls and Boys:

All of us want to be liked. Do you ever wonder if others like you? There may be times when it seems as if no one really cares about you. Sometimes we talk too much or are too loud or we think only about ourselves. We have to try to become likeable again. But remember that until you do, God loves you and thinks of you as his child even though you are not easy to love.

If you try to act in ways that are good, have patience with others, and are thoughtful and considerate, you will soon find that most people will want you near them and will like you. It is true that you will not always be liked by everyone. You can always treat people with consideration even if they do not like you. Jesus said that we ought to treat others as we would like to be treated. This is a good rule to follow. It will help us understand how others feel and help us make many friends. Try to follow this rule this week at school and at home.

Aunt Cay

THE GOLDEN PEN

Richie Martin knew that no one was permitted to stay in the classrooms during lunch hour, but he had forgotten his jacket and it was chilly on the playground. He would be in the cloakroom only a second, he told himself.

But as he took his jacket off the hook, he heard the classroom door open. He held his breath. If his teacher, Mrs. Blake, found him there, he would have to stay after school.

Richie peeked around the cloakroom door and was surprised to see his friend, Jimmy Edwards, tiptoeing up to Mrs. Blake's desk. Richie almost called out, but he stopped with his mouth open. Jimmy was taking Mrs. Blake's favorite gold pen! It was the one she said she cherished because her mother had given it to her when she graduated from college.

After Jimmy had slipped out the classroom door again, Richie followed him with a worried look.

Surely, Jimmy wouldn't steal, thought Richie. Maybe Mrs. Blake had sent him to get the pen for her. Yes, probably that was it. Richie felt a little better—but not too much.

When class came to order after lunch, Mrs. Blake looked stern. "I forgot to lock the doors during noon hour today," she said. "Now I find that my gold pen is missing. Did anyone see someone come in or go out of the room?"

Everyone was silent a few moments, then Debbie Brown raised her hand. "I had to go to the nurse's office during lunch, and I saw someone coming out of our room. I-I think it was Ray."

Ray's ears turned red as everyone looked at him. "I forgot my lunch and came back just for a minute," he protested. "I didn't take anything else."

"You know the school rules," said Mrs. Blake firmly. "You should have asked me before returning to the classroom for anything. See me after school, please."

Richie sat and stared at Jimmy in disbelief. How could his friend sit there with the pen in his pocket and not say a word?

When the final bell rang at three o'clock, Jimmy was the first one out the door, but Richie caught up with him before he left the playground.

"Hi, Rich," said Jimmy cheerfully. "How about a ball game?"

'No," declared Richie. "First, Jimmy, I want to know why you took Mrs. Blake's gold pen."

Jimmy turned white and began to sputter: "Wh-wh-what makes you think I took it?"

"Because I was in the cloakroom when you came in at noon. I saw everything."

"Then why didn't you say anything when Mrs. Blake asked?"

"You're my friend, and I wanted to give you a chance to explain," replied Richie. "Why did you take it?"

"To show my little sister," said Jimmy desperately. "She's been sick for a long time. She likes pretty gold colored things to play with. I wanted to show her something that was real gold. But I wasn't going to let her keep the pen, just hold it and look at it. Honest, I was going to put it back tomorrow. I still am. O.K.?"

Richie knew about Jimmy's little sister, but he shook his head. "No. It's not right. You aren't supposed to borrow something without asking first. You have to take it back now or you won't be my friend anymore." Jimmy looked at his shoes.

"Well. O.K. But maybe you'll go with me. We can say we found the pen on the sidewalk."

Richie shook his head. "You have to tell the truth."

"If I do," said Jimmy, "then I'll have to say you were in the cloakroom. You'll have to stay after school."

Richie frowned. He didn't like that idea at all.

"So, let's say we found the pen on the sidewalk," pursued Jimmy. "That'll make it O.K."

"No," exploded Richie. "You took the pen and I saw you. That's the truth. Come on."

Reluctantly Jimmy followed Richie back to their classroom where they told Mrs. Blake what had happened.

"I'm so glad to have my nice pen back!" exclaimed Mrs. Blake. "I believe you, Jimmy, when you say you were borrowing it to show your little sister. But next time, remember to ask permission first. Here, I have another pen in my desk with a gold colored cap. Perhaps your little sister would like to keep it," she added, handing it to Jimmy.

"Now, as for you two coming into the classroom during lunch hour," continued Mrs. Blake, "you know the school rules, and it wouldn't be fair to Ray if you weren't kept after school. So please take your places."

"Maybe we could help you clean up," suggested Richie. Mrs. Blake smiled.

"That would be fine," she said. As they started, Mrs. Blake turned to Richie. "Thank you, Richard," she said.

Richie grinned as he went to work. He knew Mrs. Blake was thanking him for something else beside helping to clean the room. It made staying after school seem almost all right.

Alan Cliburn

Reprinted from *Together*,
May 1966. Copyright 1966
The Methodist Publishing House

ANSWERS FOR LAST WEEK

Camel's hair and a girdle; skins of a kid; a long robe with sleeves; his armor; swaddling clothes; a little robe.

FOR SEPTEMBER 22

Sunday School Lesson

By Dr. Raymond A. Smith

(International Lesson Series)

God Loves All People

Background Scripture: The Book of Jonah
Lesson Scripture: Jonah 3:1-5, 10: 4:1-4,11

We are to consider in this lesson one of the most misunderstood books of the Bible. Central in its message is the breadth of God's saving love for all men. How unfortunate that the main problem for so many Bible students has been centered around the question of whether or not there are fish with throats big enough to swallow a man, or whether or not it is possible for a man to live inside a fish for three days!

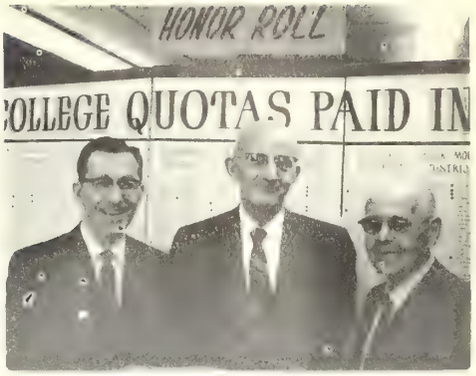
To understand the book it is necessary, first of all, to take a look at the historical situation that called forth the writing of it. Let us remember that the Jews who returned from Babylon to Jerusalem showed a most intolerant spirit toward non-Jews. Nehemiah and Ezra have a secure place in Jewish history, but they were not known for an attitude of tolerance. They broke up the families of those Jews who had married outside the community of Israel, and put obedience to the letter of the Law above human compassion. There have been those who have argued that this attitude was necessary to preserve the faith from corruption by outside influences. We doubt this. One doesn't make friends for one's faith by consigning all people outside of it to the realm of darkness.

In the course of time two books were written whose theme can be said to be this: "The love of God is broader than the measure of man's mind." These two books are Jonah and Ruth. They represent a clear conviction that God's love went beyond the geographical bounds of Israel. In Jonah it is shown that God desired the well-being of even so wicked a nation as Assyria. In Ruth the heroine is a Moabite girl (remember the Moabites were sworn enemies of the Jews) who married into the community of Israel and bore a son who was the grandfather of David, the most highly regarded of all the kings of Israel and Judah!

To get back to Jonah, we note that it differs from the accounts in the Bible of other prophets. It is the story *about* a prophet, rather than the sermons of a prophet. There are just eight words from Jonah's sermon to the people of Ninevah: "Yet forty days and Ninevah shall be overthrown." We see also that Jonah was a disobedient prophet. He at first flatly refused to carry out his mission and took a ship in the opposite direction. Then, only after the events with which we are familiar, he half-heartedly carried out his orders. It was then that the Divine Voice came to him in the words: "You pity the plant for which you did not labor, nor did you make it grow, which came into being in a night and perished in a night. And should I not pity Ninevah, that great city?"

Arguments have raged about how the story of Jonah is to be interpreted. One may interpret it literally as a historical happening. It may also be considered an allegory in which Jonah's flight from duty stands for Israel's avoidance of her responsibility to God. The storm is said to be the rise of powerful and cruel nations like Assyria, and the swallowing by the whale the exile into Babylon. Delivered from exile the Jews return to their home. Here, instead of being witness to the saving concern of God for all men, they become narrow and exclusive.

Some Bible students have seen the story as a parable similar to the one Nathan used to convict David of his sin (see II Samuel 12:1-8), or the story of the Good Samaritan (Luke 10:30-37). Now if the purpose of a parable is to drive home just one main idea, then the main purpose of of Jonah would be to show that God's purposes are not served by exclusive and narrow-minded people. Judaism was certainly the religion of the Hebrew tribes, but it is more than a tribal religion. In our next lesson we shall be dealing with one of the great voices of prophecy, a voice which proclaimed this wider view.



COLLEGE QUOTA PAID

The smiles on the faces above are because Raleigh's Hayes Barton Methodist Church has paid its College Crusade Quota in full. Lee J. Craven (right) financial secretary presents the final check to the Raleigh District superintendent, Rev. N. W. Grant (left), while Rev. Jack W. Page, pastor at Hayes Barton Church, watches the proceedings.

Quality Church Windows since 1906
HIGH POINT
GLASS & DECORATIVE CO.
A. W. Klemme, Pres. & Mgr.
Box 101 High Point, N. C.

EARN 6%* while you are helping

BUILD CHURCHES

Every Methodist investor should consider carefully The Methodist Investment Fund. It offers you this unique combination of advantages:

1. Earn a good return. (currently 6%)*
2. Protect your principal ($3,500,000 reserve).
3. Help build Methodist churches. (Mortgage loans granted over 400 of our new or growing churches.)

Over 1,500 investors include Methodist individuals, churches, conferences, boards and agencies, colleges, hospitals and homes.

- Assets over $22,000,000
- A World Service Agency
- Send coupon for full information

Learn about:
The Methodist Investment Fund

H. Conwell Snoke, Executive Secretary
The Methodist Investment Fund
1701 Arch Street
Philadelphia, Pa. 19103

Please send me a copy of your brochure N.C.-4.

Name

Address

City State Zip Code

OFFICE OF THE DEAN
DUKE DIVINITY SCHOOL
DURHAM N C 27706



CELEBRATES 80TH BIRTHDAY

Rev. J. W. Groce, center, of Lake Junaluska was honored on his 80th birthday Aug. 15 at the home of his son, Donald Groce, of Charlotte. The occasion was highlighted by the presence of Rev. Mr. and Mrs. Groce's daughter, Jennie Sue Steury, who has just returned home on furlough from Kenya, East Africa, where she and her husband Dr. Ernest Steury have served for five years. Mrs. Groce and all six of the children plus 15 grandchildren and eight great grandchildren were present for the party in addition to other guests. Pictured with Mr. Groce are the children, left to right: Mrs. Steury, Mrs. J. G. Blackwood of Lenoir, Walter Groce of High Point, Don Groce of Charlotte, Dr. John Groce of Tiffin, Ohio, and Rev. Wilbur Groce of High Point.

Lay Witness Mission Rallies Set in N. C. Conference

Two Lay Witness Mission rallies will be held in the North Carolina Conference under the sponsorship of the Board of Evangelism and the Board of the Laity.

The rallies are scheduled as follows:

Wednesday, Sept. 18, at Asbury Church, Durham.

Thursday, Sept. 19, at St. Luke Church, Goldsboro.

Both rallies will begin at 6:30 with a supper for those with reservations.

The featured speaker will be Milford Chewning of Fairfax, Alabama, who is now working full time with the Institute of Church Renewal of Atlanta, devoting most of his time to the Lay Witness Mission movement.

The rallies are for churches that have had missions and members of churches which are interested in the movement. This will be a sort of reunion for the various lay witnesses.

Particular emphasis will be given to Christian Growth Conferences, a plan of follow-up and deepening of the spiritual life as a step beyond Lay Witness Missions in local churches.

Forty missions have been held in the North Carolina Conference. The following missions are definitely scheduled for this fall with the coordinators listed:

Sept. 27-29, Southport, Don Evans; Oct. 11-13, Davis Street, Burlington, Bill Colonna; Oct. 11-13, First Church, Roanoke Rapids, Charles McCullers; Oct. 18-20, Princeton, Woodie Griffin; Nov. 1-3, Fletcher's Chapel, Durham, Charles McCullers; Nov. 1-3, Manteo, Jim Patrick; Nov. 15-17, Ahoskie, Bob Montague; and Nov. 22-24, Trinity, New Bern, Woodie Griffin.

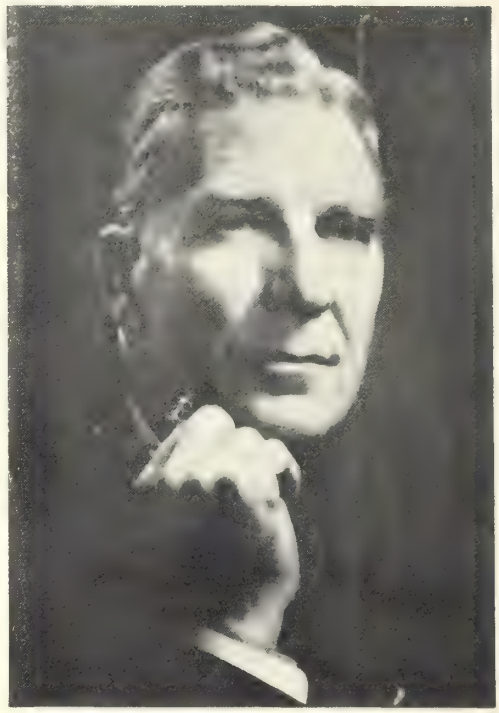
First Church, High Point, Has New Educational Associate

Miss Diana Esau has joined the staff of First United Methodist Church in High Point as educational associate. A native of Brooklyn, N.Y., she has been educational associate at Memorial Church, Charlotte, for the past year and a half.

At First Methodist Miss Esau will direct the youth and children's programs and will assist in the musical education program of the church.

A graduate of Pfeiffer College, Miss Esau spent six summers working in the inner-city program of the Methodist Church in New York City.

A reception in her honor was given last Sunday at First Church.



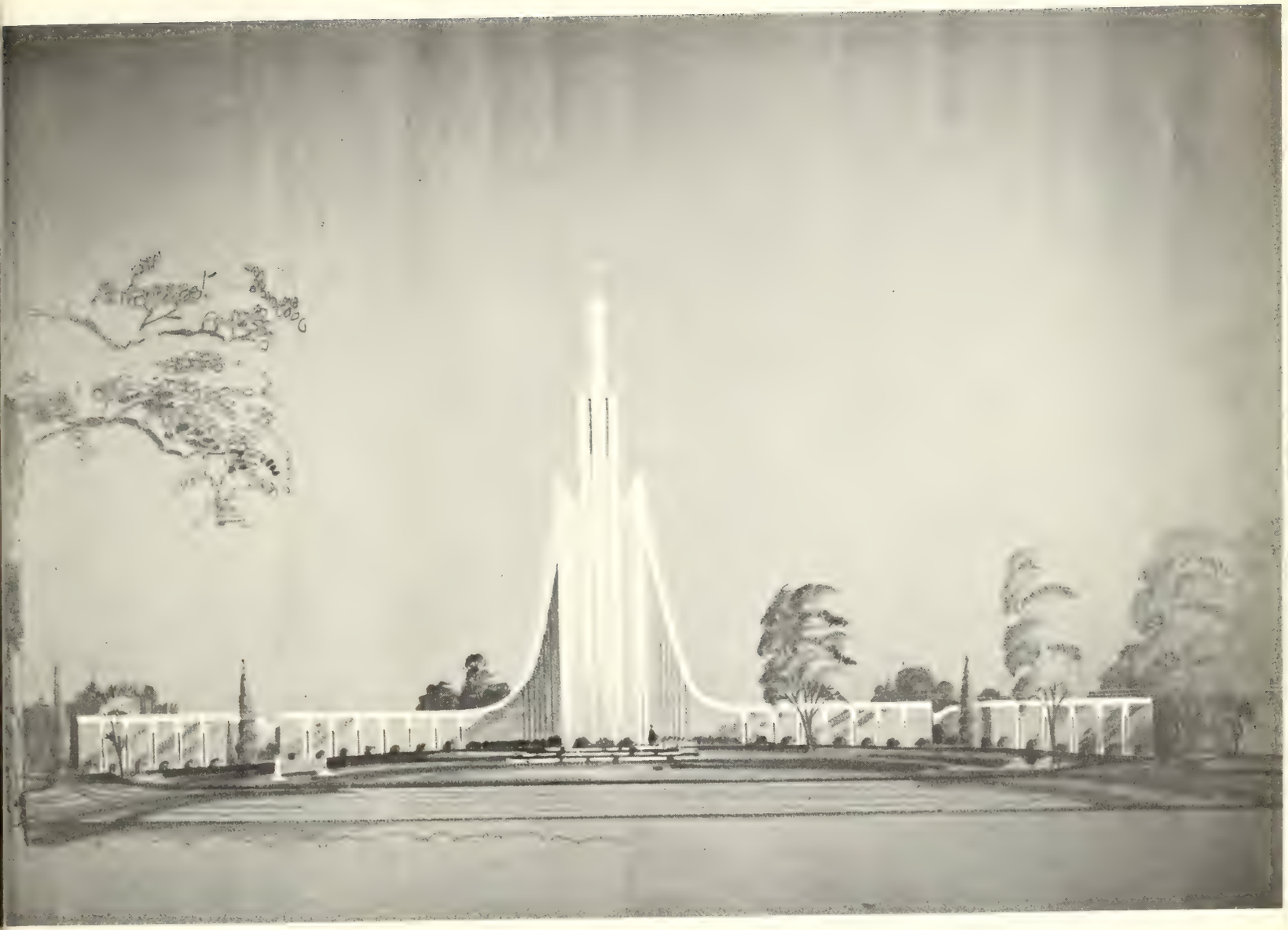
TO ADDRESS MEETING

Bishop Richard Raines of Indianapolis, Ind., will be the principal speaker at a special pilot meeting of the N. C. Conference Commission on Enlistment for Church Occupations to be held today. The meeting will convene at 9 a.m. in the Methodist Building, Raleigh. It is designed to aid the N. C. Conference in reaching new goals and creating new insights into the area of church recruitment. Dr. Richard Bauer, executive secretary of the Interboard Committee on Enlistment for Church Occupations of the United Methodist Church, also will address the Commission, of which Rev. Jack L. Hunter is chairman.

NORTH CAROLINA CHRISTIAN ADVOCATE
$3.00 per year. Subscribe now.

AUTHORS WANTED BY N. Y. PUBLISHER

Leading book publisher seeks manuscripts of all types: fiction, non-fiction, poetry, technical, scholarly and religious works, etc. New authors welcomed. Send for free booklet. JL Vantage Press, 120 W. 31 St., New York, N.Y. 10001.



NORTH CAROLINA
christian advocate

VOL. 113 GREENSBORO, N. C., SEPTEMBER 19, 1968 No. 37

Architect's sketch of the proposed Sharon United Methodist Church, Charlotte. (See story on Page 6)

CAROLINA BRIEFS

¶ The Rev. and Mrs. H. Dennis Draper, Jr., of the Mamers Charge, Fayetteville District, announce the birth of a son, Howard Lee, on Sept. 2.

¶ The Rev. Larry Wilkerson of Valdese will be the guest preacher for the revival services at Chadwick United Methodist Church, Charlotte, Sept. 22-25.

¶ Revival services are planned Sept. 27-29 at Lebanon Church in High Point. Rev C. G. Alspaugh, Jr., pastor of Centenary Church in Greensboro, will be the visiting preacher.

¶ Rev. Ralph L. Reed, president of the Christian Action League of North Carolina, attended the United States Conference on Alcohol Problems in Washington, D. C., Sept. 11-13. Mr. Reed is pastor of Central Church, Canton.

¶ Hopewell United Methodist Church of Rt. 1, Catawba, will conduct revival services Sept. 29 through Oct. 4 with Rev. C. Jerome Huneycutt, pastor of Abernethy Memorial Church, Newton, as the guest preacher.

¶ Gibson Memorial Methodist Church, Spring Hope, will have a preaching mission Sept. 23-27 with the Rev. W. A. Seawell, pastor of Grace United Methodist Church of Wilmington, as the guest preacher. Services will be at 8 p.m.

¶ First United Methodist Church of Williamston will observe homecoming on Oct. 6. Bishop William R. Cannon will preach at the morning worship service. Dinner will be on the grounds after the service. Rev. J. V. Early of Greenville will be the guest preacher at the fall revival Oct. 13-20.

¶ On Sept. 22 Davis Chapel United Methodist Church, Candler, will observe homecoming. Rev. Henry King, a former member, will preach at the 11 a.m. worship service. A picnic dinner will follow the service. Davis Chapel is celebrating its 100th anniversary this year. All former pastors, members and friends are invited to homecoming.

NORTH CAROLINA
CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western North Carolina Conferences of The United Methodist Church
ESTABLISHED 1855

James C. Stokes — Editor and Manager

Address all correspondence to P. O. Box 508, Greensboro, N. C. 27402

Second-class postage paid at Greensboro, N. C.
Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., 429 W. Friendly Avenue, Greensboro, N. C. 27401

Single subscriptions, $3.00 a year; every family plan: each subscription, $2.50 a year. All subscriptions payable in advance. Obituaries and resolutions, $2.00 for the first 100 words; $2.50 per hundred for next 200 words; 3 cents per word for all over 300 words.

APPOINTMENT MADE

Bishop Earl G. Hunt, Jr., has appointed D. B. Martin as pastor of the Shady Grove Charge in the Waynesville District.

C. Harley Dickson
District Superintendent
Waynesville District

¶ The South Rosemary United Methodist Church plans homecoming services Sept. 29. Rev. G. P. Coleman, a former pastor, will be the homecoming preacher. He will also preach for the revival services beginning Sept. 30. All former pastors and friends of the church are invited to these special services.

¶ Annual homecoming will be held at Erlanger United Methodist Church, Lexington, on Sept. 29. The guest speaker will be the Rev. Ray Phillips of Gethsemane Church, Greensboro. Rev. Mr. Phillips is a former member of Erlanger. All members, former members, former pastors and friends are invited.

¶ Will C. Broyhill, father of Mrs. F. W. Dowd Bangle of Waxhaw, died on Aug. 28 at the age of 83. He was a retired lumberman in Lenoir. Surviving in addition to his daughter are his wife; one brother, J. E. Broyhill of Lenoir; two sisters, Miss Mary Broyhill of Boomer and Mrs. W. M. McGlammery of Lenoir, and two grandchildren.

¶ William Whiteford, son of Mr. and Mrs. Charles E. Whiteford, was awarded the Eagle Scout Award in special presentation ceremonies at Saint James, Greenville, on Sunday, Sept. 8. On Sept. 15 five scouts from the Saint James troop were awarded the God and Country Award. Dr. Moses Shepherd of the ECU Physics Department is scoutmaster.

¶ The Women's Society of Christian Service of the Rose Hill United Methodist Church will give a reception honoring Rev. and Mrs. Dwight A. Petty on their Golden Wedding Anniversary, Sunday afternoon, Sept. 29, from three until five o'clock. The reception will be in the fellowship hall of the church and all friends of Rev. Mr. and Mrs. Petty are cordially invited.

¶ Dr. Ralph Mires, head of the new church development division of the Board of Missions, recently spent three days in Greenville meeting with the city's newest congregation, Holy Trinity. Dr. Mires also met with pastors and key laymen of Jarvis, Saint James and Holy Trinity and with Rev. W. R. Stevens, district superintendent. The group voted to organize a City Missionary Society.

¶ Concord United Methodist Church will observe homecoming services Sunday, Sept. 22, with Rev. G. W. Clay of China Grove as the guest speaker. Mr. Clay, now retired, is a former pastor at Concord. All former members and pastors are invited to attend. Concord Church is in Catawba County.

¶ Pisgah United Methodist Church of Lincolnton will have homecoming day on Sept. 22. Rev. T. G. Highfill, a former minister and presently pastor of the Lincoln Charge, will preach at the eleven o'clock worship service. Following the service a picnic dinner will be served in the church fellowship hall. Former pastors, former members and other friends of the church are invited.

¶ Lowell United Methodist Church of Lowell will celebrate its one hundredth anniversary on Sept. 29. At 11 a.m. a dramatized history of the church will be presented; at five p.m. a fellowship supper will be served, and at 7:30 p.m. the centennial worship service will be held. Bishop Earl G. Hunt, Jr., will preach the centennial sermon. All former pastors and friends of the church are invited to attend.

¶ Star United Methodist Church will observe its annual homecoming Sept. 22. The pastor, Rev. Grady L. Kinley, will preach at the morning worship service. Revival services will begin at the church on Sunday night at 7:30 and will continue through Thursday night. Rev. S. D. McMillan, Jr., pastor of Mt. Gilead United Methodist Church, will be the preacher for these services. Pastors, former members and friends of the church are invited to both the homecoming and revival services.

¶ White Memorial United Methodist Church, Henderson, will have its annual homecoming on Sept. 29. The Rev. H. L. Tenney of Chapel Hill, a former pastor, will preach at 11 a.m. A picnic lunch will be served at 12:30, followed by a song service in the afternoon featuring different vocal groups. Revival services will begin that night at 7:30 and continue through Friday, Oct. 4. The Rev. Vernon C. Tyson of Oxford will be speaker for these services. All friends, former pastors, members and former members are invited.

OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

WANTED: Organist and/or choir director. Oakview United Methodist Church, High Point. Call 882-3025 or 883-4462.

"WANT A CHANGE? Great Challenge for D. C. E. Apply First United Methodist Church, P.O. Box 926, Newton, N.C. 28658."

WANTED: 30 pews and pulpit suit. The pews must be straight. Contact Harvey Marks, 1300 Rotherwood Road, Greensboro, North Carolina. Phone 274-8669.

Appointment Changes In North Carolina Conference

The following changes have been made in appointments in the North Carolina Conference since Annual Conference, according to information received from Bishop William R. Cannon's office:

EFFECTIVE JUNE 27, 1968

Burlington District ..... Friendship: George A. Davis
Elizabeth City District ..... Kinakeet: O. S. Matthis
Goldsboro District ..... St. John (Goldsboro): E. Maxwell McNair
Greenville District ..... Hobgood: Bennie J. Tripp
New Bern District ..... Swansboro: W. S. Hopkins, Jr.
Verona: M. M. Wingard
Rocky Mount District ..... Gaston: Bobby Ray Whitfield
Sanford District ..... Cordova: Ralph Lewis
Hamlet-Philadelphia: J. H. Shiver
Sanford Circuit: Leroy Spell
Wilmington District ..... St. John (Wilmington): Benton M. Hill

EFFECTIVE SEPTEMBER 1, 1968

Durham District ..... Bahama: James D. Phillips
Maybrook-Massey: Kenyon Wheeler
Conference Director of Youth and Young Adult Ministry: F. Belton Joyner
Fayetteville District ..... Hope Mills: Clyde Tucker
Goldsboro District ..... South River: J. G. Lupton
Greenville District ..... Wesley Memorial: Dan Middleton
Raleigh District ..... Macedonia: R. L. Baldridge
St. James (Raleigh): Amos Stone
Professor, Louisburg College: E. R. Stott
Professor, Scarritt College: James I. Warren
Staff, Damascus Home, Snow Camp: R. M. Drew
Student, N. C. State University: Conrad Glass
Conference Director of Children's Ministry and Camping: Keith Glover
Rocky Mount District ..... Conway: W. Hoyt Cheek
St. Paul (Rocky Mount): William Simpson

Here and There

CREDIT UNIONS ON THE INCREASE

The number of U. S. credit unions serving Protestant church members rose from 441 to 487 during 1967. 103 of them are United Methodist. In all, there are over 53,000 credit unions in the world, which offer their members a variety of services. Normally they offer low-cost loans and good-yield savings programs to their more than 33 million members.

The robust condition of this type of organization is indicated by the fact that last year in the United States credit unions increased in membership by more than a million and in assets by more than a billion dollars.

The International Credit Union Yearbook for 1968 lists 282 credit unions in North Carolina, with 234,142 members. Their total assets come to $114,820,841, and the most common dividend rate is 5%.

Each of our two United Methodist annual conferences in North Carolina have strong organizations. The Methodist Ministers Credit Union (North Carolina Conference), incidently is the first one ever organized for the sole purpose of serving Methodist ministers. It now has approximately 800 members whose share accounts range all the way from $5.00 to $10,000.00.

Area Workers' School Slated

The Alamance Christian Workers' School will open Sunday evening at Grace United Methodist Church, Burlington. It will continue each evening, 7:30-9:30, through Sept. 26.

Courses and instructors are as follows:

Using the Junior High Curriculum, Rev. E. C. Shoaf of Fayetteville;

Using the Middle High Curriculum, Rev. R. L. Bame of Tarboro;

Using the Senior High Curriculum, Rev J. Conrad Glass of Raleigh;

How to Interpret the Bible, Dr. James Efird of Duke University;

Teaching the Bible to Children, Dr. Mary Alice Jones of Nashville, Tenn.;

The Role of the Church in Working with Local Community Problems, Rev. W. M. Newmann of Burlington.

Dr. Jones, who is editor of Children's Publications for the United Methodist Church, will teach a morning as well as an evening class. The morning classes will be Monday through Thursday, 9-11 a.m.

❖ ❖ ❖

I long to accomplish great and noble tasks, but it is my chief duty and joy to accomplish humble tasks as though they were great and noble.

Helen Keller



James T. Patrick (at mike), Roy Turnage, Carolyn and Ray Rouse during presentation of silver tray.

Turnage Honored At Lay Retreat

Roy L. Turnage, conference lay leader in the Raleigh Area from 1963-68, was presented the last life membership to be awarded in Methodist Men at the recent Laymen's Retreat at Wesleyan College Presentation was made by J. Nelson Gibson of Gibson, also former conference lay leader.

James T. Patrick of Durham, Turnage's successor, then presented Turnage a silver tray "on behalf of the laymen and ministers of the North Carolina Conference." On hand for the presentation was Turnage's daughter, Carolyn, and son-in-law, Ray Rouse.

Turnage has been a long-time leader of North Carolina Conference laymen and worked for a number of years on the Board of the Laity. He is an associate secretary in the Program Council of the Conference. He resides at the homeplace in Ayden.

Among the speakers at the conference, which drew over 400 laymen to Rocky Mount, was Bishop William R. Cannon.

Pat Rothrock Returns To Africa

Miss Pat Rothrock left last Friday to return to her missionary assignment in Africa. She will spend a month in language study in Paris, France, and then will take up her work at Lubumbashi in the Congo.

She has been appointed to be director of Christian Education for the Southern Congo Conference.

For most of the past year, Miss Rothrock has been under special assignment with the Board of Missions in New York working on the Longe Range Program of the board. She also has been in charge of the Overseas Women group which spent from March through June in the United States in consultations with United Methodist women here.

Her address in Africa will be as follows:
BT 2156
Lubumbashi, Congo.

EDITORIALS

★

WHAT IS "THE SOUTH"?

What is "the south"? Is it a geographical location? A culture? A philosophy of life? A mild expression of disapproval? We would like to know because the expression keeps coming up in the vocabulary of commentators upon contemporary life in the United States.

We wonder if most of those who comment on "the south" have any clearer concept of what they are talking about than we do. What do editors and other writers in religious publications mean, for instance, when they speak of "religion in the south," "the southern church," "the religious aspects of southern life"?

Some writers seem to use the words "south" and "southern" as implying one or more of the following ideas: inferior, ignorant, obscurantist, backward, ultra-conservative, racist, prejudiced, bigoted. We will admit that the states of the southeast have their full share of people who may be so characterized. But they certainly don't have a corner on that particular market. Some of the top extremists of the country are non-southerners.

Recent events have established beyond controversy that racism, prejudice and bigotry are problems common to all men and not peculiar to the south. Also, there is ample evidence of enlightenment and progressive leadership among southerners.

In the light of these facts, we think it is high time for public speakers and writers to stop assuming that the south is a vast monolithic throwback to the 19th century, a wasteland of bigotry and prejudice. Such categorizing may accurately describe some southerners—even as it would accurately describe some New Englanders and some Californians. But this is no justification for condemning a whole segment of people.

Such imputation of guilt by association is patently wrong. It is condemning a whole class of people on the basis of a few. It smacks of the very thing which it deplores: bigotry, prejudice, provincialism; as much so as to characterize the people of Chicago as gangsters, or the Negro race as crime-prone.

Every man has a right to be measured for what he himself is, be he black or white; be he from North Carolina or from New York. We live in a pluralistic society. The south is a part of that society. It has institutions of learning and enlightenment. It has a large and influential group of liberals and progressives. Its sons and daughters are making a rich contribution to the enlightened growth of the nation.

This is not the day to practice discrimination, whether it be of a race, of a class of people, or of a section of the country. Such a practice will always constitute unjust evaluation of literally millions of people.

In the past we have had entirely too much of this business of hurling invectives across sectional and class lines. In the doing of this we have hurt others, and we have hurt ourselves.

This nation needs healing. We have had enough of self-inflicted wounds. We need to emphasize our common aspirations rather than our differences. We need to see that the great idealogical concepts of freedom and justice which bind us together are vastly more important than our divisions.

The south is a part of the United States of America. Its churches and their members are shareholders in a common Christian heritage. The south must not *exclude itself* from the national life, nor from the life of the Church of Jesus Christ. By the same token it must not *be excluded* either.

ON BISHOP KENNEDY'S ASTOUNDING STEP

As described on page 5 of this issue, Bishop Gerald Kennedy has agreed to become the senior minister of First United Methodist Church of Pasadena, Calif. He will at the same time continue to fill the post of episcopal head of the Los Angeles Area. This is not to be a temporary arrangement. The plan is for Bishop Kennedy to remain indefinitely in this relationship to the 2,700-member congregation.

We hope that the popular and talented bishop will reconsider the step he has taken. A bishop in The United Methodist Church is assigned to be the over-pastor, the chief minister, of a large group of fellow-pastors and congregations. When he establishes a special ministerial relationship with one, this cannot but affect his relationship to all. It means that he will be doing for one what he cannot do for the rest.

Therefore, in our opinion, it is wrong in principle. Bishop Kennedy's great popularity throughout the Los Angeles area will no doubt keep him afloat on this strange voyage; but we can see nothing but shipwreck for bishops, and confusion among shepherds and sheep if this practice should spread.

We can well understand the yearnings of a minister—even (especially) when he is a bishop—for a pulpit of his own. Many of us are in that category. Some, because of that yearning, have eventually moved from a connectional job back into the pastorate.

We see nothing wrong with this being done. In fact, we see nothing to hinder a bishop from stepping out of the episcopacy if he feels that he can fulfill his personal mission to Christ more effectively in another role. We seriously doubt, however, the wisdom of his trying to fill both.

Something To Think About

Everywhere we are entering the area of big numbers. For example today there are eight times more people, living on average twice as long, and producing five hundred times more goods, than in the sixteenth century. There has been no comparable forward leap in human history since the neolithic age, when men began to grow crops and domesticate animals.

The facts are known. The consequences are not yet realized. Until now man has lived under the economics of scarcity. There was never enough to go round. The purpose of war was to acquire territory, to capture property, to take for ourselves what others had. Today's new problem is not so much to conquer as to increase production, not so much to take as to multiply.

If large and rapidly growing numbers of people, living in great urban concentrations, are dependent on the massively increased production of scientific and technical development, there must be systematic economic planning. The skills of social engineering, learned under the pressures of war and unemployment, must be applied if the structure is not to crash. . .

The vision (or dream) is of an affluent, mobile and rational society. But we can see already that the dream may become a nightmare. Those who cannot adapt—and there are many—are left behind in the forward surge of the mobile. Efficient organization, geared to the adaptable, can be a tyranny. The poor suffer more in a society so well organized that it has forgotten the spontaneous solidarity of unorganized societies where the man next door behaved as a neighbor.

There is hollowness in the dream. If all

the hopes and aspirations of men are reduced to efficiency in production and consumption, men will rebel. We see the foreshadowing in the anger of student youth, in such slogans as: "We reject a world where we are sure not to die of hunger and risk dying of boredom."

The rejection is immature. It is good that the standard of living is rising, that unemployment and poverty are diminishing. It is too facile to make the industrial society that creates such benefits the universal scapegoat for human frustration. But the protest reveals a deep malaise. Men cannot live by bread alone. Work is efficiently organized, but personal satisfaction in work is fading. Leisure grows more abundant and becomes an empty killing of time. May it be that there is degradation of life when it is merely given, not sought for and chosen? . . .

At the moment the crisis is one of finding freedom to be human in the expansion of prosperity. The answers currently given are those of the liberal reformers and of the classic revolutionaries. Neither can satisfy. The one patiently re-arranges the old structures; the other destroys and rebuilds with the old materials.

What is needed is renewal; not a mild spiritual flavor to add to the material productivity of industrial society, but an inner strength which will enable it to operate on its cancerous growths.

Editorial, *Methodist Recorder*
July 25, 1968

Rutherford College Reunion Set

Dean Cornelius O. Cathey of the University of North Carolina, Chapel Hill, will be the keynote speaker for the third annual reunion of Rutherford College Alumni scheduled at Rutherford College Sunday, Sept. 29.

Dr. Cathey, dean of student affairs at the University, was formerly a professor at Rutherford College. He will speak during the 11 a.m. service in Abernethy Memorial United Methodist Church, site of the reunion.

Activities for the day will begin at 9 a.m with registration, followed by church school at 9:45 a.m., and worship at 11 a.m. A business session will be held at noon with the fellowship meal to follow at 1 p.m. From 2-3 p.m. there will be fellowship, pictures, sharing and fun.

In 1933 Rutherford College was merged with Weaver College and Brevard Institute to form the present Brevard College at Brevard. The Rev. Rollin Gibbs of Statesville is president of the alumni organization of the former school.

A report will be received on the Rutherford College Memorial Scholarship Fund, originated during the 1965 meeting to aid Brevard College students. Incorporators of the fund are the Rev. Mr. Gibbs, the Hon. Basil Whitener of Gastonia and Washington, D.C., and Gordon L. Goodson of Lincolnton.

Bishop Kennedy Accepts Pastorate

Bishop Gerald Kennedy, of Los Angeles, announced Sept. 8 that he has accepted an invitation to become senior minister of First United Methodist Church of Pasadena, Calif., while continuing his role and responsibilities as United Methodist Bishop of the Los Angeles Area.

It is the first time in the 230-year history of the denomination that an active bishop has assumed full pastoral leadership of a local congregation while remaining a bishop.

In an announcement made at the close of services at the church Sept. 8, Lawrence T. Cooper, chairman of the Committee on Pastor-Parish Relations, said that Bishop Kennedy will become senior minister effective Dec. 8 and that he will preach an average of three Sundays each month. On other Sundays, noted preachers from the area and from throughout the nation will be heard.

The position of senior minister of the 2,700-member congregation has been vacant since July 1 when the Rev. Dr. Daniel D. Walker was appointed to University Temple United Methodist Church, Seattle.

Bishop Kennedy, who is 60 years old and looking ahead to his eventual retirement as a bishop, said that "I want to end my career in the local church." This indicated that he did not consider his role at Pasadena to be temporary or as a visiting preacher.

He revealed also that he and Mrs. Kennedy plan to move from their Hollywood home to the parsonage of the Pasadena church.

As senior minister, he told the Pastor-Parish Relations Committee, he will be wholly responsible for the operation of the church. He also acknowledged that because of his continuing role as a Bishop of the church he will not be able to fulfill all of the detailed responsibilities of the parish, "but I will work at these as best I can."

Bishop Kennedy, in a statement related to the announcement, said "I believe in the local church more than ever. I believe that if Christianity is to win it will be on that front. It seems to me that a bishop or any other bureaucrat needs to participate responsibly where the action is. I hope that this new relationship, which so far as I know has no precedent in The United Methodist Church, will prove to have some value for all the church and its ministry."

As Bishop of the Los Angeles Area, Bishop Kennedy is administrative and spiritual leader of some 500 churches and 262,000 members in Southern California, Arizona, Southern Nevada and Hawaii. He was elected bishop in 1948 at the age of 40.

During Bishop Kennedy's 16-year leadership of the Los Angeles Area, the church has grown by 100,000 members and 140 churches. The number of ministers serving under him has risen from 575 to 800.

Stowe To Address Regional Mission Meeting In Charlotte

United Methodist leaders in the field of missions from throughout nine Southeastern states will gather in Charlotte Sept. 23-26 to consider the motivation for Christian mission in the contemporary world.

This meeting in the White House Inn is one of five being held in the U.S. during September-October by the Board of Missions, United Methodist Church. Other meetings are set in Chicago, Philadelphia, Dallas and Salt Lake City.

The meetings will involve leaders on the Annual Conference, Jurisdictional and national levels.All will focus on the theme, "Mission Renewed." The Charlotte meeting will involve United Methodists from the two Carolinas, Virginia, Georgia, Florida, Alabama, Mississippi, Kentucky and Tennessee.

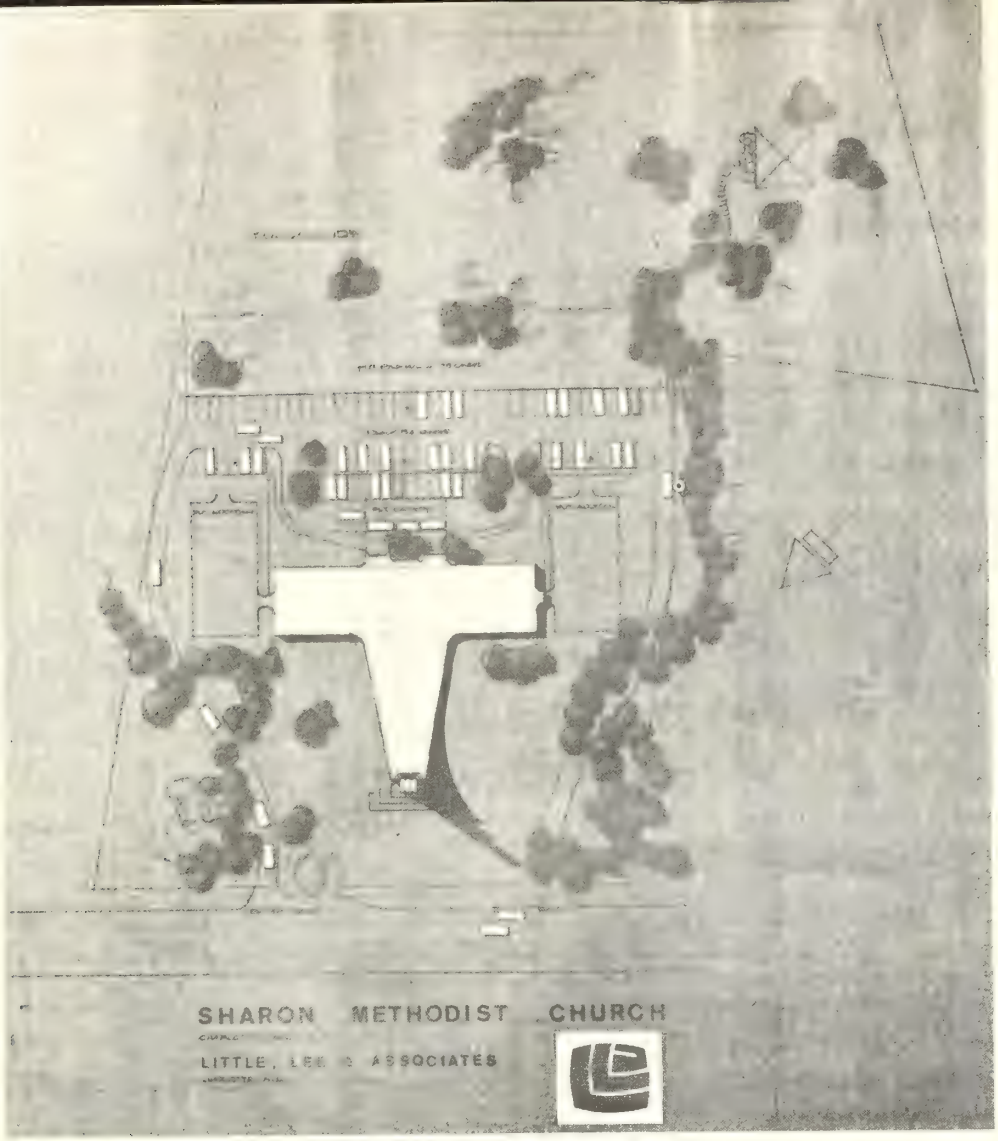
The primary thrusts of the meetings will include: 1. An emphasis on motivation, with little time devoted to mechanics; 2. A major emphasis on the Biblical and theological basis of mission; 3. An effort to make clear today's world situation and what the nature of mission is today; 4. An emphasis on the universality of the mission, and the inter-connectedness of mission everywhere; and 5. An emphasis on the relationship of the Board of Missions to the United Methodist Church's Quadrennial Emphasis, "A New Church for a New World."

Programs at each meeting will be similar, including a keynote address on the nature of today's world, a series of three addresses on motivation for mission, a presentation of current priority mission issues, small group discussions and audio-visual presentations.

Three current priority mission issues have been selected for presentation during each regional: 1. The unity of soul-saving and world-saving; 2. Human powers and the claims of administrative justice; and 3. The new style of leadership and the emerging church.

The planning committee has chosen these persons to give the addresses on motivation for mission:

Charlotte and Dallas regionals—the Rev. Dr. David M. Stowe, New York, associate general secretary, National Council of Churches for its Division on Overseas Ministries; Chicago regional, the Rev. Dr. George W. Webber, on the *Must* staff. New York, and of the faculty, Union Theological Seminary; Philadelphia regional, the Rev. Dr. John Priest, dean, School of Religion, Florida State University; and Salt Lake City regional, the Rev. Dr. Wayne K. Clymer, president, Evangelical Theological Seminary, Naperville, Ill.



Plot plan of proposed church.

Sharon Church Begins to BLOOM

By James C. Stokes

When does a congregation have 275 members and no church building? One answer is "When its name is Sharon United Methodist Church of Charlotte, N. C."

That is the situation right now with one of North Carolina's newest churches, which began with small meetings in a parsonage in August of 1966.

Bishop Earl G. Hunt, Jr., preached at the first organized service of worship, which was held on Sept. 4, 1966, at the Sharon Elementary School. This is the public school which Billy Graham attended as a boy. Its facilities were used not so many years ago by another newly organized church, Providence United Methodist, which has made giant strides since its organization.

But to go back to the beginning, the Charlotte District Mission Society saw the prime possibilities for a new congregation along the southern perimeter of booming Charlotte back in 1961 when the Rev. A. G. Lackey headed up the work of district missions in Charlotte. As a result of careful surveys of growth patterns, a six acre plot of ground was purchased by the society in September, 1961. Men like Dwight L. Phillips and others mixed vision and generosity to help make this possible.

Methodist leaders of Charlotte then waited and watched for the right time to make a further move. That move came in January, 1965 when the original owners offered to exchange the property for a larger site (7 acres) across the road. The proposal would enable the $20 million South Park Shopping Center to be built, and gave the church a bonus of $60,000 in cash, plus its equally good location.

Nothing else happened until June, 1966, when the Rev. John McWhorter was appointed to the non-existent church-to-be. He came to Charlotte with experience behind him and enthusiasm for the possibilities ahead. The first business on the agenda was to provide a place to live for the preacher and his family. In July, 1966, the parsonage at 3727 Severn Avenue was purchased. By August interested families in the community were meeting in the parsonage. Late in August a community-wide survey was carried out. Some 200 Charlotte Methodists aided by friends from the Sharon Presbyterian Church participated. It was the very next week that Bishop Hunt gave the neophyte church the encouragement of his presence. But all was not to be rosy. The next Sunday morning —September 11—71 persons found their way to the Sharon School where the 11 o'clock worship service was scheduled to be held. However, they found the door shut and locked; there had been a janitorial mixup. But the group did what good Methodists have not ever hesitated to do: they held their service in the school yard under the limbs of a spreading oak tree.

The church was officially constituted on October 2, with 60 members joining on that day. By Easter, 1967 the membership had swelled to more than 150. Two months later it came to the start of its first full year of life ready and eager to move ahead. If you don't believe it, look at these facts: 1) oversubscription of a $32,275 budget; 2) a pledge of $2,000 for World Service and Conference Benevolences; 3) a pledge of $2,500 to help a congregation in Pakistan erect its building; 4) adoption of a Vietnamese child through the Christian Children's Fund; 5) involvement, through volunteer services and budget assistance, with Charlotte's Bethlehem Center and Wesley Nursing Home.

In that first fraction of a year, Sharon had organized a Sunday school and a Methodist Youth Fellowship. During the next full conference year it employed a choir director, organized a children's choir, formed the Woman's Society of Christian Service, started a Boy Scout troop, constituted a Methodist Men's club, participated in a two-week Methodist Medical Mission to Africa, with a member, Mrs. Bobbie Joe Robinson going as a nurse, joined actively in the work of Charlotte's Inner City Ministry, increased its support of and activity with Bethlehem Center, Sterling Community Center, the Wesley Nursing Center and other organizations, gave initia-

tive and leadership to formation of an ecumenical shopping center ministry in the South Park Shopping Center and adopted a budget of $50,000.

When the church celebrated its second anniversary earlier this month, it had reached a membership of 275, with 100 resident families.

Besides carrying on such a vigorous program, the membership of Sharon Church has been deeply involved in laying plans for its church building. Out of much study and discussion, the building committee and the commission on worship came up with the following guidelines to be worked out in cooperation with the architects:

- That the total architectural effect be one that suggests reverence, truth and involvement.

- That the design be one of simplicity without dullness. The thought here was that with all the prevalent need in the world, the edifice should not be ostentatious.

- That honesty in design be carried through; everything should be planned with a purpose—practical and usable, and—by the very nature of good and artistic design —be beautiful in itself.

- That there be boldness without sensationalism and without novelty.

On April of this year, the congregation approved the plans submitted by the architects (Little, Lee and Associates).

The sanctuary was designed to seat 600, plus an educational wing to serve immediate and near future needs. The estimated cost of this first unit is $392,000—about 50% of what it would be, if traditional design techniques were used.

Last month, the congregation took another giant step by approving the sale of bonds totaling $300,000. The bonds went on sale last Sunday to church families and other interested parties. Issued in denominations of $250, $500 and $1,000 these first mortgage bonds will pay 6½% interest, compounded semi-annually. The participation of the families of the church is expected to be 100%. However, interested nonmembers are being invited to participate through contacting the church office, 3727 Severn Ave., Charlotte, N. C. 28210. Maturity on the bonds will range from 18 months to 14½ years.

What has already happened makes an exciting story worthy of the finest traditions of Methodism. But thrilling though it is, this is only the prologue to a story which may well reach epic proportions in the years to come.

Sharon Church is blossoming like the rose of Sharon. Its fragrance and beauty are already beginning to influence the Christian community of Charlotte and on out to the ends of the earth.



Worship service in Sharon Elementary School.



Family night Christmas party.

Children's choir.



WNC Rural Pastors to Meet Sept. 23-25

Rural clergy of the Western North Carolina Conference will come to Camp Carolwood of the Statesville District Sept. 23-25 for a study on "The Church in Mission."

The sponsoring Commission on Town and Country Work and the United Methodist Rural Fellowship will offer a program of speakers and discussion groups covering both the conventional and unconventional forms of religious missions.

From the opening of the meeting with a 1:30 p.m. luncheon on Sept. 23 to the 12:15 p.m. closing Sept. 25 the participants will hear about and discuss inner-city work, drama, shopping city ministries, group ministries, rural work, merging of smaller congregations, ministerial salaries, poverty, work among the Indians, elderly, mountain folk and the work of United Methodist deaconesses and church and community girls.

Among the speakers are: the Rev. Jerry Murray, superintendent, Statesville District; the Rev. Dr. C. C. Herbert, Jr., Charlotte, administrative assistant to the bishop; the Rev. Jim Hankins, superintendent, Cleveland (Tenn.) District, Holston United Methodist Conference; and the Rev Garland Stafford, Statesville, executive secretary, Commission on Town and Country Work.

Among panel participants and "eyewitness reporters" on the program are:

The Rev. W. W. (Bill) Blanton, Statesville, director, Blue Ridge Service Ministry; the Rev. John McWhorter, Charlotte, developing a "shopping center ministry"; the Rev. Ron Hall, Gastonia, religious playwright and director; the Rev. Ray Moss, director, Greensboro Inner-City Ministry; the Rev. Harold McSwain, Hayesville, director, Hinton Memorial Center; and the Rev. A. Glenn Lackey, superintendent, Marion District.

Other leaders will include the Rev. Dr. Julian Lindsey, superintendent, Winston-Salem/Northeast District; the Rev. James C. Peters, superintendent, Winston-Salem/Forsyth District; the Rev. Harley Dickson, superintendent, Waynesville District; and these pastors:

The Rev. Frank Stith, III, East Bend; the Rev. Hubert Clinard, Polkville; the Rev. Ernest Stephens, Matthews; the Rev. Alberto Rodriquez, Danbury; the Rev. Garland Young, Gastonia; the Rev. Ben Steele, Cherryville; the Rev. John Christy, Asheville; the Rev. Arthur Livengood, Mount Airy; and several other church workers and volunteer laymen.

The Rev. Donald W. Haynes, pastor, First United Methodist Church, Franklin, is program coordinator and president of the United Methodist Rural Fellowship. The Rev. John M. Burton, Hayesville, former missionary to the Yuma Indians, will be session leader. He is chairman of the Commission on Town and Country Work.



Dr. Franklin Clark Fry

Fry To Be Honored Posthumously

The late Rev. Dr. Franklin Clark Fry, immediate past president of the Lutheran Church in America, will be given, posthumously, the 1968 Citation award given annually by *The Upper Room*, an interdenominational devotional guide published in Nashville, Tennessee.

The citation will be presented to his son, the Rev. Franklin D. Fry, at the annual award dinner, Thursday, Sept. 26, in the Leamington Hotel, Minneapolis, Minn.

The Rev. Dr. Wilson O. Weldon, editor of *The Upper Room*, will make the presentation to the late world church leader's son. The Rev. Franklin D. Fry, is pastor of Christ Lutheran Church in York, Penn.

"The late Rev. Dr. Fry is regarded in religious circles as one of the towering figures of Christianity in our century," said the Rev. Dr. Weldon.

He added: "Dr. Fry, like others before him, was chosen before his untimely death, by a committee for his many contributions to World Christian Fellowship."

The Citation Dinner will be attended by distinguished churchmen of the Minneapolis area, and from other parts of the world. The Rev. Dr. Alan Walker, superintendent of the Central Methodist Mission, Sydney, Australia, will give the principal address.

Dr. Fry was active in the formation of the World Council of Churches in 1948 in Amsterdam, the Netherlands, and after serving six years as vice chairman, became chairman of its Central and Executive committees.

He was one of the organizers of Lutheran World Relief, Inc., and its president since it began in 1945. In 1957 he was named president of the Lutheran World Federation, an office he held until 1963.

Dr. Fry served on the "Committee of 10" that was instrumental in organizing the National Council of Churches. He was chairman of its policy and strategy committee from 1954 to 1963.

Methodist Giving Shows Gain

Support of the general benevolence programs and administrative funds in the former Methodist Church have showed a gain in most categories for the first quarter of the fiscal year from the same period a year ago.

According to a report by the Rev. Dr. Don A. Cooke, general treasurer, six categories of benevolence and three administrative funds show an increase as of August 31, while two are lower.

Included in the increases are World Service, up 9.94 per cent; World Missions Advance Specials, up 43.84 per cent; Overseas Relief Advance Specials, up 8.17 per cent; One Great Hour of Sharing, up 36.70 per cent; World Service Specials, up 140.84 per cent; Temporary General Aid, up 104.49 per cent; Episcopal Fund, up 12.66 per cent; General Administration Fund, up 21.77 per cent; and Interdenominational Cooperation, up 7.80 per cent. Decreases are shown in National Missions General Advance Specials, down 12.88 per cent, and Fellowship of Suffering and Service, down 7.65 per cent.

Map Of Conferences Available

United Methodist churchmen trying to sort out annual conference boundaries and episcopal leadership in the wake of union of the Methodist and Evangelical United Brethren churches, and election and assignment of bishops, will find valuable help in the September issue of *Methodist Story-Spotlight*, the denomination's national program journal.

A four-page center spread lists the areas by jurisdictions, notes the bishop assigned to each, spells out annual conference mergers completed and in process, carries pictures of the six new bishops of the church elected in the United States this past summer, and provides a graphic map of the geography of the denomination.

The map shows boundaries of jurisdictions, areas and annual conferences as authorized this summer. An inset map shows the conferences of the former Evangelical United Brethren Church and the former Central Jurisdiction of The Methodist Church as they existed at the time the jurisdictional conferences met in July.

Information on obtaining copies of the September issue as a whole, and of the map especially designed for mounting, can be had by writing the magazine's circulation office at 1200 Davis St., Evanston, Ill.

▸ *Issues and Opinions* ◂

Unity Amid Diversity

FROM EARLY SCHOOL DAYS we recall that our classroom had a globe, representing the earth. It was round, and regardless of which direction we turned the globe, there were other continents and countries. We were reminded that there was no way of running off the earth. This points up the fact all men belong to One World geographically. And we have to learn to live together with all kinds of people, or ultimately destroy each other.

Now the early history of the Christian movement spoke of "devout men from every nation under heaven" coming together in Jerusalem on the Day of Pentecost, and the list included peoples of the Roman and Mediterranean world. They were at one place, with one purpose. Despite the outward differences of color or nationality, they were together in spirit and fellowship. The special occasion of the Pentecost or the Feast of Weeks indicated something of the universal mission of the church.

But our world community is made up of persons, and we have to begin with the individual. While no two people are exactly alike in their physical and psychological make-up, every one belongs to the human race, and has the same drives of hunger, of sex, the desire to be appreciated and loved. Like the leaves of a tree, every one has a different pattern, but serves a common purpose.

There is common ground on which we can stand in Christ, and in God, the Father of all his children. But millions, including church people, are very sensitive of color of the skin or outward differences. Bishop Warner was visiting a leper asylum in India when he saw one white boy with many brown-skinned patients. "My lad," he said, with tears streaming down his face, "what are you doing here?" Then it came to his mind that he had overlooked the native youth, the boys of another race, and he rebuked himself. He understood that our faith is essentially an all-inclusive, one-world religion which transcends the mere outward appearances of color.

As E. Stanley Jones points out: "The fact is that in our democracy, and in our churches and in the world, there is a struggle going on over one word, ALL." Doesn't the Declaration of Independence affirm: "ALL MEN are created equal?" And the pledge to the American flag goes: "With liberty and justice for all."

We are confronted with a reassessment and a renewal of traditional democratic and Christian principles. Vital religion means caring, doing something about our pretensions, and putting "the creed into our deed." It opens the doors to all, and shuts out none, who aspire to a fuller and better life.

With our crisis situation, we are torn by conflicts and the polarization into power blocks, particularly white and blacks segments. Hate groups have intensified dissension and widened the gulf of disunity. The old saying still stands, however: "United we stand; divided we fall." The solution is not to be found in erecting more barriers of separation, but building bridges of understanding and togetherness.

While law and order are essential, we must get at the roots of unrest in the nation. We must come to grips with the real issues of poverty, unemployment, discrimination, war. We are to seek unity, with "liberty and justice for all."

There is a widening gulf of opinion and emotion, even among ministers concerning the war in Vietnam. In a poll of some 500 Baptist ministers in Florida and Louisiana, 44 per cent sanctioned the use of nuclear weapons, if such is necessary for victory; 36 per cent favored the pressing of the war, though it may lead to World War III. . . . Possibly they have forgotten the words of the Sermon on the Mount: "Blessed are the peace-makers. . . ."

The cost in blood and material resources, thousands of miles away from home, has been alarming. Military victory seems nowhere in sight, and a further escalation of the war implies a stepping up of the dreaded conflict by the enemy, including the support of China and Russia.

It seems clear that America cannot "police the world" and win over communism merely by military might. The noted historian Arnold Toynbee wrote: "The West has erred because it has chosen to fight Communism with their own material weapons. The West must base its appeal on more than things; it must appeal to religion. . . . The grace of God must bring about the miracle. . ."

Our real strength is to be found in the intellectual, moral, and spiritual dimension. To win in the struggle with secularism, Communism, and other forms of extremisms, we must use the total arsenal of the higher political, moral, and spiritual values.

No one has ever stated the situation better than the prophet of other days: "We cannot survive materially unless we are redeemed spiritually."

Our hope is in creating unity of the spirit, despite our outward diversities.

REV. D. W. CHARLTON
St. Mark Church
Kinston

NORTH CAROLINA CHRISTIAN ADVOCATE
$3.00 per year. Subscribe now.



Dr. Ellen Winston

Samarcand To Honor Church Women Sunday

Women from across North Carolina will gather at Samarcand Manor Sunday as Church Women United Day is observed at this institution.

Located between West End and Candor, Samarcand is a state school for girls between the ages 10 and 16 who need rehabilitation and education.

The program for the day will begin at 2:30 p.m. Dr. Ellen Winston, former U. S. and N. C. Commissioner of Welfare, will be the keynote speaker, with Blaine M. Madison, commissioner of the N. C. Board of Juvenile Correction, presiding.

Mrs. Ira Shelley, president of Church Women United in North Carolina, will issue a challenge to the women present to proceed with plans for raising $60,000 for expansion of the chapel at Samarcand.

The chapel is the special 25th anniversary project of Church Women United. At present worship services must be conducted in the auditorium because the existing chapel, built in the 1920s, is too small to hold the 320 students and 89 employees at the school. The basic structure of the chapel will be retained but it will be expanded to seat 500 persons. Dr. Winston is serving as honorary chairman of the chapel fund.

Miss Reva Mitchell, superintendent of Samarcand Manor, will be hostess for the social period and tour of the campus which will follow the program in the auditorium. The tour will conclude in the chapel, where slides of the work of the school will be shown.

FBI Official:

Negro Rejects Communist Courtship

Right-wing charges that the civil rights movement is heavily infiltrated by Communists were shot down recently by one of the nation's top law enforcement officials.

In a little-publicized speech at the University of North Carolina Law School, William C. Sullivan said Communists have failed miserably in wooing American Negroes.

Anti-civil rights groups like the John Birch Society will not be able to brush his comments aside lightly, for Mr. Sullivan is no ordinary police official. He is assistant director of the Federal Bureau of Investigation and head of its Domestic Intelligence Division.

"Charges have been made that the Communist Party, USA, has been very successful with the American Negro," Mr. Sullivan told the law students. "These are false and ought to be rebutted.

"Other accusations have been made that the civil rights movement involving the Negro is controlled by Communists. These are equally false," he said.

Mr. Sullivan's comments contradicted a recent Birch Society bulletin which claims that the civil rights movement "has been deliberately and almost wholly created by the Communists, patiently building up to this present stage for more than forty years."

Mr. Sullivan said Communists delight in racial tension and riots because they embarrass the United States and because they tend to polarize American society. "However, charges of Communist Party instigation — planning, initiating, and leading — of the riots are unfounded."

The FBI leader said Negro communist front groups such as the National Negro Congress, the Southern Negro Youth Congress, and the National Negro Labor Council no longer exist "because of the Negroes' overall awareness that the Communist Party attempts merely to exploit them."

Negro citizens deserve credit, he claimed, for refusing to surrender themselves to the control of Communism. He then quoted FBI Director J. Edgar Hoover to the effect that "one of the bitterest disappointments of the Communists has been their failure to lure any significant number of Negro citizens into the party.

"The reasons for Negro rejection of the false appeals of Communism are apparent," Mr. Sullivan stated. "The Communist Party, USA, is governed by the needs of the Soviet Union and not by the status of the Negro."

Mr. Sullivan also struck at white supremacy groups like the National States Rights Party. "Because white supremacists assert that integration is a communist goal," he said, "they justify their use of force and violence as acts of 'patriotism.' Beneath the veneer of 'patriotism,' anticommunism, and concern for the destiny of our nation, the white extremists offer a simple answer to the ignorant, unthinking and gullible person for complex social, economic, and political problems."

Unfortunately, he said, there are counterparts of white extremists in the Negro community who also contribute to mounting lawlessness.

"The primary thrust of many of these militants," Mr. Sulivan said, "is a black nationalism that is comparable to the menace of white supremacy."

The FBI spokesman told his North Carolina audience that "there is an urgent need for larger segments of responsible white and Negro people to join forces as a means of maintaining order. Together they should isolate and democratically neutralize the extremists who would divide our country."

Mr. Sullivan offered his own set of priorities for solving the American racial crisis. Among them:

"One essential step is the maintenance and expansion of all lines of communications with the Negro community. . . .

"Many of our educational systems lack the proper programs and resources to provide equality of education for Negroes. . . . Changes must be made quickly so that education can successfully participate in improving potentialities and developing skills among Negroes. . . .

"There must be increased job opportunities for Negroes. . . .

"Housing is another part of the Negro slum problem that requires attention. . . . Repair, restoration, or replacement is essential to provide more sanitary and respectable dwellings. . . .

"Efforts must also be continued to generate increased Negro voting activity so that Negroes can take part in the democratic process of selecting leaders and representatives. . . .

Mr. Sullivan's speech, especially as it focuses on the failure of Communists to win the Negro, will not endear him to American right-wing groups. But he has survived their barbs before.

Numerous right-wingers went after him several years ago when he refuted their claims that Communists permeate American church groups.

Their curious logic led them to conclude that the red virus may even have infected the FBI. The far right may see Mr. Sullivan's North Carolina remarks as confirming their dark suspicions.

ROBERT L. GILDEA
Indiana Area Public Relations

(Reprinted from Christian Advocate, Aug. 22, 1968. Copyright 1968 by The Methodist Publishing House.)

METHODIST NEWS ROUND-UP

ALABAMIAN TO HEAD LAITY BOARD

An Ohio broadcasting executive and an Alabama professor and public school administrator have been chosen to head the General Board of the Laity of the new United Methodist Church.

Thomas P. Moore, Bucyrus, Ohio, was elected president of the board at its organizational meeting in Chicago Sept. 6-7, and Dr. David W. Self, Tuscaloosa, Ala., was elected General Secretary.

Dr. Self, a professor of education in the University of Alabama and an active churchman in many areas, will assume the top staff post June 1 upon completion of his contract at the university. He succeeds Dr. Robert G. Mayfield who has joined the staff of Asbury Theological Seminary in Wilmore, Ky.



Dr. David W. Self

Mr. Moore is president and general manager of WBCO in Bucyrus. He becomes the first former Evangelical United Brethren to head a major board in the new united church.

Clarence Winchester of Greensboro was one of three new members added to the board. Bishop Earl G. Hunt, Jr., of the Charlotte Area addressed board members on "Mandate for Churchmen."

—o—

STUDY COMMISSION CHOOSES THOMAS

The study commission to recommend a new statement of social principles for the United Methodist Church chose Bishop James S. Thomas of Des Moines, Iowa, as its chairman at a meeting in Chicago Sept. 5-6.

The new commission was established by the church's Uniting Conference last spring to study the t[illegible]sent statements coming from th[illegible]mer denominations—the Methodist "Social Creed" and the EUB "Basic Beliefs Regarding Social Issues and Moral Standards." Recommendations for a new statement will be made to the 1972 General Conference.

Next meeting of the commission will be Dec. 5-6 in Chicago.

—o—

INSTITUTE SET IN JULY

Invitations are being issued this autumn for participation in the Fourth Oxford Institute on Methodist Theological Studies to be held July 21-31, 1969, at Oxford, England.

The United Methodist Church will have 35 places in the 100-member institute. Theme will be "The Living God."

Nomination blanks are being sent to colleges, universities and seminaries related to the denomination in the United States.

—o—

ANNOUNCE TRAVEL SEMINARS

Seven travel seminars related to the mission of the church at home and overseas have been planned for interested United Methodists in 1969 by the United Methodist Board of Missions.

The 1969 travel seminars are being planned, promoted and conducted under ecumenical auspices. Three other denominations—the United Church of Christ, the United Presbyterian Church in the USA and the International Convention of Christian Churches—are sharing with United Methodists in the project.

The seven seminars and dates (all in 1969) are: The Caribbean, April 14-28; The Orient, June 24-July 15; Near East-Holy Land, April 9-30; South America, July 3-29; Holy Land Summer Session, July 10-31; Northern Europe, July 31-Aug. 21; Urbanization in Europe-USA Perspective, Oct. 8-29.

—o—

MISSIONS EXECUTIVES RETIRE

NEW YORK—Nineteen missions executives of The United Methodist Church are retiring this summer and fall, most of them as of Aug. 31.

Included among the retirees is Dr. Wesley O. Clark of Dayton, Ohio, treasurer of the former Evangelical United Brethren Board of Missions. All others have been related to the former Methodist Board of Missions.

Mrs. Porter Brown, first woman to serve as general secretary of the board, and Miss Dorothy McConnell, associate general secretary of the board for the Woman's Division, are among those retiring.

Others are Miss Thelma Stevens, assistant general secretary for the Woman's Division for its Section of Christian Social Relations; Miss Mary Lou Barnwell, assistant general secretary of the National Division; Miss Margaret Billingsley, executive secretary for Korea, Taiwan and Hong Kong in the World Division; Mrs. Margaret Bender, executive secretary of the Woman's Division and one of two executives in charge of the Methodist Office for the United Nations.

Also, the Rev. Dr. Philip C. Edwards, executive secretary of City Work in the National Division; Miss Helen Johnson, secretary of curriculum resources in the Joint Commission on Education and Cultivation; Mrs. W. B. Landrum of Atlanta, Ga., regional secretary of the Woman's Division; Miss Mary H. Crawford, associate treasurer and comptroller of the National Division; Mrs. Gladys Gabrielson, recording secretary of the World Division; Miss Marguerite Hawkins, assistant treasurer of the Woman's Division; the Rev. Dr. Gerald B. Harvey, Monrovia, Calif., functional secretary for Christian education for the World Division.

Also, Miss Isabel Kennedy, assistant executive secretary of planning and strategy in the National Division; J. Kenneth Murray, attorney for the board; the Rev. DeWitt S. Dykes, Knoxville, Tenn., member of the field staff of the National Division.

Two financial crusade directors in the Department of Finance and Field Service of the National Division are also retiring: the Rev. W. Arnem Roberts, Rehoboth Beach, Del., and the Rev. Dr. Carl A. Bergsten, Plattsburg, Mo.

—o—

METHODIST NEWS CAPSULES

John G. Detweiler, president of Alcan Cable Co., of Williamsport, Pa., has been named acting president of Lycoming College in that city, filling a vacancy left when the former president, the Rev. Dr. D. Frederick Wertz, was elected a bishop and assigned to the West Virginia Area. Mr. Detweiler is a member of the school's board of directors.

Limited Amount
REGISTERED FIRST MORTGAGE CHURCH BONDS
with **7%**
Yield to Maturity
Call or Write
Church Investors
DeKalb-Peachtree Airport
Atlanta, Ga. 30005
PHONE 451-5431

Woman's Activities

W. N. C. CONFERENCE

MRS. JOHN C. WRIGHT

SPIRITUAL GROWTH RETREAT

The Women's Society of Christian Service and the Wesleyan Service Guild of the Western North Carolina Conference will sponsor two Spiritual Growth Retreats at Lambuth Inn at Lake Junaluska in October, the first to be held October 12-13, and the second the following weekend, October 19-20.

Mrs. John P. Nesbitt, Clyde, chairman of Spiritual Growth of the Women's Society and Guild of the Conference, is in charge of arrangements. Dr. J. Clay Madison, pastor of West Market Street United Methodist Church, Greensboro, will be leader for the first retreat and Mrs. Ben Johnson of Atlanta, Ga., the speaker for the second weekend.

Each retreat will begin with registration at 1 p.m. on Saturday and close after dinner on Sunday.

The schedule for the first retreat will include a meeting of the prayer group leaders on Saturday at 2 p.m., followed by an orientation session in the Blue Room at Lambuth Inn at 3:30 p.m. A worship program has been planned, with Dr. Madison speaking on, "God's Word." The prayer groups will meet in separate sessions after the meditation.

At the evening session at 7:30 p.m., after a service of prayer and praise, Dr. Madison will speak on, "Man's Response," and the prayer groups will convene.

The Sunday morning session will be held in Memorial Chapel and Dr. Madison's message will be, "The Gift of Life." A service of holy communion will close the service.

Each person is to make her own reservation by writing Lambuth Inn, Lake Junaluska, N. C. 28745.

GUILD WEEKEND MISSION SEMINAR

The Wesleyan Service Guild of the Western North Carolina Conference will be hostess at a Weekend Mission Seminar at Allen High School in Asheville on October 11-13. This is one of five such seminars being held in key areas of the nation, all in institutions related to the Board of Missions. The other seminars will be in London, Ky. Sept. 27; El Paso, Texas, Nov. 15; Columbus, Ohio, March 21; and Gary, Ind., April 11.

A WEEKEND MISSION SEMINAR is an opportunity to discover one's individual responsibility for personal Christian witness as part of the total mission of the church. It is also a study and work experience, providing direct involvement in a project related to the National Division of the Board of Missions, and is planned for all interested church women from Friday evening through Sunday noon.

Three Guilders of the Asheville District are assisting in plans for the seminar at Allen High School. They are Mrs. Elizabeth Manant, Miss Janet Nihlean and Miss Maxine West.

Registration will open at 5 p.m. on Friday. The evening session at 7:30 will feature a talk by E. Randall Lanier of the Allen High School faculty and a presentation by the Allen students.

The Saturday session will include a visit to an Inter-Faith Nursery, a workshop, a tea at Brooks-Howell Home for Retired Missionaries and Deaconesses, as well as periods of worship and meditation.

On Sunday morning will be an evaluation session, with Mrs. J. Boyd Tyrrell of Washington, D.C., regional secretary, in charge of discussion. The drama, "Thy Kingdom Come, But Not Now," will be presented and the group will worship at the Berry Temple United Methodist Church near Allen High School.

The registration will be limited, but application may be made to Wesleyan Service Guild, 14th Floor, 475 Riverside Drive, New York, New York 10027. An application blank is in the September issue of *Guild-O-Gram*.

ASHEVILLE DISTRICT EXECUTIVE MEET

Plans were made for a District Officer Training Day at the meeting of the executive committee of the Asheville District Women's Society at Central United Methodist Church on August 27.

The training session was scheduled to be held at St. Paul Church, Asheville, on September 10, one session from 10 a.m. until noon, and the second from 7:30 to 9:30 p.m.

The group completed plans for the District Mission Coaching Conference to be held in two sessions in opposite sections of the district, one on Sunday, Sept. 15, at the Weaverville United Methodist Church at 2:30 p.m. and the other on Sunday, Sept. 22, at 2:30 p.m. at the Hendersonville Church.

Mrs. W. D. Krisher, district treasurer, reported that during the past quarter $4,591 had been contributed to missions and $3,828 had been spent for local work in the churches of the district.

Mrs. Leo Bagwell, district president, was in charge of the meeting.

STATESVILLE DISTRICT EXECUTIVE MEET

Three new officers were named at a meeting of the Statesville District Executive Committee of the Women's Society held recently at Collier's United Methodist Church near Hudson.

These officers included Mrs. Carroll F. Arndt, Newton, secretary of Program Materials; Mrs. J. A. Gambill, Statesville, chairman Missionary Education; and Mrs. Lloyd Hunsucker, Statesville, Public Relations.

A new Committee on Nominations was named and includes Mrs. Thomas R. Sigmon, Hickory; Mrs. John Walker, Lenoir; Mrs. Joe Thompson; and Mrs. John R. Reneger, Statesville. Mrs. Walker was elected chairman of the committee.

Mrs. Garland Stafford, district president, outlined plans for coming events, including a District Officer Training Day on Sept. 15 at First United Methodist Church, Newton.

SAMARCAND MANOR GOLDEN ANNIVERSARY CELEBRATION

Samarcand Manor at Eagle Springs will begin a celebration of its Golden Anniversary with a special program at the school on Sunday, Sept. 22, at 2:30 p.m. Dr. Ellen Winston will be the keynote speaker and the Girls' Choir of Samarcand will present special music. After the program there will be a conducted tour of the grounds and of the chapel.

Church women from all parts of North Carolina have been invited for the event. Church Women United of the state have a current project to raise funds to enlarge the chapel. A donation to this cause was made by the Women's Society of the Western North Carolina Conference and by the Women's Society of the former North Carolina-Virginia Conference.

★

N. C. CONFERENCE

MRS. IVAN E. WELBORN

Mrs. Paul White, district secretary of Spiritual Growth of the Fayetteville District, announces plans for the Spiritual Retreat.

Mrs. White has been most fortunate to be able to secure Mrs. Lucy Norton as leader for the Retreat.

The Retreat will be September 26 at Camp Ground United Methodist Church. Camp Ground Church is located on Highway 59 in Fayetteville. Each person attending the Retreat is asked to bring a covered dish, and the ladies of Camp Ground will prepare the beverage. There will be a nursery.

Theme of the Retreat will be "Power of Prayer." The first session will begin at 10 a.m. and end about noon-time for lunch.



Mrs. Lucy Norton

The afternoon session will begin after lunch and will be over at 2:30 p.m.

Mrs. Norton is a most able leader. She graduated from Sue Bennett College and attended Scarritt College in Nashville, Tenn. on a Woman's Society scholarship. She served with the Church School Extension Corps of The Methodist Church in Pascagoula, Miss., in 1945.

Volunteer service has been mostly through the Woman's Society of Christian Service of The Methodist Church. Mrs. Norton served on the local level and as district Spiritual Life secretary for four years; district president for two years; and conference Spiritual Life secretary for three years, of the Western N. C. Conference.

She has also been active as Girl Scout leader and P.T.A. officer.

Mrs. Norton served as educational assistant at First Methodist Church in Hendersonville for four and a half years before going into the ministry in June 1966.

Her ministerial training has come through the Approved Pastors' School at Duke University, Durham, for two summers—one year by correspondence and this past summer at Approved Course of Study School, Emory University, Atlanta, Ga.

At the present time, Mrs. Norton is pastor of the Edneyville and Fruitland United Methodist churches in the Western North Carolina Conference.

Mr. Norton is a real estate broker. Daughter Pat is a junior at Pfeiffer College, Misenheimer. The second daughter, Shirley, is a sophomore at Sue Bennett College, London, Ky. Both are Methodist-related colleges. Son Bill is a sophomore and plays football at Edneyville High School.

The Fayetteville District is most happy to welcome Mrs. Norton as its Retreat Leader for this year. Invitations are issued to any member of any of the other districts who would like to attend the Retreat.

• CALENDAR OF COMING EVENTS •

NOTE: If any of the meeting dates or places are in error, please inform the ADVOCATE immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

Sept. 19-20: Committee of Fifty on Quadrennial Emphasis, Chicago, Ill.
Sept. 23-24: United Methodist Committee for Overseas Relief, Stony Point, N.Y.
Sept. 23-26: Regional Conference, Board of Missions, White House Inn, Charlotte, N.C.
Sept. 24-Oct. 1: SE Seminar on Training for Informal Groups, Nashville, Tenn.
Sept. 25-27: Organization Meeting, Board of Evangelism, Minneapolis, Minn.
Sept. 25-27: Executive Comm., Association of Wesley Foundations, St. Louis, Mo.
Sept. 26-27: Meeting of Administrators, United Ministries in Higher Education, Chicago
Sept. 27-Oct. 1: National Council of Churches DED Commission on Theology and Ethics, Pittsburgh, Pa.
Sept. 28-29: Organizational Mtg., Commission on Ecumenical Affairs, O'Hare Inn, Chicago, Ill.
Sept. 30-Oct. 1: Organizational Mtg., Program Council and Divisions, Dayton, Ohio
Sept. 30-Oct. 2: Methodist-Roman Catholic Conversations, San Antonio, Texas
Oct. 1- 4: General Board of Health and Welfare Ministries Annual Workshop on Aging, Birmingham, Ala.
Oct. 2 : Secretariat of The Program Council, Dayton, Ohio
Oct. 3- 6: Plan of Union Commission, COCU, Chicago, Ill.

NORTH CAROLINA CONFERENCE

Sept. 19-20: Pastors' Clinic, "Rethinking the Ministry," Dr. Carlyle Marney, Haymount Church, Fayetteville, 3 p.m.
Sept. 22-26: Alamance County Christian Workers' School, Grace Church, Burlington
Sept. 24 : Trustees of Methodist Home for Children, Raleigh, 10 a.m.
Sept. 26 : Board of Christian Social Concerns, Methodist Building, Raleigh, 10 a.m.
Sept. 26-27: Commission on Worship Planning Retreat, Camp Rockfish
Sept. 29-Oct. 3: Fayetteville Area Christian Workers' School, Haymount Church, Fayetteville
Oct. 7-11: Church Management Institute, High Point College
Oct. 8 : Committee on Promotion and Cultivation, Methodist Bldg., 10:30 a.m.
Oct. 9 : Finch Lectures, High Point College
Oct. 16 : Board of Health and Welfare Ministries, Methodist Retirement Home, Durham, 10 a.m.

WESTERN NORTH CAROLINA CONFERENCE

Sept. 22-23: Consultation on Dialogue Sessions, Waynesville, Asheville and Marion Districts, Lake Junaluska, Lambuth Inn
Sept. 23 : Clinic in Preaching, Institute for Homiletical Studies, Sedge Garden, 10 a.m.-2:30 p.m.
Sept. 23-25: Cooperative Ministry Conference, Town and Country Commission
Sept. 24 : Board of Trustees, Institute for Homiletical Studies
Sept. 24 : Consultation on Dialogue Sessions, Charlotte, Gastonia, North Wilkesboro and Statesville Districts
Sept. 25 : Consultation on Dialogue Sessions, Albemarle, Thomasville and Salisbury Districts
Sept. 25 : College Recruitment, High School Juniors and Seniors, Asheville, Central Church, 7:30 p.m.
Sept. 26 : Consultation on Dialogue Sessions, High Point, Greensboro, Winston-Salem/Forsyth, Winston-Salem/Northeast Districts
Sept. 26 : College Recruitment, High School Juniors and Seniors, Hendersonville, First Church, 7:30 p.m.
Sept. 26-27: United Methodist Rural Fellowship Retreat, Mooresville, Triplett Church
Sept. 27 : Board of Hospitals and Homes, Charlotte, The Methodist Home
Sept. 29 : North Wilkesboro District Mission Rally, North Wilkesboro, First Church, 7:30 p.m.
Sept. 29-Oct. 3: Waynesville District Christian Workers' Schools
Sept. 30 : Asheville District Mission Rally, Asheville, Central Church, 7:30 p.m.
Sept. 30 : Clinic in Preaching, Institute of Homiletical Studies, Sedge Garden, 10 a.m.-2:30 p.m.
Sept. 30 : Board of Trustees, Institute of Homiletical Studies, Sedge Garden, 10 a.m.
Oct. 1 : Winston-Salem/Forsyth District Mission Rally, Winston-Salem, Ardmore Church, 7:30 p.m.
Oct. 2 : High Point District Missions Rally, High Point, First Church, 6:30 p.m.
Oct. 3 : Albemarle District Missions Rally, Monroe, Central Church, 7:30 p.m.
Oct. 3 : Marion District Comm. Workshops, Morganton, First Church, 7:30 p.m.



MRS. CATHRINE VICK

Dear Girls and Boys:

When you think of someone with power, you probably think of a king or some other kind of a ruler. But a person needs power to be able to rule himself, to listen to others, and then be able to make his own decisions. Sometimes we think people have treated us unfairly and we begin to feel sorry for ourselves. We become unhappy and think we have no friends. Each of us has to try to be a friend. We have to decide how we are going to act and how we want others to know us. It is our responsibility to let others know the kind of a person we are. We often expect others to be our friends when we haven't put forth any effort. We need to become a person of power.

AUNT CAY

MY FRIEND, MRS. PRINGLE

When I have a problem, I tell it to Mrs. Pringle, who lives next door, and she always makes me feel better right away.

I love Mrs. Pringle. She must love me, too, because she always seems glad to see me.

Mrs. Pringle even likes to play with me after school. I don't have a brother or sister, so her company means a lot. I used to play with Mrs. Pringle's children, but now they've grown big and gone away. Maybe that's why Mrs. Pringle enjoys playing with me, because she's lonely sometimes, too.

My mother likes Mrs. Pringle. They don't see each other often, though. Mother is usually busy, and so is my father. Mother says Mrs. Pringle was living next door even before I was born. I guess she's pretty old.

Dad doesn't like Mrs. Pringle very much. He thinks I should spend more time with boys and girls. I do, but I still see her almost every day.

I remember the first time I met Mrs. Pringle. I was very little and was playing in the back yard. She was sitting in her backyard, too—under a tree—but she came right over. I knew right from the start that we would be good friends

Mrs. Pringle helps me at school, but she doesn't know about that yet.

Last week Miss Forbes, my teacher, said to write about someone we like to be with. Of course, I wrote about Mrs. Pringle. Miss Forbes said my paper had very good feeling, and she gave me an A.

I was the only student in the class who wrote about a neightbor. Everyone wrote about grandmothers or uncles or policemen or teachers. Billy Davis said he liked being with his dentist, which was unusual, but he got only a B.

Sometimes, on warm summer nights, Mrs. Pringle and I sit on the porch and look up at the millions of stars in the sky. I show her the Big Dipper and the other figures made up of stars. I learned about them in school. I suppose Mrs. Pringle knows about the Milky Way and all that, but she listens while I tell her. That's another reason I like her so much. She really listens to what I say.

Mother and Dad don't have the time to listen like Mrs. Pringle does. I drew pictures of my parents when I was in the first grade. They said, "very nice." Then they had something else to do. When I drew a picture of Mrs. Pringle, she looked and looked at it. I felt like a famous artist.

My friends don't understand Mrs. Pringle. One day we went for a walk in the park. I wanted to play with my friends from school, but Mrs. Pringle just wanted to sit down under a tree. Billy Davis told the others that Mrs. Pringle was my babysitter and I couldn't go anywhere without her. Of course it was a joke. I go lots of places without Mrs. Pringle. I think Billy hurt her feelings, though, because she went home.

But I don't care what other people say. I love Mrs. Pringle. She will always be my friend. My very good friend.

Don't you wish you had a nice cat next door like Mrs. Pringle?

ALAN CLIBURN

Reprinted from *Together*
March 1966. Copyright 1966
The Methodist Publishing House

THE METHODIST TEAM

Missionaries are members of the Methodist Team. Their job is to witness to God's love for people everywhere. Sometimes they go to other countries to witness. Sometimes they have to learn a new language in order to speak to people and understand what they are saying. Some missionaries are preachers and teachers but often they are doctors, nurses, agricultural workers, home economists, or mechanics. They show God's love by helping people learn how to have a better life. Not all missionaries go to other countries. Some work in the cities and rural areas in our country. Not all missionaries are white. Men and women of all races work together to tell of God's love.

FLOWERS

Some flowers contain the names of animals. Complete each flower's name with an animal.

1. . . . GLOVE
2. DANDE . . . .
3. . . . WOOD
4. . . . SLIP
5. . . . . LILY
6. . . . . BELL

THE CHILDREN'S FRIEND

Jesus was the children's friend
When just a child like me.
He taught them games,
He showed them how
To kind and loving be.

Jesus was the children's friend
When he became a man.
He held them near
He talked with them,
And told them of God's plan.

Jesus is my friend today
And I will try to be
The kind of child
I know he was
When just a child like me.

JOKES

Jim: "My father can hold up an auto with one hand!"
Sue: "He must be very strong."
Jim: "No, he is a traffic cop."

Jack: "Is this a good lake for fish?"
Bob: "It must be. I can't get them to come out!"

FOR SEPTEMBER 29

Sunday School Lesson

By Dr. Raymond A. Smith

(International Lesson Series)

Living in Hope

Background Scripture: Isaiah 61; Luke 2:22-32; Luke 4:16-20

Lesson Scripture: Isaiah 61:1-2; 8-11; Luke 2:25-26

We come now to the last lesson of this quarter. Beginning in October, we are to be reading and studying some portions of the New Testament taken from the following: Hebrews; First and Second Peter; First, Second and Third John; and Revelation.

If there is time to do so, your class might wish to look back over the sessions of this past quarter and review the main ideas presented in them. If a copy of the International Lesson Annual is available, a list of these main ideas can be found on page 325.

Our Scripture for this lesson is taken from Isaiah 61 and Luke 2. We shall also want to notice the dramatic occurrence reported in Luke 4:16-20, where Jesus, on a visit to his home-town synagogue, "stood up to read" and selected the first verses of Isaiah 61. This incident is extremely important for our understanding of Jesus' own statement concerning his message and mission.

This passage from Isaiah 61 is poetry, as can be seen by the arrangement of the text in the Revised Standard Version. Now we often find a tendency to under-rate poetry as being of only minor importance compared with history. But think of the influence of hymns on our religious life! They are all poetry, some not very good poetry, but others among the finest ever written. Think, for example, of the powerful ideas packed into "The Battle Hymn of the Republic" and the influence it has had (and still has) on our thought about national ideals. Poets and musicians have been called "the movers and shakers of the world." Certainly many of them have been just that.

The poem we are now considering claims inspiration in the very first line: "The Spirit of the Lord is upon me." The writer has been commissioned by the Divine Spirit to "bring good tidings," to "bind up the broken-hearted" to announce "liberty to the captives," "the year of the Lord's favor" and "the day of vengeance of our God." That last phrase is said to mean "the day the Lord rescues us."

Men can live without many things they might find enjoyable, or even find necessary. But there is one thing they can't live without, and that is hope. Dante saw in his poetic vision that the gateway to hell had inscribed over it the words: "Abandon hope all ye that enter here." Isn't that just another way of saying that human existence without hope is hell?

When hope is present men are often spurred into action. Part, at least, of the excitement that is going on today all over the world could be due to the revival of hope in the hearts of the disinherited; indeed, some have spoken of it as "the revolution of rising expectations." It is one thing to accept conditions as "the way things are, have been and always will be." It is quite another to realize that they don't have to be that way! A poet, writing about the things he couldn't understand, put down as one of the hardest "the long, long patience of the plundered poor." Well, from what we see around us, that is not so true as it once might have been! Some have taken Jesus' words: "The poor you have with you always" as the Master's endorsement of poverty. But a careful study of Matthew 26:6-11 shows that Jesus was making the point that he would not be with his disciples much longer. He was not dealing with economic theory.

Coming now to the passage in Luke 2:22-32, we are introduced to a man known as Simeon. We don't know much about him, but what we know is good. He was a man who was righteous and devout. Perhaps this is part of the reason he received the assurance that he would not die before he had seen the Messiah. When Jesus was carried into the temple by his parents for the traditional rites this saintly man took the child in his arms and spoke some words that have been part of the Church's ritual for over a thousand years: "Now lettest thou thy servant depart in peace . . . for mine eyes have seen thy salvation." Here was hope realized and a promise fulfilled. In a child's face Simeon saw the Hope of the World. If we are to find any hope for our world today maybe we have to look into the faces of children and youth rather than into the hard and cynical faces of many of the world's would-be leaders!

EARN 6%* while you are helping BUILD CHURCHES

Every Methodist investor should consider carefully The Methodist Investment Fund. It offers you this unique combination of advantages:

1. Earn a good return. (currently 6%)*
2. Protect your principal ($3,500,000 reserve).
3. Help build Methodist churches. (Mortgage loans granted over 400 of our new or growing churches.)

Over 1,500 investors include Methodist individuals, churches, conferences, boards and agencies, colleges, hospitals and homes.

- Assets over $22,000,000
- A World Service Agency
- Send coupon for full information

Learn about:
The Methodist Investment Fund

H. Conwell Snoke, Executive Secretary
The Methodist Investment Fund
1701 Arch Street
Philadelphia, Pa. 19103

Please send me a copy of your brochure N.C.-4.

Name

Address

City State Zip Code

Among Our Colleges

DUKE GIVES FIRST MASTER'S DEGREES IN GERONTOLOGY

Duke University will soon award the nation's first two master's degrees in gerontological nursing, a specialty dealing with nursing care of older persons. Few schools of nursing even include any undergraduate courses in this field of nursing.

The two women from Duke who will be the first in their field are Mrs. Pat Lowery of Greenville, N. C., and Miss Carol Tyler of Delmar, Md.

—o—

NEW PLACEMENT OFFICER NAMED AT DUKE

Miss Patricia O'Connor has been named director of the Appointments Office at Duke. She succeeds Miss Fannie Y. Mitchell, who retired this month after more than 25 years in the post.

From 1964 to 1967, Miss O'Connor was director of admissions at Radcliffe College in Cambridge, Mass., and for the past year she also has served as acting Dean of Admissions there.

—o—

PFEIFFER STUDENTS GIVEN SCHOLARSHIPS

Four Pfeiffer College students have been awarded a National Methodist Scholarship by the Board of Education of the United Methodist Church.

They are Miss Ann Bryant, Greensboro; Miss Ellen Culp, Charlotte; Miss Gail Lichenstein, Claymount, Del., and Miss Judy H. Miller, Mooresville.

—o—

GREEK CLASS OFFERED

A beginners' Greek class, open to the public is being offered by the religion and philosophy department of Greensboro College. It will be taught on Mondays, Wednesdays and Fridays, from 10:30 to 11:30 a.m., by Dr. Walter Weaver. The course covers the fundamental elements of Hellenistic Greek, and is to be followed in 1969-70 by a year of advance study, including New Testament exegesis.

Interested persons may call Dr. James E. Hull or Dr. Weaver at the college about registration for the course.

—o—

WESLEYAN OFFERS EVENING CLASSES

Evening classes carrying regular college credit will be offered again during the fall term of the 1968-69 school year at N. C. Wesleyan, Rocky Mount.

Eight courses are being offered, giving interested persons in the Nash-Edgecombe area an opportunity to obtain college credits. Classes will meet one or two evenings each week, depending upon semester hour credit, all beginning at 7 p.m.

—o—

HIGH POINT HAS RECORD ENROLLMENT

High Point College began its 1968-69 year with a record enrollment of 1,120.

The enrollment includes 350 new students. The freshman class has a registration of 262, and there are 88 students who transferred from other schools.

The 1,120 figure does not include enrollment in the evening school of the college, which is expected to exceed 200.

—o—

LOUISBURG PLANS HUMAN RELATIONS SYMPOSIUM

Louisburg College has been awarded a grant by S & H Foundation for a symposium on human relations.

One of the two junior colleges in the nation to be selected, Louisburg will present Dr. Ashley Montagu, noted anthropologist and Professor of Anatomy at New York University, Sept. 24-25, and Dr. George Kelsey, Professor of Christian Ethics at Drew University, Oct. 28-29.

—o—

NEW FACILITIES READY AT METHODIST COLLEGE

New facilities which will be available for the first time this year at Methodist College, Fayetteville, include a Student Union expansion, the Fine Arts Building, and the Horner Administration Building.

Expansion of the Student Union has provided 300 more chairs in individual dining rooms, a new snack bar, bookstore and post office within 15,000 additional square feet.

The Fine Arts Building on the lower level provides offices, classrooms, a choral room, and ensemble room, and several individual practice rooms for the music department. On the upper level the art and drama departments are housed in space providing offices, studios, classrooms, and costume and dressing rooms.

Completion of the Horner Administration Building in mid-June made possible additional faculty offices and a new audio-visual center in the Classroom Building.



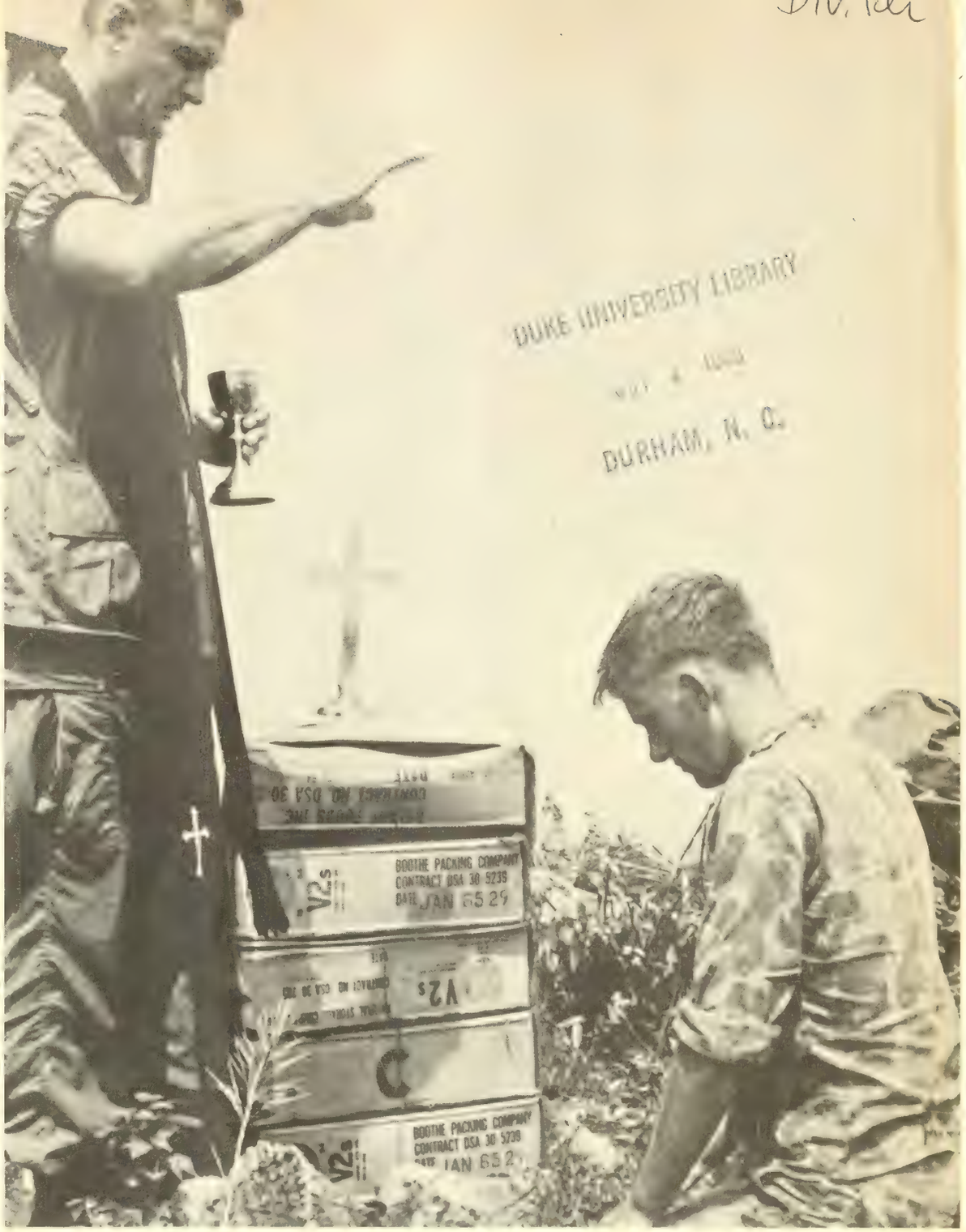
TRUSTEE WORKSHOP

N. C. Wesleyan's newly elected trustees attended an orientation workshop held on the college campus recently. The workshop was designed to familiarize new trustees with Wesleyan's administrative and academic programs. College officials conducted the all-day session with several members of the full board in attendance.



COLLEGE QUOTA OVER-PAID

The congregation at Haymount Methodist Church in Fayetteville has over-paid their College Crusade quota. This is the reason for the happy foursome pictured above. Left to right are the Rev. B. C. Rouse, associate pastor at Haymount; Rev. Graham S. Eubank, district superintendent; James H. Wilson, treasurer, and the Rev. W. J. Neese, pastor at Haymount Church.



DUKE UNIVERSITY LIBRARY
DURHAM, N. C.

SOME IN VIETNAM WILL COMMUNE LIKE THIS ON WORLDWIDE COMMUNION SUNDAY. METHODIST CHAPLAIN OTTO E. KINZLER, A MEMBER OF THE NORTH DAKOTA CONFERENCE, IS SHOWN SERVING COMMUNION TO SGT. DALE McANULTY, TEXARKANA, TEX. AT A MOUNTAIN OBSERVATION POST.

ON WORLDWIDE COMMUNION SUNDAY CHRIST, THROUGH HIS BROKEN BODY AND HIS SHED BLOOD, WILL DRAW UNCOUNTED MILLIONS OF CHRISTIANS TO HIMSELF. THEY WILL INCLUDE THE RICH AND THE POOR, THE LEARNED AND THE UNLETTERED; PEOPLE OF ALL CLASSES AND RACES AND NATIONS. WHAT A GREAT GATHERING ABOUT OUR LORD THAT WILL BE. WILL YOU BE THERE ON SUNDAY MORNING, OCTOBER 6?

NORTH CAROLINA
christian advocate

VOL. 113 GREENSBORO, N. C., SEPTEMBER 26, 1968 No. 38

CAROLINA BRIEFS

¶ On Sunday, Sept. 29, Rev. Don Haynes of Franklin will preach at Friendship United Methodist Church, Route 5, Statesville.

¶ Bethlehem United Methodist Church in Claremont had as Homecoming Day speaker on last Sunday the Rev. L. F. Strader of Charlotte. He served the church from 1946 to 1950. This year marks the 137th anniversay of Bethlehem Church.

¶ The Rev. Gayle T. Alexander, pastor of Trinity United Methodist Church in Burlington, has been chosen as president for the 1968-69 year of the Federated Ministerial Association of Alamance County. The Rev. H. Worth Pearce of Webb Avenue United Methodist Church was elected secretary-treasurer.

¶ Spiritual renewal services will be held at College Place United Methodist Church, Greensboro, beginning Sunday night and continuing through Thursday, Oct. 3. Services will be at 7:30. The guest minister will be the Rev. Dr. John W. Myers, pastor of Centenary United Methodist Church in Richmond, Va.

¶ St. James United Methodist Church of Charlotte will celebrate its 25th anniversary on Sunday, Sept. 29. Bishop Earl Hunt, Jr., will preach at the 11 o'clock worship service with the district superintendent, Dr. Harlan Creech, Jr., taking part. A picnic lunch will be served following the service. In the afternoon the St. James Male Chorus will present a special service in song. That evening the Rev. Ralph Reed will preach, and on Monday night the Rev. W. B. A. Culp will be the guest minister. Both are former pastors of St. James. All friends, former ministers and members are extended an invitation to share in this Silver Anniversary celebration.

NORTH CAROLINA
CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western North Carolina Conferences of The United Methodist Church
ESTABLISHED 1855

James C. Stokes — Editor and Manager

Address all correspondence to P. O. Box 508, Greensboro, N. C. 27402

Second-class postage paid at Greensboro, N. C.

Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., 429 W. Friendly Avenue, Greensboro, N. C. 27401

Single subscriptions, $3.00 a year; every family plan: each subscription, $2.50 a year. All subscriptions payable in advance. Obituaries and resolutions, $2.00 for the first 100 words; $2.50 per hundred for next 200 words; 3 cents per word for all over 300 words.

The Methodist Board of Publication

O. Kelly Ingram, Durham, President; H. G. Allen, Statesville; N. E. Edgerton, Raleigh; William R. Henderson, High Point; T. C. Hoyle, Jr., Greensboro; Charles E. Jordan, Durham; C. P. Morris, Raleigh; L. W. Routh, Greensboro; Wilson O. Weldon, Nashville, Tenn.; Carl C. Wooten, Kinston.

¶ Mrs. Clovis Chappell of Waverly, Tenn., is a patient in Room 8122 at Baptist Hospital in Nashville, Tenn., where she is recovering from a broken hip. She was injured in a fall on Sept. 14. Dr. Chappell is a retired member of the Western North Carolina Conference.

¶ Revival services at Harmony United Methodist Church, Concord, will begin on Sunday night and continue through Thursday, Oct. 3. The services will be at 7 p.m. Guest preacher will be the Rev. G. Howard Allred, minister of Epworth Church in Concord and district director of evangelism for the Salisbury District.

¶ Rev. J. L. Johnson, pastor of First Church, Thomasville, will lead the singing during the weekend revival Friday, Saturday and Sunday nights at Lebanon United Methodist Church in High Point. Rev. C G. Alspaugh, Jr., pastor of Centenary Church, Greensboro, will preach. The Lebanon Choir will present special music.

¶ The North River United Methodist Church of the Straits-North River Charge, New Bern District, will observe homecoming and celebrate its 75th anniversary on Sunday, Oct. 6. The Rev. Carey Brigman will preach at the 11 o'clock worship service. Dinner will be served immediately following the service. All friends, former pastors and members are invited.

Escamilla To Lead Retreat

The Rev. Roberto Escamilla of Nashville, Tenn., Director of Bilingual Evangelism with the General Board of Evangelism, will be resource leader for a training retreat of the Board of Evangelism, Western North Carolina Conference, in Winston-Salem today and tomorrow.

The Rev. Mitchell Faulkner of Lexington, chairman of the Conference Board of Evangelism, and the Rev. H. Claude Young, Jr., of Winston-Salem, Conference secretary of evangelism, will be in charge.

The Thursday training will last from 2-9 p.m. in the Sheraton Motor Inn, then the district directors of evangelism being trained will move to the Maple Springs United Methodist Church in Winston-Salem for the 9 a.m.-noon program Friday.

The Rev. Mr. Escamilla, who joined the national Board of Evangelism in 1966, is a native of Sabinas, Mexico, and was active on the Council on Spanish American Work, working as president, editor of the official newspaper and head of its Department of Evangelism.

His talks for the Winston-Salem retreat will center on "The Meaning of Church Membership" and "Visitation Evangelism." The Rev. Mr. Faulkner will lead discussions of the 1968-69 Board of Evangelism program. Devotion leaders will be the Rev. James C. Peters, superintendent of the Winston-Salem/Forsyth District, and Dr. E. H. Nease, Jr., pastor of First United Methodist Church, High Point.

Lexington Church Has New DCE

Miss Janie Nichols joined the staff of First United Methodist Church, Lexington, as director of Christian education on Sept. 1. She replaces Miss Marian Craig, who has joined the staff at West Market Street Church as director of Children's Work.

Miss Nichols is a graduate of Pfeiffer College, with post graduate studies at Duke. For the past three years she has been DCE at First Church, Hendersonville.



REV. ROBERTO ESCAMILLA

OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

"WANT A CHANGE? Great Challenge for D. C. E. Apply First United Methodist Church, P.O. Box 926, Newton, N.C. 28658."

WANTED: 30 pews and pulpit suit. The pews must be straight. Contact Harvey Marks, 1300 Rotherwood Road, Greensboro, North Carolina. Phone 274-8669.

RETIRE IN DURHAM—On the edge of Duke University West Campus. The finest of two bedroom homes at 1207 Anderson Street. Over 2500 square feet electrically heated and air conditioned living area, patio, screened porch, double garage, two fireplaces, two full and one half baths, over half acre lot very well landscaped. Replacement cost would be well over $55,000—our price $42,500. Brochure will be mailed upon request.—C. E. Phillips & Sons, Inc., 123 W. Main Street, Durham, N. C. 27701. Methodists for four generations.

Four Christian Workers' Schools Set In Waynesville District

Four Christian Workers' Schools are scheduled in the Waynesville District Sept. 29 through Oct. 3.

Deans and faculty are listed below for the four schools:

Canton—Rev. Ralph L. Reed, Dean; Children's Ministry, Mrs. Ronald A. Koonts; Youth Ministry, Rev. Ronald A. Koonts, and Adult Ministry, Rev. Robert L. Carter, Jr.

Murphy—Rev. W. Thornton Hawkins, Dean; Children's Ministry, Mrs. J. Philip Neal; Youth Ministry, Miss Gladys Campbell, and Adult Ministry, Rev. W. Thornton Hawkins.

Sylva—Rev. Donald W. Haynes, Dean; Children's Ministry, Miss Marti Trembath; Youth Ministry, Rev. George W. Thompson, and Adult Ministry, Rev. John S. Jordan.

Waynesville—Rev. Robert J. Ralls, Dean; Children's Ministry, Mrs. Clara Gilpin; Youth Ministry, Rev. John Barnes, and Adult Ministry, Rev. Robert T. Young.

Lowder To Go To Argentina

The Rev. John A. Lowder, pastor for First United Methodist Church in Cherryville, will join a Mission in Argentina project of the national Board of Evangelism, which is scheduled for Sept. 30-Oct. 29.

Training for the group will take place in Miami, Fla., the first two days, then the evangelists will fly into Panama, Peru, Bolivia, Chile and Uruguay during Oct. 1-11 for educational tours and meetings with United Methodist missionaries.

The group will get into Argentina Oct. 11, remaining until Oct. 26 for its program of evangelism. The return journey will include a stop in Brazil, including Copacabana Beach, where the Western North Carolina Conference helped to establish a congregation a few years ago.

Methodists Will Observe Laymen's Sunday Oct. 13

United Methodist churches will join those of many other denominations Oct. 13 in observance of Laymen's Sunday which this year will highlight the need for fellowship in a troubled world.

Theme for the observance is "The Urgent Fellowship." United Methodist churches are utilizing a resource booklet prepared by the National Council of Churches' Department of United Church Men.

The material, which has been sent to pastors and lay leaders across The United Methodist Church by the denomination's General Board of the Laity, includes program suggestions, a development of the central theme, and a short drama.

Much of the material was prepared by the Rev. Donald B. App, executive secretary of Evangelical United Brethren Men in that denomination, which is now a part of The United Methodist Church.



Sanctuary Consecrated at Christ Church, Fayetteville

The congregation of Christ United Methodist Church, Fayetteville, worshipped in its new sanctuary for the first time on Sunday morning, Sept. 8.

Dr. Graham Eubank, Fayetteville District superintendent, presided over the consecration services. Following the services, the first Homecoming Day was held.

The new structure has a colonial exterior with a contemporary interior. A unique sound system with ceiling speakers has been installed.

A feature of the interior is the no-maintenance plan. The walls are brick and pews are made of natural grain oak with a lifelong finish. These pews are body-formed for maximum comfort. Seating capacity of the sanctuary is 504.

Christ Church began in 1953 as an outpost church school of Hay Street Methodist Church, under the direction of Rev. Robert Regan.

After several months, the Rev. Robert Barefield was assigned as the first pastor. The congregation then met in a small white frame house on land donated by Mr. and Mrs. Oscar Tally.

The Rev. Alison Simonton, Jr. become pastor of the church in 1964. Since 1955 the congregation has been worshipping in the education building. Temporary chairs had to be used for worship services, and most Sundays found the building crowded Membership has grown from 350 in 1964 to over 600 at present.

Britisher Says NATO Important

A widely known member of the British House of Commons, Dr. Norman St. John-Stevas, told Pfeiffer College students Sept. 20 that recent events in Czechoslovakia had re-emphasized the importance of the concept of the Atlantic Community and the North Atlantic Treaty Organization to the free world.

The visiting Danforth Lecturer declared, "We must not forget the lessons in history which show Russia to be more devoted to imperalistic self-interest than to spreading communism as such."

"While some may have hoped that a more liberal point of view was developing in Soviet leadership, the presence of Soviet tanks in Prague prove such is not the case. This action also re-inforces my conclusion that one can only negotiate with the Soviets from a position of strength.

"I believe and hope that the regrettable events in Prague will give renewed emphasis for a United States of Europe. It may well be that the Soviet threat to re-occupy parts of Western Germany will dampen the fires of European nationalism which have recently burned fiercely and re-kindle the NATO flame."

A conservative member of the House of Commons, Dr. St. John-Stevas declared the interest of Britian, the other European countries and the United States are basically identical whatever President Charles DeGaulle may say, namely the defense of liberty against its destruction by Russian military aggression.

EDITORIALS

★

ON MINISTERIAL ETHICS

Under what circumstances should a minister return to a former pastorate for a wedding or for some other official service? The guidelines have been spelled out in a general way in the Discipline. Also, there have been helpful books written on the subject, such as Bishop Nolan B. Harmon's *Ministerial Ethics and Etiquette.*

Nevertheless, confusion continues to exist, and there remains considerable variation in practice if not in opinion.

The Detroit Conference, at its annual meeting last June, took cognizance of the problem, and upon the recommendation of its Committee on Conference Relations set up some stringent guidelines. Among their provisions were the following:

1. A former minister may not render service in a previous charge without an invitation from the present pastor.

2. If the present pastor isn't available then approval must be obtained from the district superintendent.

3. Whatever the former pastor receives as a fee or honorarium for services rendered to his former charge must be given to the present pastor.

4. Failure to comply with these requirements makes the violator liable for certain punishment. The present pastor is required to report the facts to the Conference Relations Committee. A communication is then sent to the offending pastor. If the offense is repeated, the offender is warned and reminded that he may be involuntarily located (removed from the ministry). If the offense is repeated three times the committee may censure the offender and/or involuntarily locate him.

5. In the case of a retired minister who commits the offense, he shall be treated the same as an active minister except for the involuntary location. Instead he may be censured by the conference and the censure printed in the minutes of the conference.

These are very stringent provisions probably more severe than necessary. But this action by a sister annual conference does point up the fact that proper ministerial ethics are at times ignored. Sometimes the infraction may simply reflect a lack of understanding of proper relationships. Where this is the case, a correction in conduct can be readily achieved. Sometimes laymen may inadvertently contribute to the problem by asking for, or almost insisting upon, the services of a favorite former pastor, where circumstances do not justify it.

However, within the framework of proper and fitting relationships, it must not be forgotten that ministers exist to serve the needs of people and not vice versa. If in time of death or on the occasion of a wedding, a former pastor's official participation would be especially meaningful we see no reason why protocol should come ahead of ministry. The matter of first importance is that the spiritual needs of people should be filled.

But there is a right way and a wrong way. Arrangements should always go through the pastor and never around him. Moreover, only in unusual circumstances, it seems to us, should a family feel that the present pastor cannot fully fill the required role.

LET'S SAY IT AND MEAN IT

As never before, this nation is mobilizing its resources to deal with the vast problems related to poverty, both urban and rural. Business, labor and government are committed to work cooperatively for the elimination of unemployment and of under-employment where possible. We are realizing that what many of our people need is a *hand* rather than just a *handout.* They need a sense of motivation and the restoration of hope, a renewed conviction that life has something great and good to offer them.

Here is where the Christian Church can make a telling contribution if it will. There is no more important message for discouraged, rejected, desperate men than to be told that they are important to God and to their fellowmen; that in the scheme of things, they are precious and valuable. If such people could be brought to believe that God, who brought all things into being and is the creator of us all, is also our loving Father, they could find a new perspective, a new reason for making something of themselves.

Until that essential spark can be applied to the inner life, no kindling flame is going to appear within. And without this inner flame no man will rise to his full possibilities. Every man needs to hear this affirmation over and over again: "God loves you, and I love you." This is really the heart of the Christian message, and its proclamation is at the center of the Christian Ministry.

There are a thousand circumstances of life which make it difficult to believe that God loves us, or that people—even Christian people—love each other. As a consequence, the masses have ceased to believe in the love of God, or even in the existence of a loving God. And as for the love of fellow man, they see much more evidence of each man's selfishness than of his outgoing love for others.

The miracle, therefore, is not that so few people really believe that God loves them and their fellow man loves them; the miracle is that *so many do* in spite of sad evidence to the contrary. Make no mistake about this: the people of the world will never become convinced that God loves them and we Christians love them if we merely tell it with our lips while denying it by how we live. Let us face up to the stark reality that what most outsiders see in us Christians is evidence of our selfishness rather than of our Christlike self-giving in response to God's love. Too frequently our concerns are wrapped around our own self-interests rather than focussed upon the needs of others.

There are, of course, glorious exceptions to this among individual Christians and in an occasional congregation. But the pattern is there for all to see.

If we understand the intent of the Quadrennial Emphasis into which the United Methodist Church is now launched, it is to correct these adverse conditions and rectify our misplaced emphases. So we are to study the Sermon on the Mount. If such a study, seriously entered into, will not lead Christians as individuals and congregations "to have done with lesser things," then we do not know what will.

Then, we are to contribute twenty million dollars for a special voluntary "Fund of Reconciliation." The purpose of this fund is to convince people that not only does God love them, but that we too love them. Perhaps there is no more effective way to convince others of our love for them than by sharing something of what we have with them. Words without deeds can sound pathetically hollow. So, 11 million United Methodists are to add deeds to words to the tune of $20 million spread over a four-year period. This is really not so much, but it is vastly more than we have been doing.

And, then, the United Methodist

Church, knowing that money is no substitute for service, is calling upon its younger men and women to volunteer their time and talents to go directly to needy people. These younger people will be doing a great many things, but one thing they will all be doing; they will be saying to people in poverty and distress: "God loves you, the United Methodist Church loves you, and I love you."

There is nothing people need to hear more than that. There is nothing the Church of Jesus Christ has to say which is more important than that. Let's say it loud and clear!

No Christian Is An Island

The noted English poet and clergyman John Donne (1573-1631) has given us some lines often quoted and used in a familiar anthem. From his *Devotions*, they are these: "No man is an island, entire of itself; every man is a piece of the continent, a part of the main; . . . I am involved in mankind."

The lines can take on a fuller, more specific meaning for us here if we substitute one word and state that "no Christian is an island, entire of himself." By several centuries, Donne anticipated our current use of the phrase "get involved," suggesting a greater participation in various aspects of modern living.

Customarily, it is expected and urged that Christians belong to churches, assume committee and commission and teaching assignments, join choirs, engage in serious Bible study, support scouting work and assume similar duties. There are many roles to be played, many tasks to be performed for the Kingdom, good deeds to be performed, numerous wrongs to be righted, many ills to be cured. But still there is more.

One of the best ways—perhaps the most effective yet least practiced way—in which Christians can be "involved in mankind" is to have mankind in our prayers constantly. Our deep concern in this area is with man's ultimate purposes in life, his highest goals, his worthiest ambitions, his deepest motives. In brief, we hold up the issues of life, the very essence of life for the Father's guidance. Here, we may rise above limitations of life placed on us. Here, we deal more directly with man's spiritual nature and needs.

Jesus, in His high priestly prayer of John 17, has shown the way. We cannot turn to a more perfect example. Our Master Teacher has shown deep and abiding concern for His children. Our prayers should strive for the same high fulfillment that Jesus sought for His followers in that account in the Gospel. Thereby, a Christian gets out of himself, goes beyond his island existence, reaches past his occupation of a continent; he willingly takes on a new and fuller nature and becomes at one with all of the people of God.

No Christian should ever be content to be an island. In his writing of two centuries ago, John Wesley left this thought: "A loving word, spoken in faith, shall not fall to the ground."

GRADY L. E. CARROLL

Raleigh

Jewish Scholar to Be Gray Lecturer

Dr. Samuel Sandmel, noted Jewish specialist in New Testament, especially in its relation to Judaism, will be the James A. Gray Lecturer in the annual Divinity School Convocation and North Carolina Pastors' School at Duke University, Oct. 28-30. Dr. Sandmel is Distinguished Service Professor of Bible and Hellenistic Literature at Hebrew Union College—Jewish Institute of Religion, Cincinnati. His topic is "The Several Israels."

A graduate of University of Missouri and Hebrew Union College, and ordained there in 1937, Dr. Sandmel has served as a Navy Chaplain, as Hillel Foundation Director while earning the Ph.D. at Yale University, and as Hillel Professor of Jewish Literature and Thought at Vanderbilt University, before joining the Hebrew Union College faculty in 1952. He was Provost there for nine years, until named Distinguished Service Professor in 1966. During his current sabbatical leave he is the Honorary Visiting Principal of Leo Baeck College, London.

Dr. Sandmel's publications include *A Jewish Understanding of the New Testament* (1956); *Philo's Place in Judaism* (1956); *The Genius of Paul* (1958); *The Hebrew Scriptures: An Introduction to Their Literature and Religious Ideas* (1963, 1968); *We Jews and Jesus* (1965); *Herod: Profile of a Tyrant* (1967); and *We Jews and You Christians: An Inquiry into Attitudes* (1967). He is editor of a new symposium on *Old Testament Issues* (1968). His Dubuque Seminary Lectures on first century Christianity and the Judaisms of the time are to be published soon by Oxford University Press.



DR. SAMUEL SANDMEL

He has contributed numerous articles to scientific journals and to encyclopedias, including the *Britannica* and *The Interpreter's Dictionary of the Bible.*



STATESVILLE DISTRICT RETREAT

Ken Horn (l.) registers Joe Hauser (r.) while Dr. Tommy Langford (center) from Duke University watches prior to the first address at the Statesville District Ministers Retreat, Sept. 9-10, held at Camp Carolwood. Other speakers included Dr. Charles Ratliff of Davidson College and the Rev. Jerry Murray, Statesville District superintendent.

What does the Garden of Gethsemane look like today?

It hasn't changed much in 2,000 years. Neither has the Mt. of Olives. Imagine seeing it for yourself! Or see where the stable stood in Bethlehem! Visit the room of the Last Supper and follow the road up to Calvary!

Lufthansa will fly you there. We have a 15-day Bible Lands Journey with escorted departures every Monday and Thursday. For as little as $898.

Mail this coupon today for details on the Bible Lands Journey.

Price based on 14-21 day GIT Economy Class fares from N.Y. when applicable; land arrangements based on each of 2 people traveling together.

Lufthansa German Airlines, Dept. TI-923
410 Park Avenue, New York, N.Y. 10022
Send information on the Bible Lands Journey and on your Pay Later Plan.

Name_____

Address_____

City_____ State_____

Zip_____ I plan to leave_____

My Travel Agent is_____

Lufthansa



A memorial plaque to the late Rev. Dr. Carl H. King was unveiled during the Service of Remembrance at Camp Tekoa. Grandchildren Karen Elizabeth King and William Coleman King did the unveiling. Mrs. Carl King (on the left next to Karen) is flanked by her sons and their families while among others participating were the Rev. Robert H. Stamey (second from right) and Bishop Earl G. Hunt, Jr. (right).

Hunt Speaks at King Memorial Service

The life of the late Rev. Dr. Carl H. King was given to great educational principles, Bishop Earl G. Hunt, Jr., told an audience gathered at Camp Tekoa for a Service of Remembrance for the former executive secretary of the Board of Education, Western North Carolina Conference.

He said these great principles, to which Dr. King "gave the full measure of his Christian devotion" are:

1. His unfailing and unflagging faith in young people; 2. His belief in the goodness of knowledge; and 3. His belief that the educational process, in the end, is a valid and indispensable part of religious development.

Other speakers on the August program included Edwin Ford, Shelby, for the trustees of Camp Tekoa; the Rev. Walter Lee Lanier, Hendersonville, representing the district superintendent; the Rev. Robert H. Stamey, Statesville, director of the Board of Christian Education; and the Rev. Thomas S. Lee, Jr., Statesville, director of Conference camping and junior high ministry.

Dr. King served for 34 years as head of Christian education in the Conference, dying suddenly in June of 1967 on the eve of his retirement. His wife and their sons and families attended the service as special guests.

Bishop Hunt said about Dr. King's faith in young people, "We have moments of difficulty in sustaining such a faith because of a breakdown in communications or a generation gap today. The young people are victims of frustrations and fears which those of us who are older never really experienced."

"Their protests, their beards and a great many of their peculiar patterns of action and reaction reflect what is really a frustrated and restless idealism—deeply rooted in their makeup. Of course, they wouldn't be caught with the term idealism showing anywhere in their lexicons," he said, adding, "My own experience on a college campus has reinforced my faith in the fundamental honesty and compassion of today's youth."

"Dr. King," the bishop said, "was one of those older people with a perennially youthful outlook. He believed deeply that the church and the world are safe in the hands of young people provided they have been brought under the spell of Christ's Gospel."

"This experience at Camp Tekoa is one of the signs of hope in a ministry of hope for young people in our time," he said.

"Dr. King believed in the goodness of knowledge," Bishop Hunt said. "There were periods in the history of the Christian Church when it was mortally afraid of knowledge. I still see people afraid of preachers who have been to seminary."

"Dr. King, and others like him, have done much to destroy those fears and remind the Church of one of the great verses of the Bible—'Ye shall know the truth and the truth shall make you free'," he said.

"The Christian has the vast privilege of embracing truth,' he said. "That is why Dr. King's ministry and life will endure while others are forgotten."

The bishop said, "Dr. King believed that the educational process, in the end, is a valid and indispensable part of religious development. There was never a tendency on his part to see education as separate from evangelism or some other proper function of the church."

"He trusted the commitment that comes as the ultimate goal of Christian education as fully as he trusted the commitment which is the result of a Damascus Road experience such as Saint Paul had," he said. "Carl King was an educator, but he was also an evangelist. He recognized no dichotomy at this point. His magnificant perspective took in all of the Church's mission."

Planning Workshop Set In Oct.

The North Carolina Conference Board of Education Committees on General Church School ministry, Adult and Family Life Ministry, Youth Ministry, and Children's Ministry will hold a workshop on orientation and planning at Camp Chestnut Ridge, Efland, Oct. 10-11. The Rev. William J. Washington, staff member of the General Board of Education, Nashville, Tenn., will be the resource leader.

The workshop will begin at 9:30 a.m. on Thursday, Oct. 10, and will be devoted to a study of the local Church Council on Ministries, orientation and planning activities for ministry in the North Carolina Conference of the new United Methodist Church.



Rev. W. J. Washington

ON A WIDE CIRCUIT

By W. W. Reid

'The Church and the World'

The New Testament is a book of action —the action of God in sending Christ with a message to all mankind; the action of Jesus in relating man to man; the actions of Jesus on behalf of men; the action of the apostles, of the later disciples, and of the early church in relating men to Christ, to God, and to the influence of the Holy Spirit.

Christianity is not a philosophy of contemplation in which one can "lose himself" from the world. It is rather a dramatic act involving God and all mankind. It is notable that whenever Jesus had compassion on a person he performed some *act* to help that individual. He healed the blind—drove out tormenting spirits—fed the hungry multitude—forgave and lifted up the woman persecuted by other sinners because of her particular sin. To the poor and distressed he gave new status.

When he entered the temple he read and expounded the ancient Scriptures, giving them new and fresh meaning for the days and life situations in which they were read. He did not tear down ancient faith or rituals —he built upon them higher meanings and ideals—lifting his hearers to new faith, new actions, new relationships with God. He did not deny nor attack the ancient Commandments—but he amplified them with new and positive meanings for the day in which he sojourned with men—and for all the years that follow.

One sometimes wishes there could have been a microphone carried around in Palestine to have recorded the very words Jesus spoke (undoubtedly many times those recorded by the Gospel writers), or at least a newspaper reporter assigned to "cover" his addresses. But we have left to us only the Sermon on the Mount, the Parables, and his remarks on a few scattered occasions. Yet from these few recordings from three years of teaching we have the mind-set and the spirit-set of a Man who has changed all human history, all human hope and endeavor, and has done it without the recourse to that physical contention that for too long has dominated strictly human change. As the Prince of Peace he has been an influence more far-reaching than the influence of all earth's warrior kings. And in our own day—despite all the betrayals that history records—man's highest aspirations, highest motives, highest achievements, come to us from the life, and teachings, and *actions* of Jesus Christ. The hope for a better tomorrow springs from the knowledge that he has marked the pathway.

Let us study again—and diligently—the all-too-brief Gospel record of what was fresh in the minds of those who traveled with Jesus the dusty roads from city to city—or of those participants who told the events to the writers; and the books that other disciples wrote from their understanding of Jesus' teachings. In such a study lies the groundwork for the Christian's belief, faith, hope, and continued effort to attain something of the life and spirit of the Master.

This New Testament—this book of action —is the outline for the service and teaching of the Church out in the world. The Church —the people gathered together to worship God and to serve Him through serving the needs of mankind—need to know the message and purpose of this Book, and to have their lives directed by the mind and spirit (as they discern it in the Book) of the Master who founded the Church *for a purpose*. The Church is not an end in itself. The Christian faith is not something to believe in and store away in one's person. The Church—the people—and the Christian faith exist for a purpose. And the purpose is that the people may live in the world—doing for others what Jesus did for them: teaching, preaching, and healing. Those arts are to be applied in new ways to the new conditions that are found among the community's population, the world's population. The Christian is to live and work, and serve in the world as it is—still carrying on Christ's ministry of reconciliation of God with man, and of man with his brother. This reconciliation is the sole goal of Christian service.

Is there hunger in the world? Do the "haves" lord it over the "have-nots?" This (we know from the record of his words and spirit) Jesus would agree is not the will of the Father who shares his gifts with all mankind. So it becomes the purpose of the Church to feed the hungry, to alleviate the plight of the undernourished, to teach and to practice sharing in a brother's need.

Is there discrimination against a man because of his color or country or origin? Jesus taught that all men are brothers. Jesus spoke a good word for the foreign Samaritan. The Great Apostle admitted the Ethiopian into the Christian fold. Both would defend the right of every man to equal treatment one with the other.

Are people living in ghettos—victims of intolerance, injustice, near-imprisonment and enslavement, and denied elementary human rights? There is every evidence that Jesus would oppose any limitation on the privilege of the individual to reach his highest possibility of achievement. The early Church welcomed slaves into its membership and ministered to their needs; some rose to leadership in the Church.

Economic injustice and aggression — social and political prejudices—international and interracial conflict—the taking of human life in wars of aggrandizement, greed, jealousy, or retribution: all of these are contrary to what we know of the mind and spirit of Jesus—the exponent of God's message of love. And the Church must oppose these errors with all its God-supported power.

This is the Church's message and program for our day. It is a message and program awaiting our *action*—not just for our philosophical and theological contemplation. "Rise up, O men of God! Have done with lesser things!"

EARN 6%* while you are helping

BUILD CHURCHES

Every Methodist investor should consider carefully The Methodist Investment Fund. It offers you this unique combination of advantages:

1. Earn a good return. (currently 6%)*
2. Protect your principal ($3,500,000 reserve).
3. Help build Methodist churches. (Mortgage loans granted over 400 of our new or growing churches.)

Over 1,500 investors include Methodist individuals, churches, conferences, boards and agencies, colleges, hospitals and homes.

- Assets over $22,000,000
- A World Service Agency
- Send coupon for full information

Learn about:
The Methodist Investment Fund

H. Conwell Snoke, Executive Secretary
The Methodist Investment Fund
1701 Arch Street
Philadelphia, Pa. 19103

Please send me a copy of your brochure N.C.-4.

Name

Address

City State Zip Code



From left to right, Bishop Richard C. Raines, Rev. Jack L. Hunter, chairman of the Commission on Enlistment for Church Occupations, and Dr. Richard H. Bauer during a meeting of the commission in Raleigh.

Raines Speaks To Commission

Bishop Richard C. Raines, resident bishop of the Indiana Area during the past quadrennium, addressed the Commission on Enlistment for Church Occupations of the North Carolina Conference twice during its September 12 meeting in Raleigh. Bishop Raines, who retired from the episcopacy this summer, is giving the next four years to the area of church recruitment.

Approximately 35 persons heard Bishop Raines tell of his own call to the ministry. While he was in college a YMCA worker at a conference urged the students to chart on a graph the needs of the world and their own talents. "The point at which the two lines meet is where you are called by God to serve," he said.

Dr. Richard H. Bauer, executive secretary of the Interboard Committee for Church Occupations, also addressed the group. He emphasized that every Christian is called by God. That is the primary call; all others (including a call to the ministry) are secondary, he said.

In his concluding message, "A New Man For a New Church For a New World," Bishop Raines said.

"We must cease to see the Church as an end in itself and see it as God's chosen instrument for redemption — continually losing its life in loving service."

After describing the new man, he asserted that "it is to those who are open to the spirit and love of Christ, those whose conscience have been made tender through Him, their judgmental thoughts put aside as they do for their own family, those who are new men in Christ, to whom we must look for membership in the new Church."

In its business session, the Commission considered a program of visitation to college campuses in the spring to remind students that the Church is interested in them. They plan to cooperate with the long-range planning committee in a study of recruitment for the ministry.

The Commission also discussed a pilot project concerning recruitment, possibly in conjunction with the Christian Workers' School.

Higher Education Commission To Be Organized

The United Methodist Church in North Carolina is in process of organizing a Regional Commission on Higher Education and Campus Ministry. It will encompass the work which heretofore has been carried out by several organizations, and will thus coordinate and simplify structure.

Basically the new structure will bring together the work of the committees on Christian Higher Education of the two annual conferences, and the work of the Inter-conference Commission on College and University Religious Life. The latter organization has headed up the campus ministry (Wesley Foundation) work in the state.

The new streamlined structure was provided for by the Uniting Conference of last spring. The formation of a regional joint commission of the two conferences to carry responsibility in the entire Christian Higher Education area was approved by the two boards of education and by the annual conferences in their sessions last June.

Ex-officio members of the commission include the two bishops, and the following from each conference: a cabinet representative, president of the board of education, conference director of education, chairman of committee on higher education and campus ministry (of each board of education), a college president, a student representative, and president of Women's Society of Christian Service. There is also provision for ten members at large from each conference elected by the board of education.

The personnel to serve on the new commission have all been elected, and the organizational meeting is scheduled to take place at West Market Street United Methodist Church on Oct. 7 at 3 p.m.

Ten Scholarships Awarded By First Church, Lexington

In a continuing scholarship program, First United Methodist Church of Lexington has awarded again this year ten scholarships totaling $2,650.00. In the group receiving the scholarships this year are two Negro students from the local high school. Three of the ten grants were made to students outside the membership of the church.

These scholarships are made possible through the B. C. Young Memorial Scholarship Fund, an endowed fund from which the interest is spent each year, and the General Scholarship Fund, to which the congregation regularly contributes memorial gifts. Both interest and principal is awarded from this fund each year. The Young Memorial Scholarship Fund was established in memory of the B. C. Young, Jr., a member of First Church.

The Broad Scope

BIBLE DISTRIBUTION TO BE DEFENDED

Americans United for Separation of Church and State has sponsored an appeal to the Supreme Court of the United States of the conviction of a Chicago Baptist pastor, Rev. Vernon C. Lyons, of "littering." Mr. Lyons was arrested for passing out copies of the Book of Acts at a municipal parking lot.

Franklin C. Salisbury, general counsel Americans United, and attorney for the Rev. Mr. Lyons, has appealed the case to the United States Supreme Court. He contended that the Chicago ordinance was unconstitutional, violating the First and Fourteenth Amendments to the Federal Constitution, since it "would adversely affect the right of citizens to distribute religious and other pamphlets at parks and other public places."

Said Mr. Salisbury in his brief: "The State of Illinois may . . . by nondiscriminatory legislation regulate the times, the places and the manner of distribution of pamphlets in its streets and parks. It may also outlaw the practice of littering. But no state, in the exercise of its housekeeping functions may invade the right of persons to distribute parts of the Bible as an act of religious devotion and dedication."

—o—

INDIA FLOOD VICTIMS RECEIVE CWS HELP

Twenty thousand destitute flood victims in the city and district of Surat in Gujarat State, India, have received food, clothing and blankets sent by Church World Service.

Floods claimed the lives of 1,000 in Gujarat State, 40 being residents of Surat. Sixty thousand persons in the city of 400,000 are said to be homeless.

—o—

SCOUTS PLAN EXPANSION

Boypower '76 is the title of a new long-range expansion plan adopted by the Boy Scouts of America which will be launched Jan. 1 and continue until 1976—the 200th anniversary of the founding of the United States.

The plan will enable the Boy Scouts movement to greatly increase service to boys of all races, colors, creeds, and economic status. Special emphasis will be made in disadvantaged areas of the inner-city and low opportunity rural America.

"America's manpower begins with Boypower" is the slogan of Boypower '76.

North Carolina Christian Advocate
$3.00 per year. Subscribe now.

Church Management Institute Set At High Point College

The annual Church Management Institute for Ministers will be held at High Point College Oct. 7-11.

The institute was established by the college and the Methodist Board of Education. Its purpose is to help ministers of churches which do not have business managers to become familiar with church administration.

The institute is held at High Point College under the cooperation of the Department of Business Administration and Economics and the Department of Religion and Philosophy. The college coordinator is James L. Nelson of the business department.

The daily program of the institute consists of general lectures, discussion groups, and demonstrations. Church business managers, investment experts, attorneys, insurance specialists, and other experts will supplement the college staff in conducting the institute.

The institute will discuss such topics as managerial and administrative responsibilities of the minister, investments and financial statements, church budgets and church finance, church insurance coverage, and church property management.

Enrollment in the institute is limited to 30 ministers. The cost is $100 for each minister. High Point College grants a scholarship of $50 to each participant, with the local church or participant paying the remaining $50. This includes tuition, room and board.

Requests for admission should be addressed to Dr. Wendell M. Patton, Jr., president of High Point College.

W. Jefferson Methodists Break Ground For New Parsonage

Ground was broken on a recent Sunday morning for the new parsonage planned by the congregation of West Jefferson United Methodist Church. The parsonage will be located on five lots given by Mr. and Mrs. James Hensley.

The parsonage building committee, consisting of Grant Jones, Bob Troutman, George Burgess and Jack Miller, reported that $16,000 had already been pledged toward the project. Other funds available include $5,000 left to the church by Mrs. J. L. Ballou, and between $10,000 and $12,000 from the anticipated sale of the present parsonage.

To be built at a cost of approximately $30,000, the two-story parsonage will have three bedrooms, two baths, kitchen, dining room and living room on the main floor. The other floor will include the pastor's study, the guest room and bath, and a large room which can be used for recreation.

Rev. Robert W. Walters is pastor at West Jefferson.

Worldwide Communion Sunday

Methodists to Show Concern on Oct. 6

United Methodists are represented in the health and relief work among civilian refugees in Vietnam. Five new workers were consecrated at the May meeting of the United Methodist Committee for Overseas Relief. This will bring to 12 the number of United Methodists working in the Vietnam Christian Service, an ecumenical relief agency related to the National Council of Churches.

This relief work is supported in part through the Fellowship of Suffering and Service offering, received on Worldwide Communion Sunday, Oct. 6, and at other Communion services. Our workers serve for two years, assisting in many areas, including health, education, and the distribution of clothing and other kinds of relief materials. In May the United Methodist Committee for Overseas Relief authorized spending $391,000 for rehabilitation and refugee resettlement projects in Vietnam and the Middle East, along with support for emergency projects in other places in our world.

One-half of the offering on Oct. 6 will go to UMCOR. The balance is used for work with American servicemen and their families. We undergird the work of our chaplains, now totaling over 700 men, in this way. We also provide funds to bring support to those churches near large military bases. These churches are crowded with servicemen and their families, beyond the ability locally to provide the ministry needed. These funds are used for additional church school materials, and in certain instances to add either to the building or to the professional staff. Of some 700 full-time chaplains, more than 560 are serving in the armed forces, and the other 140 serve in institutions of healing and correction. The work that is done with our servicemen and their families has no other support besides the Fellowship of Suffering and Service.

The *1968 Discipline* calls upon every United Methodist church to receive the Fellowship of Suffering offering on Worldwide Communion Sunday. In addition to the full offering on this day, churches are also requested to contribute for this purpose a portion of the offering received at all other Communion services.



On Oct. 6, United Methodists join in a universal celebration of the Lord's Supper. On Worldwide Communion Sunday our denomination receives an offering for the Fellowship of Suffering and Service, ministering to victims of disaster and supporting our servicemen through the chaplain's and camp activities program.

Tharon McConnell of Mooresville, N. C., a United Methodist registered nurse, is one of the workers with Vietnam Christian Service. She is shown here giving first aid to a refugee Vietnamese boy. This work is part of the overseas relief program supported through the Fellowship of Suffering and Service offering received on Worldwide Communion Sunday.



New Board of Missions' Leaders



NEW MISSIONS LEADERS. These are five of the six highest officers of the new United Methodist Board of Missions for the 1968-72 quadrennium. They were elected at the Board's organizational meeting Sept. 5-8 in Cincinnati, Ohio. They represent both the former Evangelical United Brethren Board of Missions and the former Methodist Board of Missions, which merged at the organizational meeting to form the United Methodist Board. They are (left to right): Bishop Lloyd C. Wicke of United Methodism's New York Area, president of the Board; Bishop Kenneth W. Copeland of the Houston Area, president of the World Division; Mrs. Wayne W. Harrington, Omaha, Nebr., president of the Women's Division; Bishop J. Gordon Howard of the Philadelphia Area (a former EUB bishop), chairman of the Joint Committee on Missionary Personnel; Bishop W. Ralph Ward of the Syracuse Area, president of the National Division. Unable to be present for the photograph was Bishop L. Scott Allen of the Holston Area, president of the Joint Commission on Education and Cultivation.



THE NEW TEAM. Assembled for a meeting soon after their election Sept. 5 in Cincinnati, Ohio, are these top-level staff executives of the new United Methodist Board of Missions. Left to right are: the Rev. Dr. Tracey K. Jones, Jr., general secretary of the Board; Miss Lois C. Miller, associate general secretary for the Joint Commission on Education and Cultivation; the Rev. Dr. J. Edward Carothers, associate general secretary for the National Division; Miss Theressa Hoover, associate general secretary for the Women's Division; the Rev. Dr. J. Harry Haines, associate general secretary for the United Methodist Committee for Overseas Relief; the Rev. Dr. John F. Schaefer, associate general secretary for the World Division; Mr. George Hergesheimer, treasurer of the Board.



THEY LEAD UNITED METHODIST WOMEN. Assembled for a "family portrait" shortly after their election in Cincinnati, Ohio, are the new officers of the Women's Division of the United Methodist Board of Missions. The officers are the top leaders of The United Methodist Church's two national women's organizations, the Women's Society of Christian Service and the Wesleyan Service Guild. The Women's Division officers are: (standing, left to right) Miss Doris M. Handy, Pittsburgh, Pa., the vice-president; Mrs. John Paul Stone, San Diego, Calif., a vice-president and chairman of the Section of Christian Social Relations; Mrs. Edward E. Sears, Cedar Rapids, Iowa, a vice-president and chairman of the Section of Finance; Mrs. Frank A. Calhoun, Murfreesboro, Tenn., a vice-president and chairman of the Section of Program and Education for Christian Mission; (seated, left to right) Mrs. Wayne W. Harrington, Omaha, Nebr., the president; Mrs. H. E. Arterburn, Park City, Ky., the recording secretary.

METHODIST NEWS ROUND-UP

THE TWELVE TO MEET

The sixth annual national meeting of The Twelve will be held Nov. 7-10 at Peoria, Ill. The meeting is open to all pastors and laymen (men and women, including youth) who are interested in increasing their effectiveness in small group work and personal witnessing.

The Twelve is one of several small group movements in the United Methodist Church. Information about costs and program are available by writing The National Meeting of The Twelve, 1908 Grand Ave., Nashville, Tenn. 37209.

★

CONFERENCE EVANGELISTS TO MEET IN JANUARY

Conference evangelists will meet in Kansas City, Mo., Jan. 7-9 just prior to the Council on Evangelism which is scheduled for Jan. 8-12, 1969.

The meeting of the Association of Conference Evangelists will be held in the Hotel President. Members of the association are invited to remain for the Council on Evangelism meeting which will convene at the same hotel on Jan. 8.

Both meetings are open to all conference evangelists whether they are formal members of the association of evangelists or not.

★

BOCKUS RETURNS TO TEXAS

The Rev. Dr. Frank M. Bockus, on the United Methodist Board of Christian Social Concerns staff in Washington, D.C. for the past two years, has returned to Texas as executive director of the Ecumenical Center for Religion and Health.

Dr. Bockus began his new work Sept. 1 at San Antonio, as part of the new South Texas Medical Center and University of Texas Medical School. This is believed to be the first time that an ordained minister has been on the faculty of a medical school from its beginning.

★

URBAN COORDINATOR NAMED

The Rev. Nathanial L. Lacy, Jr., 33, pastor of All Nations United Methodist Church, Los Angeles, has been appointed by Bishop Gerald Kennedy to be Los Angeles Urban Coordinator for the denomination. He will work through the new Metropolitan Urban Mission which was established to overcome problems imposed by a church government structure which divides the Los Angeles-Orange County Metropolitan area into five districts, each with a separate superintendent.

★

AFRICAN LEADERS ELECTED

Methodist leaders from five countries of Africa elected their episcopal leaders for the next four years during the quadrennial session of the Africa Central Conference of The United Methodist Church Aug. 24-31 at Gaberones, Botswana.

Bishop Ralph E. Dodge was elected to the episcopacy for life on the first ballot, receiving 65 of 70 votes cast. The 61-year-old episcopal leader, described as "visibly moved by the vote of confidence," immediately took the floor to express gratitude for the delegates' support and to declare his intention to retire under a provision of the Central Conference granting optional retirement to bishops at age 60.

The Rev. Abel Muzorewa, 43, one of the youngest Methodist bishops named in 1968, was elected on the sixth ballot and was assigned to the Rhodesia Area succeeding Bishop Dodge. Bishop Escrivao Zunguze and Bishop Harry P. Andreasson were re-elected on the second ballot, and Bishop John Wesley Shungu was re-elected on the fifth. The bishops re-elected were re-assigned to their former areas.

★

WOMEN SET RECORD FOR GIVING

Women in the former Methodist Church —now a part of The United Methodist Church—set a new record for giving to missions and related causes last year. The increase continues a 28-year upward trend, and brings to $250,000,000 the total they have given through their channels since 1941.

Reporting on the 12 months ending May 31, 1968, Miss Florence Little, treasurer of the division, said that members of Woman's Societies of Christian Service and Wesleyan Service Guilds throughout America gave a total of $14,262,146 through the Woman's Division, Board of Missions, an increase of 3.2 per cent, or $445,779, above fiscal 1967.

★

BOARD MAKES GHETTO LOANS

A total of $100,000 in loans and investments in economic enterprises controlled by ghetto residents in two cities has been announced by the United Methodist Board of Missions. The capital made available to the self-help enterprises is from a $3,000,000 fund set aside by the board for such investments and loans.

The projects receiving capital are the Central Area Cooperative of Seattle, Inc., Seattle, Wash., intended as the first Negro-operated business in the central area of Seattle, and Fifth City Redevelopment Corporation, Chicago, Ill., an all-black corporation seeking to improve the living and economic conditions on Chicago's West Side.

★

HAINES RE-ELECTED TO UMCOR

Officers and executive staff of the United Methodist Committee for Overseas Relief (UMCOR) were elected at the 25-member committee's quadrennial organizational meeting in Cincinnati. Most were re-elections.

Bishop Ralph T. Alton, Madison, Wisc., episcopal leader of the Wisconsin Area, was re-elected chairman of UMCOR. The Rev. Dr. J. Harry Haines, New York and Tenafly, N.J., was re-elected executive secretary. In that position, he is chief administrative officer of the committee, and is also an associate general secretary of the Board of Missions.

Other UMCOR staff members, all from New York, re-elected were: Gerhard G. Hennes, treasurer; the Rev. Dr. Francis L. Brockman, secretary for cultivation; the Rev. Dr. James J. Thomas, secretary for specialized ministries.

★

MANUSCRIPT DEADLINE NEAR

The entry date for the 1969 General Book Contest, being sponsored by Abingdon Press, is drawing near.

Manuscripts entered in the $5,000 contest must be received no earlier than Jan. 1, 1969, and no later than March 1, 1969.

The contest is for the general book manuscript which contributes most significantly to man's understanding of himself or his role in relationship to the issues confronting contemporary society.

For full information and official entry forms write: Award Editor, Abingdon Press, 201 8th Ave., S., Nashville, Tenn. 37202.

★

METHODIST NEWS CAPSULES

Bishop Everett W. Palmer of Portland, Ore., has received "The Star of Africa: Grand Band," Liberia's highest decoration presented to a citizen of another country. Dr. William V. S. Tubman, president of the Republic of Liberia, made the presentation.

★

Merlin Outcalt, executive director of Methodist youth services of Chicago, will join the staff of the United Methodist Board of Health and Welfare Ministries in Evanston, Ill., Oct. 1. He will be consultant in services to children and youth.

Limited Amount

REGISTERED FIRST MORTGAGE CHURCH BONDS

with **7%**

Yield to Maturity

Call or Write

Church Investors

DeKalb-Peachtree Airport
Atlanta, Ga. 30005
PHONE 451-5431

Woman's Activities

N. C. CONFERENCE

MRS. IVAN E. WELBORN

GREENVILLE MEETING

An Executive Board meeting of the Greenville District Women's Society of Christian Service was held on August 29 at St. James Methodist Church in Greenville with District President Mrs. Donald Edman presiding.

The meeting was opened with prayer by District Superintendent Willis R. Stevens after which Mrs. Edman welcomed the new members of the board and introduced them.

Plans for the coming months were discussed and the following dates for subdistrict meetings were announced.

Kinston Subdistrict, Oct. 3, Queen Street, Kinston.

Greenville Subdistrict, Oct. 8, Ayden.

Belhaven Subdistrict, Oct. 10, Bath.

Washington Subdistrict, Oct. 15, Grimesland.

Snow Hill Subdistrict, Oct. 17, Lebanon.

MRS. JOHN C. STEINERT
Recording Secretary
Greenville District

TYPES OF GIVING IN WOMEN'S SOCIETIES AND GUILDS

Gifts from local Societies and Guilds for the support of missionaries, deaconesses, and all programs of the General Board of Missions of The United Methodist Church are sent through the district and conference channels of the Women's Societies to the Women's Division treasurer.

The Pledge to Missions is the basic support for the mission program. It is completely voluntary and wholly undesignated. It is the amount which the local group promises to pay within the fiscal year to undergird the support of the Women's Division. It is the foundation on which the Division assumes financial responsibility appropriations in the Division and other programs of the General Board of Missions.

The following special emphases are included in the Pledge to Missions: Former Cash for Supply Work; Budgeted Supplementary Gifts; Love Offerings; Gifts as the Result of Study; Christmas Offerings; Lenten Offerings.

The following types of giving which are "for the purpose of developing interest and increasing giving to missions" receive pledge credit, but are not included in the Pledge to Missions made by the local group: Special Memberships; A Gift to Missions; In Remembrance Gifts; Memorial Gifts; My World Bank; Thank Offering.

The following paragraphs are quoted from the 1968 *Women's Division Bylaws:*

"There shall be a special membership plan of the Division . . . Special Memberships shall be $25.00; Honorary Memberships shall be $100.00; Honorary Patrons shall be $300.00; Sustaining Memberships shall be $500.00 and $1,000."

"A gift to missions, the amount to be a minimum of $5.00, may be given in honor of any child, youth, or adult.

"In Remembrance gifts in any amount up to $50.00 may be given for missions. A gift of $50.00 or more shall be known as a Memorial Gift."

"The Division shall provide opportunity for special giving to missions to be known as Thank Offerings."

"Supplementary gifts may be designated for any program of the work of the General Board of Missions by individuals or local groups.

"The Divisions shall observe an annual Call to Prayer and Self-Denial. The offering received from this observance shall be divided equally between missionary projects in the National Division and the World Division. It shall be used over and above appropriations in projects as designated by the Division in consultation with the National Division and the World Division.

"Cultivation funds for use in promotion of the work of the Women's Division shall be established in jurisdiction, conference, district, and local Societies and Guilds."

Note: Honorary Youth Memberships have been discontinued.

A Gift to Missions will be recognized with a certificate.

A Memorial Gift will be recognized with a certificate.

MRS. FRANK MCGOOGAN
Conference Treasurer

★

W. N. C. CONFERENCE

MRS. JOHN C. WRIGHT

DR. MADISON TO LEAD RETREAT

Dr. J. Clay Madison, pastor of West Market Street United Methodist Church, Greensboro, will be the leader of the Spiritual Growth Retreat to be held at Lambuth Inn, Lake Junaluska, October 12-13. The retreat will be sponsored by the Women's Society of Christian Service and the Wesleyan Service Guild of the Western North Carolina Conference.

The opening session will be held at 2 p.m. on Saturday and the closing session at noon on Sunday.



DR. J. CLAY MADISON

Dr. Madison is a native of Iredell County and an alumnus of High Point College, where he received his A.B. degree. He served as chaplain in the United States Army a year before his ordination into the ministry. He took his theological training at the Duke Divinity School at Duke University and at the Divinity School at the University of Chicago. He was honored by his Alma Mater in 1953 when the college conferred on him an honorary D.D. degree.

He has served many of the leading churches in the Western North Carolina Conference, including the First Methodist churches in Waynesville, Hickory, High Point, Morganton and Concord. He was superintendent of the Greensboro District prior to his appointment at Myers Park Methodist Church, Charlotte.

Formerly he was president of the Conference Board of Evangelism and is currently serving as president of the Conference Board of Missions and as a member of the Coordinating Committee. He has been delegate to General Conferences, Jurisdictional Conferences and the World Conference in London, England.

Dr. Madison has chosen for his messages at the retreat sermons that are related in Christian growth. His topics are "God's Word," "Man's Response," and "The Gift of Life."

Each one who attends is to make her own reservation at Lambuth Inn, Lake Junaluska.

A second Spiritual Growth Retreat will be held the following weekend, October 19-20 with Mrs. Ben Johnson of Atlanta as leader.

Mrs. John P. Nesbitt of Clyde, Conference chairman of Spiritual Growth, has

suggested that the women of designated districts attend the first retreat and those in the other group attend the second retreat. This is the suggested grouping: Oct. 12-13, Albemarle, Charlotte, Greensboro, Marion, Salisbury, Thomasville, Winston-Salem/Forsyth and Winston-Salem/NE districts; Oct. 19-20, Asheville, Gastonia, High Point, North Wilkesboro, Statesville and Waynesville districts.

UNITED NATIONS WORKSHOPS

Five United Nations Workshops will be held in the state of North Carolina during the week of September 30-October 4 in cities located in the different districts of the state, beginning with Wilson and ending with Asheville.

These workshops are sponsored by the North Carolina Division of the United Nations Association of the U.S.A. and each will use the theme, "Your Involvement in International Human Rights." Each workshop will be from 9:30 a.m. until 2:30 p.m

The schedule is as follows:

District 1, Sept. 30, Atlantic Christian College, Wilson, with Mrs. Julian Porter, Severn, as district chairman.

Districts 2 and 3, North Carolina State University in the Erdahl-Cloyd Union Building, Raleigh, with Mrs. Mollie Lee and Mrs. Roy Anderson as chairmen.

District 4, Wake Forest University in Tribble Hall, Winston-Salem, with Mrs. Robert Fentress as chairman.

District 5, Rankin Health Center on Blythe Blvd., Charlotte, with Mrs. Thomas Leath in charge.

District 6, Battery Park Hotel, Asheville, with Dr. Paul Limbert as chairman.

The morning session will feature an address, "Your Involvement in Human Rights," by Mrs. Ethel Phillips, publications director of the American Jewish Committee and representative at the United Nations.

The luncheon speaker will be Miss Peggy Richardson, research analyst, who will speak on, "Latin America's Future—Does Your Shopping Basket Hold the Key?"

The State Team will be featured in the afternoon session. They are Mrs. B. Frank Hall, Wilmington, UNICEF representative; Miss Julia Miller, Raleigh, vice-president; and Mrs. Roy Anderson, Raleigh, state president. Brooks Hays, director of the International Ecumenical Institute, Wake Forest University, will speak at the Winston-Salem workshop only.

The day's program will be concluded with a film, "Fable for Friendship."

The workshops are open to all interested persons. Reservations for lunch should be made with the local chairman.

FAMILY LIFE COUNCIL TO MEET IN WINSTON-SALEM

The annual conference of the North Carolina Family Life Council will be held at the Robert E. Lee Hotel in Winston-

(Continued on page 15)

• CALENDAR OF COMING EVENTS •

NOTE: If any of the meeting dates or places are in error, please inform the ADVOCATE immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

Sept. 26-27: Meeting of Administrators, United Ministries in Higher Education, Chicago
Sept. 27-Oct. 1: National Council of Churches DED Commission on Theology and Ethics, Pittsburgh, Pa.
Sept. 28-29: Organizational Mtg., Commission on Ecumenical Affairs, O'Hare Inn, Chicago, Ill.
Sept. 30-Oct. 1: Organizational Mtg., Program Council and Divisions, Dayton, Ohio
Sept. 30-Oct. 2: Methodist-Roman Catholic Conversations, San Antonio, Texas
Oct. 1- 4: General Board of Health and Welfare Ministries Annual Workshop on Aging, Birmingham, Ala.
Oct. 2 : Secretariat of The Program Council, Dayton, Ohio
Oct. 3- 6: Plan of Union Commission, COCU, Chicago, Ill.

NORTH CAROLINA CONFERENCE

Sept. 26 : Board of Christian Social Concerns, Methodist Building, Raleigh, 10 a.m.
Sept. 26-27: Commission on Worship Planning Retreat, Camp Rockfish
Sept. 29-Oct. 3: Fayetteville Area Christian Workers' School, Haymount Church, Fayetteville
Oct. 7-11: Church Management Institute, High Point College
Oct. 8 : Committee on Promotion and Cultivation, Methodist Bldg., 10:30 a.m.
Oct. 9 : Finch Lectures, High Point College
Oct. 16 : Board of Health and Welfare Ministries, Methodist Retirement Home, Durham, 10 a.m.
Oct. 21-24: Fellowship of Town and Country Workers in SE, Hinton Rural Life Center, Hayesville
Oct. 23 : Methodist Foundation, Inc., Methodist Building, Raleigh, 2:30 p.m.
Oct. 24 : Coordinating Committee, Pembroke Area
Oct. 25 : N. C. Wesleyan College Founders Day Convocation and Semi-Annual Board of Trustees Meeting
Oct. 27-31: New Bern Area Christian Workers' School, Centenary Methodist Church, New Bern
Oct. 28-30: Christian Convocation and North Carolina Pastors' School, Duke University, Durham

WESTERN NORTH CAROLINA CONFERENCE

Sept. 26 : Consultation on Dialogue Sessions, High Point, Greensboro, Winston-Salem/Forsyth, Winston-Salem/Northeast Districts
Sept. 26 : College Recruitment, High School Juniors and Seniors, Hendersonville, First Church, 7:30 p.m.
Sept. 27 : Board of Hospitals and Homes, Charlotte, The Methodist Home
Sept. 29 : North Wilkesboro District Mission Rally, North Wilkesboro, First Church, 7:30 p.m.
Sept. 29-Oct. 3: Waynesville District Christian Workers' Schools
Sept. 30 : Asheville District Mission Rally, Asheville, Central Church, 7:30 p.m.
Sept. 30 : Clinic in Preaching, Institute of Homiletical Studies, Sedge Garden, 10 a.m.-2:30 p.m.
Sept. 30 : Board of Trustees, Institute of Homiletical Studies, Sedge Garden, 10 a.m.
Oct. 1 : Winston-Salem/Forsyth District Mission Rally, Winston-Salem, Ardmore Church, 7:30 p.m.
Oct. 2 : High Point District Missions Rally, High Point, First Church, 6:30 p.m.
Oct. 3 : Albemarle District Missions Rally, Monroe, Central Church, 7:30 p.m.
Oct. 3 : Marion District Comm. Workshops, Morganton, First Church, 7:30 p.m.
Oct. 6 : Charlotte District Mission Rally, Charlotte, Dilworth, 7:30 p.m.
Oct. 6-10: Asheville District Christian Workers' School
Thomasville District Christian Workers' School
Oct. 7 : Gastonia District Mission Rally, Gastonia, First Church, 6:30 p.m.
Oct. 7 : Clinic in Preaching, Institute for Homiletical Studies, Sedge Garden, 10-2:30
Oct. 7- 8: North Wilkesboro District Ministers' Retreat, Elk Shoals, 3:00 p.m.
Oct. 7-11: Church Management Institute, High Point College, 9:30 a.m.
Oct. 8 : Statesville District Mission Rally, Hickory, Hickory, First Church, 6:30
Oct. 8 : College Recruitment—High School Juniors and seniors, College Coordinating Council, Marion, First Church, 7:30 p.m.
Oct. 8-10: Orientation Tour, Auspices: Town and Country Commission
Oct. 9 : Greensboro District Mission Rally, Greensboro Christ Church, 6:30 p.m.



MRS. CATHRINE VICK

Dear Girls and Boys:

Have you ever thought that everyone lives by faith? Faith is trust in the belief that certain things are true and dependable. If nothing were certain, what a difficult time we would have. For the next few weeks we will think of some of the things we have faith in.

Your father has faith in his car when he drives to work and back or takes the family on a weekend trip. He depends on the way the car will respond to his hands and feet. When he hits the brakes, he has faith, so to speak, that the car will begin to stop. We all must have this kind of faith, faith that certain things will operate properly. What are some of the things that you use that require faith?

AUNT CAY

WHERE DO BIRTHDAYS GO?

Timmy sat on the steps of his house holding his new, blue birthday ball. He thought and thought about a question that had been bothering him all morning. But the more he thought, the more puzzled he became.

"I'll ask my friend, Mr. Policeman," Timmy said. "He will know." So Timmy bippety-bounced his new, blue birthday ball up to the corner and hailed his friend.

"I have a very serious question," Timmy told Mr. Policeman, and his friend bent down so he could hear every word Timmy said.

"Yesterday I had a wonderful birthday," explained Timmy. "But today I can't find it anywhere. Tell me, where do birthdays go until you have another one next year?"

Mr. Policeman straightened up, scratched his head, and said: *I know the crispy, melting snow/Makes red and yellow tulips grow/But, goodness, lad, I do not know/Where in the world birthdays go.*

"Thank you, sir," Timmy said. "I guess I'll have to ask someone else."

So Timmy bippety-bounced his new, blue birthday ball down the street. Soon he saw another friend. "Hello, Mr. Balloon Man," called Timmy. "I have a very serious question for you."

"Oh good," said Mr. Balloon Man. "I like questions. Riddles, too."

"Do you know where birthdays go?" Timmy asked.

Mr. Balloon Man tilted his head first on one side, then on the other, and finally said: *I know the sun falls fast asleep/Behind the hills so green and deep/But, that's an answer I don't know—/Where in the world birthdays go.*

Timmy thanked Mr. Balloon Man, and then he saw his friend Mr. Postman, walking up the path to the house where Timmy's family lived.

"Please wait!" shouted Timmy, running up. "I have a very serious question to ask you. Do *you* know where birthdays go?"

Mr. Postman puckered his eyebrows, wiggled them, and finally said: *I know the turtle, in a storm,/Snuggles in his shell so warm./But, Timmy, I do not know/Where in the world birthdays go.*

Timmy thanked Mr. Postman and plopped down on the front steps of his house again.

"I guess no one in the whole world knows the answer to my question," he told himself.

Then Timmy saw his best friend, Bobby, running toward him. "I've been looking for you!" called Bobby. "Hurry, or you'll be late for my party."

Quickly Timmy thought of all the different kinds of parties he knew. There were Halloween parties, but it wasn't Halloween. There were Valentine parties, but it wasn't Valentine Day. There were Christmas parties, but it wasn't Christmas. And then there were . . .

"Is it a birthday party?" shouted Timmy.

"Of course. Don't you remember? Today is *my* birthday," said Bobby. "Hurry, now," his friend called, starting off.

"So, that's where birthdays go," exclaimed Timmy. "Yesterday was my birthday and today it is Bobby's turn. We share birthdays with each other, just the way Bobby and I share his red wagon!"

Later, when Timmy skipped out his front door with Bobby's present tucked under his arm, he sang this little verse all the way to the party: *My birthday went to Bobby's house/He'll have candles on his cake./I wonder where it will have gone/Tomorrow when I wake?*

Will it have come to your house?

JOYCE NELMS

Reprinted from *Together*

August 1966. Copyright 1966
The Methodist Publishing House

THE METHODIST TEAM

The adults who are members of the Methodist Church are an important part of the Methodist Team. They witness to God's love in many ways. Some of them write and prepare the lessons we use in our church schools. The teachers who use these materials help us know God better. The church officials who plan and carry out the program of your church are working together to make God's plans known. They may be trustees, commission members, the treasurer and secretary, and the organist. It's a big team with an important goal. Your mother and father, who read the Bible and pray with you are helping to make the world more Christian. It takes many people who follow Christ to show men how to serve God.

BROTHERS

Did you know you have a brother
One that you have never met?
He may live in your own city
Or in far away Tibet.

He may be a different color
Yellow, black, or brown or red.
He may speak a different language
Or eat rice instead of bread.

All of us are God's own children
And we share His love and care,
That makes *us* each others' brother
Here at home or anywhere.

WHO AM I?

Find the name of this Hebrew leader by filling in the blanks. The first letter of each word will tell you him name.

His sister was . . . . . .
He killed an Egyptian . . . . . .
The Hebrews he helped were . . . . . .
His story is in the book of . . . . . .
The people had to cross a . . .

RIDDLES

If you fell into the water what would be the first thing you would do? Get wet.

Why is a hippopotamus like a robin? Because neither one can ride a bicycle.

ANSWERS FOR LAST WEEK

Fox; Lion; Dog; Cow; Tiger; Hare.

FOR OCTOBER 6

Sunday School Lesson

By Dr. Raymond A. Smith

(International Lesson Series)

The Source of Our Faith

Background Scripture: Hebrews 1 thru 3
Lesson Scripture: Hebrews 1:1-3; 2:1-4; 3:12-15

With this lesson we begin a new study, the general topic of which is: "Writings of Faith and Encouragement." The first three of these studies are taken from the book of Hebrews. While it is called a "letter," it is really more of an oration, reaching great heights of argument and eloquence. We might as well admit that much of it is cast in forms of thought which belong to an earlier age. A casual reading of this material may leave the reader puzzled, but if he is willing to do a little "home-work," assisted by a good commentary, the important points of the writing can be discovered.

The purpose of the book is clear enough; it is trying to arouse its readers to the point where they will re-consider the importance, the truth, and the glory of their religious heritage. Now this great effort would not have been necessary had there not been some people in the church of the late first century who were beginning to take their faith for granted. Their early enthusiasm was growing faint, and they had evidently forgotten that their faith had been bought for them with the blood of martyrs, the greatest of which was Jesus himself.

The writer of Hebrews knew that the Church was about to enter an era of severe persecution. In such a situation merely nominal, formal, second-hand or half-hearted commitment to their faith could never bring them through the "fiery trial" that awaited them. They greatly needed a revival of their convictions. There is a vast difference between a real *conviction* and a mere *opinion*. One is never willing to suffer or to die for an opinion, but for convictions many have "endured the cross and flame."

In Hebrews 2:1-4 the readers are urged to "pay closer attention to what they have heard." They are reminded that if men had suffered for their disobedience when God spoke to them through the voice of angels, how much more will they have to suffer if they disobey the revelation of God's will in Christ! An urgent question, and one that needs to be thought about and discussed by Christians is this: how much of the turmoil and distress that afflicts us today could have been prevented, had we tried harder to follow the way of Christ? When modern prophets warn us that disaster lies ahead unless some radical changes are made we are inclined to blame the prophets instead of ourselves. Jesus wept over the city of Jerusalem because they had a long record of killing the prophets. To do this is like shooting a man because he tells you your house is burning down, or beating a Western Union messenger because he brings you a telegram with bad news in it!

In the last selection of our lesson Scripture (Hebrews 3:12-15) the churches are warned against "an evil, unbelieving heart." They are urged to "hold their *first* confidence firm to the end." Quoting Psalm 95: 7-11, our writer urged his readers not to forget the mighty acts of God, as some generations had done in the past. The ones who rebelled against Moses in the wilderness could not expect to enter the Promised Land. They had forgotten the deliverance from Egypt, the manna, the smiting of the rock, the pillar of cloud and the pillar of fire.

Some people are forever asking the question: "What in the world is God doing while evil runs rampant in the world?" They forget that God speaks, not only through his inspired prophets and the written word; He speaks also in the events of history. We are told by some scholars that the original name of the God of the Hebrews means: "I will be what I will be." Maybe we need to look long and hard at what is transpiring in these days. If we share the conviction that "the events of history are the judgments of God" it may well be that there is a message for us in some of the distressing happenings of our time!

IN MEMORIAM

MRS. OPAL HOLT TAYLOR

On August 8, 1968 God called home one of our most faithful and loyal members, Opal H. Taylor.

We the members of her Women's Society of Christian Service as well as her church and her Sunday School, wish to pay tribute to her memory.

Mrs. Taylor was president of our Women's Society of Christian Service, Sunday School teacher and counselor for the Jr. M.Y.F.

We miss her presence and helping hand in all phases of church activities and extend to her children and family our heartfelt sympathy.

The Women's Society of
Christian Service.
Mattons Grove Methodist Church
Misenheimer, North Carolina

★

MRS. MARVIN JONES

The members of the Women's Society of Christian Service of Highland Methodist Church, Hickory, wish to pay a tribute of love, respect, and appreciation to the memory of Mrs. Marvin Jones who passed away August 3, 1968.

Although Mrs. Jones attended Highland Church many years previously, it was in 1936 that she officially moved her membership to the church. She was a charter member of the Woman's Society of Christian Service and was presented a life membership in 1954 by the society.

Mrs. Jones will be remembered for her faithfulness and loyalty to her church and to her Christian beliefs, and for a joyous Christian way of life.

Her continued interest, cheerfulness, and gracious participation in her church's activities —even with serious and painful physical handicaps—have been and will continue to be a source of inspiration and challenge to all those who knew her. Highland Methodist Church and its members are richer for the life of Mrs. Jones.

Mrs. A. W. Wilkerson, President
Mrs. W. A. Murray, Secretary of
Spiritual Growth

WOMAN'S ACTIVITIES

(Continued from page 13)

Salem October 6 to 8, centering its theme on, "It's Happening: the Urban Impact."

A group of national speakers will present a discussion of the modern family in today's changing world. Brooks Hays of Washington, D.C. and Wake Forest College will discuss, "Politics and the Family." Joseph Himes, sociologist at N.C. College, Durham, will speak on, "Family Trends in North Carolina," and will be assisted in a panel by Dr. Clark Vincent, Wake Forest University; Dr. Elizabeth Corkey, Charlotte Health Department; and Rev. Alvard Beardsley, Roanoke, Va.

"Urbanization and Changing Family Styles" will be the subject of Dr. David Mace of Bowman Gray School of Medicine, Wake Forest University. Dr. C. E. Bishop, vice-president of the Greater University of North Carolina, will present a message on, "Farm Roots of City Disorders." Workshop field trips have been arranged for different areas of interest.

The final address of the meeting will be given by Dr. William Kenkel, president National Council on Family Relations, and his subject will be, "Emerging Trends in the American Family."

Mrs. S. S. Clark, Whitsett, is the official representative of the Conference Women's Society of Christian Service on the N. C Family Life Council.

SOUTHEASTERN EQUIPMENT CO.



Chairs and tables in complete range of sizes for every Church need. Steel and wood folding chairs, folding banquet tables, speakers' stands. Also office desks and chairs. Write for information.

SILER CITY, N. C.

BOARD OF THE LAITY
NORTH CAROLINA CONFERENCE
United Methodist Church

DURHAM N C 27706
DUKE STA
DUKE UNIV LIBRARY
DEC 8

Durham, North Carolina
September 17, 1968

TO: THE LAYMEN OF THE NORTH CAROLINA CONFERENCE

SUBJECT: CONFERENCE CAMP CRUSADE

DEAR FELLOW-METHODIST:

WITHIN THE NEXT FEW WEEKS YOU ARE TO BE APPROACHED ON BEHALF OF ONE OF THE MOST PRESSING NEEDS FACING OUR NORTH CAROLINA CONFERENCE. THE SITUATION OF OUR CONFERENCE CAMPS HAS REACHED THE CRITICAL STAGE, AND YOUR RESPONSE COULD WELL DETERMINE THE EFFECTIVENESS OF THIS VITAL PROGRAM FOR OUR YOUNG PEOPLE.

LITERALLY THOUSANDS OF OUR CHILDREN AND YOUTH ARE REACHED EACH YEAR THROUGH ONE OF THE BEST OPERATED CAMPING PROGRAMS OFFERED THROUGHOUT THE GENERAL CHURCH. HOWEVER, THE DIRE PHYSICAL NEEDS PRESENTLY FACING OUR CONFERENCE CAMPS ARE THREATENING TO SERIOUSLY CURTAIL THE EFFECTIVENESS OF THIS CHRISTIAN OUTREACH AMONG OUR YOUNG PEOPLE.

THE SUM OF $100,000 FOR EACH OF THE FOUR CAMPS IN THE CONFERENCE IS THE GOAL DETERMINED TO MEET THE MOST URGENT NEEDS AT THE PRESENT. IT IS OUR BELIEF YOU WILL RALLY BEHIND THIS CONCERTED EFFORT BEING MADE THROUGHOUT THE NORTH CAROLINA CONFERENCE FOR OUR CONFERENCE CAMP CRUSADE!

WE THANK YOU ON BEHALF OF—

- CAMP DON-LEE, ARAPAHOE
- CAMP CHESTNUT RIDGE, EFLAND
- CAMP ROCKFISH, PARKTON
- CAMP KERR LAKE, HENDERSON
- AND THOUSANDS OF YOUNG METHODISTS SCATTERED THROUGHOUT FIFTY-SIX EASTERN COUNTIES IN NORTH CAROLINA

PRAYERFULLY YOURS,

JAMES T. PATRICK, LAY LEADER
NORTH CAROLINA CONFERENCE

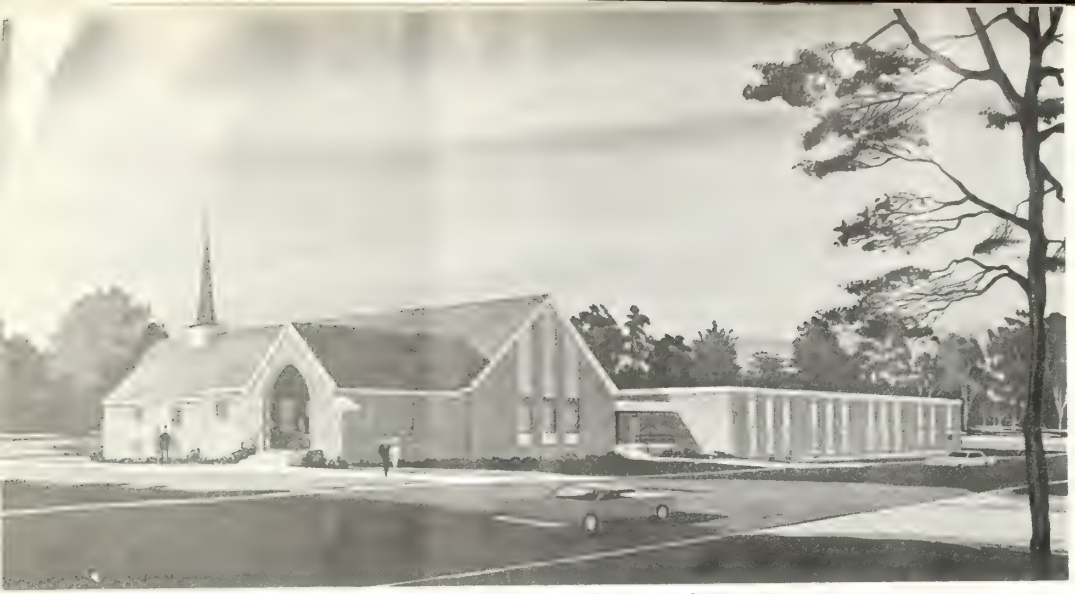
DUKE UNIVERSITY LIBRARY
OCT 8 1968
DURHAM, N. C.



Sunfish Sailing at Camp Don-Lee. *(See story on Page 6.)*

NORTH CAROLINA
christian advocate

VOL. 113 GREENSBORO, N. C., OCTOBER 3, 1968 No. 39



Mt. Sylvan Church, Durham

Mt. Sylvan, Durham, Plans Homecoming

Sunday, Oct. 13, will mark the 83rd anniversary of Mt. Sylvan United Methodist Church, Durham, and the first homecoming celebration since the completion of a $160,000 building program.

Dr. C. D. Barclift, Durham District superintendent, will deliver the sermon at the morning worship hour. During the worship service numerous memorials and gifts will be recognized and dedicated. Following the service a Fellowship Meal will be shared by all in the Fellowship Hall of the new Educational-Fellowship Building.

The history of Mt. Sylvan Church has included four building programs. The last of these programs included the complete renovation of the parsonage at a cost in excess of $5,000. At the same time the sanctuary of the church was completely remodeled and the seating capacity considerably increased, the balance of the existing building was remodeled, and a new Education-Fellowship Building was constructed. The total cost of the remodeling of the existing facilities and the erection of the new building was $155,000.

The entire church facilities are air conditioned, and all portions of the buildings except the Fellowship Hall, kitchen, and restrooms are carpeted.

The growth of the physical facilities has been paralleled by the growth of membership. The present membership is 327.

The church is steadily expanding its services to the community and to the world outside the local community. The most recent undertaking was the adoption and full support of a foster child in Taiwan. Plans now call for many additional avenues of service to be opened by the membership.

The Rev. Douglas L. Byrd is in his fifth year as pastor of Mt. Sylvan Church. He joins the entire membership of the church in extending to former members, former ministers, and friends of the church a cordial invitation to share in the forthcoming homecoming celebration.

NORTH CAROLINA
CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western North Carolina Conferences of The United Methodist Church
ESTABLISHED 1855

James C. Stokes — Editor and Manager

Address all correspondence to P. O. Box 508, Greensboro, N. C. 27402

Second-class postage paid at Greensboro, N. C.

Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., 429 W. Friendly Avenue, Greensboro, N. C. 27401

Single subscriptions, $3.00 a year; every family plan: each subscription, $2.50 a year. All subscriptions payable in advance. Obituaries and resolutions, $2.00 for the first 100 words; $2.50 per hundred for next 200 words; 3 cents per word for all over 300 words.

The Methodist Board of Publication

O. Kelly Ingram, Durham, President; H. G. Allen, Statesville; N. E. Edgerton, Raleigh; William R. Henderson, High Point; T. C. Hoyle, Jr., Greensboro; Charles E. Jordan, Durham; C. P. Morris, Raleigh; L. W. Routh, Greensboro; Wilson O. Weldon, Nashville, Tenn.; C. C. Wooten, Kinston.

Minister Given Legion Of Merit

The Army's Legion of Merit for "exceptionally meritorius conduct" was presented in September to the Rev. John F. Cagle, retired Army chaplain.

Cagle retired last March after 20 years in the chaplaincy and has assumed the pastorate of Highland United Methodist Church in High Point, as a member of Western North Carolina Conference.

The award recognized especially Chaplain (Lt. Col.) Cagle's last two years in service as post chaplain at the Army Transportation Center and Ft. Eustis, Va. It cited him for "a concerted and forceful campaign to raise the standards of the religious program to the highest quality attainable," including a new program for training chaplains, strengthening work in the religious education and hospital service.

The presentation was made by High Point Mayor Robert Davis and was witnessed by Holt McPherson, High Point editor who is the state's civilian aide to the Secretary of the Army.

Fellowship Is Oct. 13 Theme

Laymen's Sunday, to be observed this year in the nation's churches on Oct. 13, will highlight the urgent need for fellowship in a world beset by vast inequities.

As laymen symbolize their joint duty with clergy to minister to others by leading parts of worship services on that day, they will point to the rise of nationalism in underdeveloped countries, the unrest of students, and the withdrawal of many from middle class society as "the longing for human integrity and meaning, for true fellowship in a technical age."

A booklet, prepared by the National Council of Churches' Department of United Church Men, to help laymen plan for the day notes that "some congregations become mere think-tanks in which persons try to work out the 'personal' problems of their lives in isolation. Often we are too busy playing the fellowship game with cautious lay-clergy dialogues and careful ecumenical discussion, to really unite in meaningful understanding, acceptance, and support of one another in behalf of the world."

The booklet includes program suggestions, a development of the theme, "The Urgent Fellowship," and a short drama which can be used at meetings to promote discussion, or as a "sermon-in-dialogue."

✧ ✧ ✧

The true calling of a Christian is not to do extraordinary things, but to do ordinary things in an extraordinary way.

Dean Stanley

OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

"WANT A CHANGE? Great Challenge for D. C. E. Apply First United Methodist Church, P.O. Box 926, Newton, N.C. 28658."

WANTED: 30 pews and pulpit suit. The pews must be straight. Contact Harvey Marks, 1300 Rotherwood Road, Greensboro, North Carolina. Phone 274-8669.

BUY BIBLES - BOOKS WHOLESALE—Scofields (Old, New, looseleaf types) Dake, many other Bibles, commentaries, concordances, geographies, dictionaries, versions. For wholesale prices write: Book Room, Shade Gap, Penna.

RETIRE IN DURHAM—On the edge of Duke University West Campus. The finest of two bedroom homes at 1207 Anderson Street. Over 2500 square feet electrically heated and air conditioned living area, patio, screened porch, double garage, two fireplaces, two full and one half baths, over half acre lot very well landscaped. Replacement cost would be well over $55,000—our price $42,500. Brochure will be mailed upon request.—C. E. Phillips & Sons, Inc., 123 W. Main Street, Durham, N. C. 27701. Methodists for four generations.

Mission Board Rallies Underway

The Board of Missions for the Western North Carolina Conference began a series of "New Forms of World Mission" rallies Sept. 29, which will carry through Oct. 17 in 12 of the conference's 14 districts.

Dr. Horace McSwain, Statesville, executive secretary for the Conference Board of Missions, said the mission meeting features keynote speakers, and reports by missions officials of the conference. Attending are district and local church level missions leaders.

The participants will hear about overseas and national missions programs, church extension, the need for increased Advance Specials monies and other United Methodist concerns.

Dr. McSwain said four men, two of them missionaries, one a former overseas missionary bishop, and one an inner city minister in Atlanta, Ga., are heading the programs.

Dr. Robert F. Lundy, former bishop of the United Methodist Church in Malaysia, will lead missions rallies in four districts — Charlotte, Gastonia, Statesville and Greensboro.

He has held the roles of a local church pastor, district superintendent, chaplain and editor of a major Southeast Asia church newspaper. Dr. Lundy is a graduate of Emory and Henry College and the Candler School of Theology. His particular emphasis will be about Southeast Asia where he also served on the Methodist World Mission Consultation on that area.

The Rev. Ray DeHainaut, missionary minister to students at Cordoba, Argentina, will speak during rallies of the Thomasville, Salisbury and Winston-Salem/Northeast districts.

The Rev. Mr. DeHainaut has also served as Methodist campus minister at Rutgers University and as Wesley Foundation (for Methodists) director at Louisiana State University. He will be telling about student involvement in government politics as originated and practiced in South America.

Dr. Charles Wilson, director of the Inner City Ministry in Atlanta, Ga., was keynote speaker for rallies in the North Wilkesboro and Asheville districts. He directs an inner city program involving eight other clergymen, including one whose assignment is to the night clubs of Atlanta.

The Rev. David Hilton, missionary to Malaysia for the past four years, was the speaker for missions rallies in the Winston-Salem/Forsyth and High Point districts. He will speak tonight in the Albemarle District.

In Kuantan, Pahang the Rev. Mr. Hilton had the duties of a pastor, district superintenent and school administrator. He has served through the period in Southeast Asia when leadership has been transferred from American missionaries to Asians.

He is a graduate of Kentucky Wesleyan College and the Duke University Divinity School.

The calendar on page 11 lists the dates of these district rallies.



J. M. Meares



R. K. Glover



F. B. Joyner

Three New Members Join N. C. Conference Staff

The Board of Education of the North Carolina Annual Conference has three new staff members filling vacancies caused by recent resignations.

Mr. John M. Meares came to the staff in June, replacing Rev. John H. Sutton, Jr., as Conference Director of Adult and Family Life Ministry. Mr. Sutton, who had served as Director of Adult Ministry and Camping for the past five years, resigned this position effective at the June Annual Conference and is currently on sabbatical leave.

Mr. Meares came to this position from the Cary Methodist Church where he was serving as Director of Educational Ministries. He previously served on the North Carolina Conference Board of Education staff as a volunteer Director of Adult Work from 1947 to 1956. Mr. Meares also carries responsibilities as Executive Director of the Conference Board of Christian Social Concerns.

Rev. R. Keith Glover joined the Conference Board of Education staff in August, replacing Rev. Wesley G. Brogan as Conference Director of Children's Ministry with responsibility for Camping Ministry as well. Mr. Brogan, who had served as Conference Director of Children's Work for the previous nine years, resigned in June 1967 to enter the Graduate School of the University of North Carolina at Chapel Hill to work for a doctorate in education with emphasis in special education.

Mr. Glover came to this position from the Board of Education staff of the New York Conference where he served as Associate Secretary with responsibility for Youth, Camping, and Leadership Development. He had previously served as Director of Youth Work in the Rock River Conference in Chicago, Ill., after serving as Minister of Education at Hay Street Methodist Church, Fayetteville in 1954-1955 and as pastor of St. Paul Methodist Church, Maxton 1955-1957.

Rev. F. Belton Joyner became a member of the Conference staff in September, replacing Rev. J. Conrad Glass, Jr., as Conference Director of Youth Ministry with responsibility for Young Adult Ministry also. Mr. Glass, who had served as Conference Director of Youth Work for the past eight years, resigned Aug. 31 to enter North Carolina State University in Raleigh to study for a doctorate in Adult Education, having already received a master's degree in June.

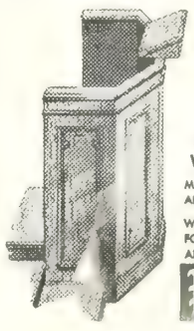
Mr. Joyner came to this position from Mt. Bethel Methodist Church, Bahama, where he had served as pastor for the past three years. Prior to going to Bahama he helped organize Pine Valley Church and then served as pastor of Oleander Church in the Wilmington District.

An Old Man's Prayer

Lord, help me to make my last years on earth my best years,
For service true, give me work years, rather than rest years;
Lord, help me not to be grouchy and fussy, like some have been,
Do help me to grow old gracefully, right up to life's last moment. Amen.

Ernest C. Durham

Raleigh


Page
CHURCH FURNITURE THAT COMBINES BEAUTY AND DIGNITY WITH LASTING QUALITY
MADE FROM HIGHEST GRADE DOMESTIC AND IMPORTED HARDWOODS.
WRITE FOR CATALOG CONTAINING IN-FORMATION ON OUR DESIGNS OF PEWS AND CHANCEL FURNITURE.
Page Furniture Co
ALBEMARLE N. C.

EDITORIALS

★

LAYMEN'S DAY IS COMING

The observance of Laymen's Day, which comes on October 13, should be approached with careful planning. This day should not be considered a "throw-away" Sunday, an occasion for let-up. The Christian layman has a message to offer, and as never before he is willing to speak up. This is especially true of younger laymen.

Churches which have not yet arranged for a speaker might well consider inviting some younger man or woman to speak. Persons who have been recently involved in short-term mission service might be available. Many laymen have been experiencing inner renewal in recent years. Such individuals would be prime possibilities. A young man who has recently returned from military service in Vietnam could have a vital message. There are others who have recently involved themselves in vital new types of ministry in their local communities.

We think it would be worth the effort to find a Laymen's Day speaker who would do more than repeat the expected cliches or deal with tired themes. Of course, somebody in the congregation might not like it. But also somebody might really take fire and go out to set a lot of wrongs right!

CHRISTIANS MUST CLIMB HIGHER

A familiar outcry today is in defense of law and order. A commonly heard rejoinder points out that law and order without justice is not enough.

To all of this we give assent. Law and order, no matter how wisely legislated, must be administered with justice. When the law becomes a respecter of persons then it invites disrespect—and this is what it usually gets.

For this reason we should, as citizens, be just as much concerned with fair administration of laws as we are with proper observance of laws.

However, as Christians we are called to reach an even higher plateau of concern. This has to do with compassion and kindness. Christians are, of course, citizens; but they bear an additional allegiance. This is to the kingdom of God. Christians are thereby not any the less good citizens. But they are challenged to be more than that; they are called to be good witnesses to Jesus Christ. They must have something of his kindliness and forbearance, something of his charity, something of his forgiveness and mercy.

The most characteristic mark of the Christian is love, charity, compassion, kindness. Therefore, the Christian must be more than law abiding, more than just; he must be loving. When Christians, under the impulse of outraged sensibilities, become nasty, hateful, contemptuous and unkind to one another they separate themselves from Christ.

Our Lord stood staunchly for what is right and just and true. But he set the example of turning the other cheek, of returning good for evil, of forgiving his tormentors. We must do no less if we are to follow in his footsteps.

"Prophets" and "crusaders" — some would say chronic agitators—are sometimes deficient at this point. They become so wrapped up in the rightness of their cause that they take on a judgmental attitude. They pompously assume that all who disagree with them are not only wrong, but are fighting against God. Therefore, in the name of God, or in support of the Bible, or in defense of humanity, they rip into their opponents like tiger sharks, slashing wildly, tearing flesh from bone, leaving a trail of blood behind them.

Some radio programs and some printed matter which have been coming upon the North Carolina scene are of this nature. Their subtle distortion of facts, their cunning use of half-truths, and sometimes their propagation of whole-cloth lies is a reproach to Christ. The fact that some people who manufacture or who pass along such scurrilous material are sincere makes their actions and attitudes no less unchristian. To piously preface a back-stabbing act with the claim "I am doing this for Christ's sake" does not remove the bloodstains from guilty hands.

The witness to Christian love is just as important as the witness to truth and right. As Christians, we should refuse to identify ourselves with any sort of hate groups, whether on the right or on the left. We should have no truck with some who are dividing and disturbing the household of Christ.

God knows that the church of Christ, as humanly structured, is far from perfect. We do not need to shut our ears to constructive criticism. It would be a major disaster for us to shut off debate and dialogue within the church. But it would be just as catastrophic for critics and dissident elements within the church to give way to hating, to cooperate in a conspiracy of character assassination.

We can do our Lord no greater dishonor than to affirm him with pious lip-service while denying him by the attitude we take and the spirit we reveal. Let us put to ourselves the test of Christ-like compassion. Let us also put others to this same test, remembering how the Apostle Paul said, "Any one who does not have the Spirit of Christ does not belong to him." (Rom. 8:9)

WORLDWIDE COMMUNION SUNDAY CALLS FOR IMAGINATIVE INSIGHT

For it to mean all that it may mean to us, World-wide Communion Sunday should challenge our powers of imagination.

First, we should draw upon imagination to see Christ present in the bread and in the cup. "This is my body. . . This is my blood." In the receiving of the morsel, in the drinking of a swallow of juice, the imaginative soul will realize something having deep religious significance. He will move through a profound experience.

He will recall vividly the meaning of Christ's giving of himself, of his death upon the cross, of his resurrection. He will sense anew the relevance for him of Christ's eternal contemporaneity, of his constant presence in our world through the ministry of the Holy Spirit.

Through the positive use of our imaginative faculties, guided and instructed by the Holy Spirit, we may rise from the communion table with faith renewed and hope reaffirmed. We cannot but know great joy and deep peace.

Then, an enlightened imagination will enable us to sense the fact that we commune in the company of a great host of fellow Christians. We will not merely be aware that there are others kneeling beside us in our church but we will see the altar at which we commune as extending all the way around the world. We will see people of all races and nations, of all ages and stations, of all denominations communing with us. We will feel a oneness with all of these.

As we all receive and appropriate

unto ourselves the sacrifice of Christ, as we accept the love, mercy and grace of God through sanctified imagination, we will realize that we are all one in Christ. We will sense the fact that what unites us is profoundly more significant that any factors that might divide us. The ties of our unity with all Christians everywhere will thus be strengthened.

Finally, a vitalized imagination will enable us to see in perspective the desperate poverty of most people in the world as contrasted with our affluence. Having turned to God in faith and joy, and having opened our hearts to receive as brothers all Christians, we should then find no difficulty in opening our pocketbooks in order to share some of our prosperity with the needy. Giving with generosity will then not be an irksome act entered into reluctantly, but it will represent our normal, voluntary response following our acceptance of God's gift of grace through Christ and our acceptance of all believers as brothers.

✧ ✧ ✧

Cannon, Tuttle Attend Methodist Roman Catholic Consultation

Nineteen Methodists and Roman Catholics, appointed by the World Methodist Council and the Vatican Secretariat for Promoting Christian Unity met in London Aug. 31-Sept. 3 in the second session of an on-going consultation between the two bodies. Papers and discussion focused on the Eucharist and authority in the church.

Progress was achieved in refining points of agreement and disagreement on these topics, indicating the necessary direction for further discussion. The meeting included common prayer each day. The participants also attended the Sunday worship service at historic Wesley Chapel.

The president of the World Methodist Council, Bishop Odd Hagen of Stockholm, Sweden, and the Roman Catholic Archbishop of Cardiff in Wales, the Most Reverend John Murphy, were co-chairmen for the consultation.

The participants included seven Americans. Among the Methodists were retired Bishop Fred P. Corson, Philadelphia; Bishop F. Gerald Ensley, Columbus, Ohio; Bishop William R. Cannon, Raleigh; and Dr. Lee F. Tuttle, Lake Junaluska. Among the Catholics were Bishop Joseph B. Brunini, Jackson, Miss.; Bishop James W. Malone, Youngstown, Ohio; and Father Bernard F. Law, Washington, D. C.

✧ ✧ ✧

Communicating the gospel is the greatest of all privileges that God gives to mortal man.—FARRIS D. WHITESELL *in Power in Expository Preaching.*

World Methodist Council Urges Action Against Poverty

Methodists around the world have been urged to become active in the fight against the poverty that grips much of the globe—and they have been reminded of the "wide consensus" among Methodists favoring planned parenthood and contraception as weapons in the battle.

The actions came as the Executive Committee of the World Methodist Council met in Helsinki, Finland, Sept. 9-12.

In other business, the committee approved the opening of an office in Geneva, Switzerland, no later than January of 1969, seated four youth members on the Executive Committee and elected nine members to the American Section, approved the application of two churches for membership in the World Methodist Council, and reviewed planning for the World Methodist Congress to be held in Washington, D.C., in 1971.

In his report as president of the World Methodist Council, Bishop Odd Hagen of Stockholm, Sweden, said that, in his judgment, "the renewal of the church is the primary question and ought to be our greatest concern."

The actions on world poverty grew out of a year's study of the problem by a committee headed by the Rev. Kenneth Greet of the British Methodist Church. "Time is not on our side," Mr. Greet told the committee in his report. "The Church must use every means possible to make vigorous war on world poverty, recognizing that hunger and injustice of any kind have no place in God's Kingdom and that compassion and care for the whole man are an integral part of the Gospel."

Added to the American Section to replace retiring members were Bishops W. Kenneth Pope, Dallas, Texas; Dwight E. Loder, Detroit, Mich.; H. Ellis Finger, Jr., Nashville, Tenn.; C. Ernst Sommer, Frankfurt Main, Germany; Prince A. Taylor, Jr., Princeton, N.J.; and S. Trowen Nagbe, Sr., Monrovia, Liberia; the Rev. Wilson O. Weldon, Nashville, Tenn.; Leonard D. Slutz, Cincinnati, Ohio; and John R. Harper, Philadelphia, Pa. R. Michael Casto, Columbus, Ohio, was one of the four youth members seated.

Approved for membership in the World Methodist Council were the Methodist Church of Kenya and the Methodist Church in France. These two additions bring the total membership of the council to 23 bodies representing 90 countries around the world.

Christian Workers' Schools Slated

Christian Workers' Schools are scheduled in the Asheville, Thomasville and Marion districts Oct. 6 through Oct. 10.

Deans and faculties are listed below for the various schools:

Hendersonville—Rev. Walter L. Lanier, Dean; Children's Ministry, Miss Marion F Craig; Youth Ministry, Rev. J. C. Gilland, and Adult Ministry, Rev. Thomas R. Sigmon.

Asheville, Groce Church—Rev. Sherrill B. Biggers, Dean; Children's Ministry, Mrs. Ronald Koonts; Youth Ministry, Rev. Ronald Koonts, and Adult Ministry, Rev. Courtney Ross.

Asheville, Abernethy Church—Rev. J. H. Christy, Jr., Dean; Children's Ministry, Mrs. J. Philip Neal; Youth Ministry, Rev. Robert W. Little, and Adult Ministry, Rev. Harry G. Long, Jr.

Asheville, Central Church—Rev. R. Herman Nicholson, Dean; Children's Ministry, Mrs. Clara Gilpin and Miss Louise Robinson; Youth Ministry, Rev. Roland Mullinix and Miss Angela Smith; Adult Ministry; Rev. James T. Jones and Rev. Sherrill Biggers.

Thomasville—Rev. Melvin D. McIntosh, Dean; Children's Ministry, Rev. Douglas R. Beard and Mrs. E. C. Few; Youth Ministry, Rev. T. Paul Starnes, Jr., and Robert H. Howard; Adult Ministry, Rev. Tom Duncan and Rev. O. W. Burwick.

Denton — Rev. Kenneth D. Crouse, Dean; Children's Ministry, Rev. William G. Benfield; Youth Ministry, Rev. Larry G. Bumgardner, and Adult Ministry, Rev Kenneth Brown.

Lexington — Rev. Wilbur A. Jarrett, Dean; Children's Ministry, Rev. and Mrs. W. W. Blanton; Youth Ministry, Rev. Reginald Cooke and Miss Sarah Lu Bradley; Adult Ministry, Rev. Kenneth Johnson and Dr. George M. Schreyer.

Mocksville—Rev. Gilbert E. Miller, Dean; Children's Ministry, Mrs. R. T. Houts; Youth Ministry, Rev. Edward M. Heath, and Adult Ministry, Rev. R. T. Houts.

Rutherfordton—Rev. Don Bridger, Dean; Children's Ministry, Rev. Hubert Clinard and Mrs. William Tiszai; Youth Ministry, Rev. Gayle Ford and Rev. Clay Morgan; Adult Ministry, Rev. John Sills and Rev. Robert Carter, Jr.

✧ ✧ ✧

One thing many a person has yet to learn is that he cannot travel the wrong road and come to the right destination.

—*Copied.*

CAMPBELL COLLEGE
— 1887 —
A church-related, fully accredited liberal arts senior college, offering a complete range of courses leading to a B.A. or B.S. degree.
2400 STUDENTS ENROLLED, FALL 1968
Write: Director of Admissions, Buies Creek, N



Hogan shelter at Camp Chestnut Ridge

ALTHOUGH autumn colors, school, work and family schedules are now the absorbing preoccupations for most of us, for about 1468 campers and 70 counselors there still linger a multitude of memories and images of summer camp. . . .

- New friends
- Old acquaintances renewed
- Experiences shared
- Skills learned
- Horizons broadened
- Decisions made

It is, therefore, an appropriate time to reflect on what it was all about. What were the expectations? What actually took place? How do those who participated feel about it?

Church camping has been described as living in and related to the out-of-doors under the auspices of the church. The curriculum is living, not just learning about the problems related to living. It calls for small groups (eight to 10 boys and girls and two counselors) in which each camper shares in facing together the problems of living .These problems are worked out in nature: menus are planned and food is cooked; shelters (covered wagons, tents, cabins, or hogans) are cared for and cleaned; health and sanitation responsibilities are shared; and worship is planned.

Under the guidance of trained and dedicated counselors, and using the Bible as a guide, "Living and learning in God's World" comes alive as the group faces these problems as Christians.

THE COUNSELOR IS THE KEY

The key to the success of a camping experience is, of course, the counselor: his ability to relate to and work with the group, his skill as a camper, and his dedication as a Christian.

Quite often, however, counselors report having received far more from the experience than they could hope to have helped the campers gain. The following description is an example:

"My summer at camp was one gigantic highlight. The most outstanding was the closeness and unity of my two-week group. Camping at the outpost camps brought us all closer to each other and to God. We had more time to learn to work together, play together and worship together. Sailing gave us an excellent opportunity to illustrate early Christian days. The Friday night services were inspiring and unique, especially those in which campers and staff participated. The Fourth of July picnic and mud puddle party were fun and also brought the staff and campers closer together. Our vespers that night were meaningful because we related our activities to those of the people of Christ's day and those of early America. We re-evaluated our purposes for establishing this country. We asked ourselves if we were carrying out this purpose. Campfires provided the setting for many memorable discussions and sings. Composing songs and poems and prayers, hiking at sunset, sleeping under the stars, watching a rainbow from the pier, patching up a cut, soothing a fellow homesick camper, gazing at Jupiter and its moons, canoeing, crabbing at 4 a.m., learning to sail, planning 18 menus in one day, Morning Watch, naming the group, building a bonfire on the point, making a wish on a falling star, cooking Sukiaki and Wamahalooloo at the outpost, finding a yellow fly in your Kool Aid, gripe sessions, creations at the craft shop, and many other activities drew the groups at camp into Christian communities.

"The staff (counselors and waterfront) were indeed a team! We all thought that each staff member had some unique 'something' to offer to the camp and he had the opportunity of being himself and being accepted and loved for himself. We were all bound with a common purpose, a common God. The staff had several hootenannies and many occasions for talks. This happy and cooperative spirit within the staff naturally made the campers aware of the love and togetherness of the camp spirit."

CAROL WINTERS, New Bern

Family tent-trailer camping at Camp Kerr Lake



THE CAMPER IS THE FOCUS

The real test of the camping program, however, is what happens to the camper.

It is the hope of the sponsors, planners, and leaders of church camps and conferences that children, youth, and adults will be brought together in experiences of study, fellowship, worship, service, inspiration, recreation, planning, and leadership development. Within the context of the Christian Community, participants consider real-life issues in light of the gospel to the end that they might become more effective Christians.

The extent to which these experiences are felt, recognized, and shared will vary with each individual camper. The following is the way one camper described her experience. . . .

"The two weeks that I spent at Camp will be remembered in my heart forever. The friendships made and the togetherness felt was something that I cannot begin to express. I felt so much closer to

---

The Rev. Mr. Glover is Director of Camping and Ministry with Children for the Board of Education in the North Carolina Conference.

God and a true follower of Christ. Every night while our group had vespers on the beach, I would stare absentmindedly in the sky and looked at all the twinkling stars. Every star, as I felt, had a symbol and a purpose. I, too, felt like a star with a purpose. for living and a true and sincere meaning in my heart.

"I believe that I saw Christ through different people and felt his presence everywhere I went. It's a feeling all campers as well as persons should possess.

"When I went to camp I was afraid, lonely, and felt insecure. But when I returned home I realized that I had for once in my life believed in Christ more than ever."

GAIL BARNHARDT, Burlington

SUNFISH SAILING CAMP

Long-term camping for Junior High boys and girls was provided by the four-week Sunfish Sailing Camp at Don-Lee. Thirteen campers attended this summer and experienced a variety of land and water activities, but with special emphasis on instruction in sailing seamanship and water safety.

CAMP FOR THE MENTALLY RETARDED

One of the most rewarding programs of the entire summer was the special camp for the mentally retarded at Don-Lee. Directed by the Rev. Harley Cecil, Chaplain of the Murdock Center, Butner, N. C., the camp, for the fifth year, provided an experience of outdoor activity and exploration for 53 boys and girls.

Two weekend retreats were also conducted at Chestnut Ridge for mentally retarded older adults involving about 50 persons.

CAMP FOR UNDERPRIVILEGED BOYS

Under the sponsorship of the Kiwanis Club of Fayetteville, 60 Elementary and Junior High boys from deprived situations were provided a one-week camping experience at Camp Rockfish. The outdoor setting, and the intimate, small-group relationship provide an excellent opportunitv for the development of values, experiencing self-worth and purpose, and participating meaningfully and productively in a Christian community.

VARIETY IS THE KEYNOTE FOR SENIOR HIGHS

In order to meet the broadening horizons and diversified interests of Senior Highs, a variety of in-camp and other summer experiences are provided.

Thirteen persons went on the Senior High Appalachian Trail Hike, June 16-21. Camping their way through a 32-mile portion of the Great Smoky Mountain National Park, these youth experienced a new sense of community and personal accomplishment. The hike began at Newfound Gap and ended at Davenport Gap.

Another experience of small-group living was the Senior High Camp. Vespers, cookouts, swimming, water skiing, hiking, morning watch, Christian fellowship, outpost camping, sail boating, canoeing, devotions, Jeep-outs, and discussions made up this exciting week at Camp Don-Lee and Camp Chestnut Ridge.

Other Senior High ministries included the Senior High Workshop at North Carolina Wesleyan College, the Annual Conference Session of the UMYF at Methodist College, Explore weekend, the subdistrict workshop.

ORGANIZED FAMILY CAMP

Family camping, conducted each year at Camp Don-Lee, has become for some families the high point of the year. Mothers enjoy the week away from pots and pans as all meals are prepared by the camp kitchen staff. Activities include swimming, sailing, nature hikes, fishing, canoeing, ping pong, volley ball, etc. Opportunity is provided for all campers to engage in sharing of concerns and in-depth study of an area of interest to all, for the stimulation of mind and spirit. There are no rigid schedules to follow, allowing for plenty of free time for relaxation and fun. It is expected that organized family camping will be expanded to Camp Chestnut Ridge and Rockfish along with trailer and shelter camping at Kerr Lake.

PICNIC GROUPS, DAY CAMP, INDIVIDUAL FAMILY CAMPS

All four campsites have also provided a setting for an increasing number of groups who want to bring their own supplies and equipment for a one-day camp or picnic. About 2221 persons have used the camps for this type of experience since January 1, 1968. It is anticipated that a total of approximately 3,332 persons will have used these day-use facilities by the end of the year.

RETREATS

Three camps, Don-Lee, Rockfish and Chestnut Ridge, have winterized facilities for overnight retreat groups. About 2,109 persons have used these facilities during the first eight months of 1968. The overnight retreat facilities will have been used by more than 3,164 persons by December 31, for a grand total of approximately 8,000 persons using our four camps in the calendar year 1968.



Campers fishing from floating dock at Camp Rockfish

Campers play in front of Central Lodge, Camp Rockfish



Voluntary Service Program Outlined

Those who have been asking questions about the United Methodist Voluntary Service program now have a place to turn for answers, and young persons from age 18 to 30 who are thinking of offering themselves for such service have a place to apply.

That address is:

UNITED METHODIST VOLUNTARY SERVICE
475 Riverside Drive—Room 342
New York, N. Y. 10027

There, two specialists in working with young persons—the Rev. Randle Dew and Miss Betty Letzig, will be ready with helpful suggestions and counsel.

While this office is a vital part of the church's Quadrennial Emphasis which will be headquartered in Dayton, Ohio, its staff is related to the National Division of the Board of Missions in New York.

The Quadrennial Emphasis Committee has assigned administrative responsibility for the Voluntary Service program to the National Division, which will coordinate its enlistment and training program with other boards and agencies of the church which will be sharing in the Voluntary Service phase of the Quadrennial Emphasis.

At a meeting in Chicago Sept. 19-20, the Quadrennial Emphasis Committee approved a set of guidelines for the Voluntary Service program and adopted a budget of $1,500,000 for the quadrennium to cover this phase of the church-wide program.

The budget covers estimated administrative costs, development of pilot projects, and the training and supervision of 1,000 volunteers for a year's service. The plan calls for young persons 18 to 30 years to "offer themselves for periods of direct service as a part of Task Forces organized for specific works of reconciliation or reconstruction wherever they are needed."

It is made clear in the plan adopted at the Uniting Conference in Dallas, Texas, in April that the young persons will work on a subsistence basis and that the program will be supported out of the $20 million Fund for Reconciliation which United Methodists are raising this quadrennium.

Among the guidelines adopted by the Quadrennial Emphasis Committee relative to Voluntary Service were these:

Initiation of pilot, demonstration and special-need projects will be in consultation with area and conference leadership.

While Voluntary Service will be faithful to its charter in recruiting persons aged 18-30 on a subsistence basis, voluntary service for persons of other age groups is not to be excluded.

Care is to be taken that young adults from minority groups are among those recruited.

Recruitment is also to be directed toward professors on sabbatical leave, conscientious objectors, directors of Christian education and associate pastors (while still paid by congregations), seminarians on a year off, M.D.'s and dentists between graduation and military service or professional and college graduates prior to job or military service.

The United Methodist Volunteer is a full-time volunteer for a designated period of service as contrasted with the at-home-part-time volunteer.

The volunteer should have a commitment to social change rather than comfort, giving priority to confronting causal and preventive elements in need while maintaining curative and comforting actions. The volunteer is not cheap staff for existing programs and projects but he by choice is a servant.

Assignment of volunteers will be made at several levels, attempting to get this decision as close to the area of recruitment and service as possible.

Bishop James K. Mathews of Boston, Mass., is president of the Quadrennial Emphasis, which has as its working theme, "A New Church for a New World."

In addition to its goal of raising $20 million for the Fund for Reconciliation and supervising the Voluntary Service program for young persons, the Quadrennial Emphasis involves a church-wide Bible Study concentrating on the Sermon on the Mount.

Floyd G. Villines, III, of North Little Rock, Ark., heads the sub-committee on Voluntary Service.

The Rev. Dr. J. Lem Stokes,II, is the recently-chosen executive director of the Quadrennial Emphasis. He will have offices at 601 West Riverview Avenue, Dayton, Ohio 45406.

❖ ❖ ❖

The church is the main highway of religion. It is not a society of the perfect, but of the admittedly imperfect; a fellowship not of saints, but of people who know they are sinners and wish they were not.

—H. C. Meserve

GROUP PROFITS
for Church — School Clubs — sell
MERITEX DISH CLOTHS
Write for no obligation information
CAPITOL SALES SERVICE
Dept. NCA
P. O. Box 186, New Jersey 08010



DR. DOW KIRKPATRICK

Kirkpatrick To Preach At Duke

The Rev. Dr. Dow Kirkpatrick, minister of First United Methodist Church, Evanston, Ill., will be Convocation Preacher for the Divinity School Convocation and North Carolina Pastors' School at Duke University, Oct. 28-30. He will preach at the Monday and Tuesday night and Wednesday morning services of worship in Duke University Chapel.

Dr. Kirkpatrick is well known as a leader in missionary, ecumenical, and social concerns. Delegate to five Jurisdictional and three General Conferences, he was delegate also to World Methodist Conferences at Oxford (1951), Lake Junaluska (1956), Oslo (1961), and London (1966), is a member of the World Methodist Council, and was co-chairman of the Oxford Institute on Methodist Theological Studies, 1958, 1962, 1965.

A member of the General Board of Missions of The Methodist Church, he participated in African, Latin American, and Asian consultation of that board (1961-63). He has been a member of the Division of Overseas Ministries of the National Council of Churches and served on the General Board of that Council from 1960 to 1966.

His ministry includes service as a Navy chaplain and as extension secretary of the Methodist Board of Temperance.

He is author of numerous articles and a new book, *Six Days—and Sunday*, and editor of *The Doctrine of the Church* (1964) and *The Finality of Christ* (1966).


STAINED GLASS
Designers — Manufacturers
Traditional - - Modern
Glass & Steel Frames Complete
LAWS STAINED GLASS STUDIOS
Dial TR 3-8463 Statesville 4, N. C.

Bishop Answers Questions

Hunt Says NCC Opposed To Communism

By John Borchert

Bishop Earl G. Hunt, Jr., who is spiritual leader for 283,000 United Methodists in western North Carolina, has appealed to men and women to become part of building clubs instead of wrecking crews where the church is concerned.

In a series of two question-and-answer meetings in the Salisbury District during September, the bishop sought to give his clergy-laity audiences facts to offset half-truths about the National and World Councils of Churches, and their own United Methodist Church.

Filled sanctuaries greeted Bishop Hunt in his experiment at First United Methodist Church, Salisbury, Sept. 15, and Trinity United Methodist Church, Kannapolis, Sept. 22.

"I know there are a great many things wrong in the church," he said. "I'm aware there are many things which need correcting in our church, in our nation, in our western civilization and our world."

"I try not to surrender to the negativism of our day," he said. "Our whole society is afflicted with a negative neurosis and perhaps even a negative psychosis. If you're against something today, you can get a hearing. Most of us are tempted to belong to wrecking crews rather than building clubs."

"I find one characteristic that is most disturbing," Bishop Hunt said. "Those people who are constantly telling us what is wrong are oftentimes the people who have no prescription for a cure, and I try to stay interested in the cure."

A question as to whether the National Council of Churches has now or has ever had card-carrying communist members, brought an emphatic "no" from Bishop Hunt.

"I doubt if there's any organization in the Christian community that has been as thoroughly and as frequently investigated as the National Council of Churches," he said. "The records and findings of these investigations are available for the Christian public where they are willing to examine them."

The bishop also read to his audience an "official pronouncement" of the National Council of Churches: "The National Council of Churches is and always has been unalterably opposed to communism." The bishop added that he had never heard the opponents of the National Council of Churches quote this statement.

Another item which the bishop said he had not seen publicized was the award of the Freedoms Foundation of Valley Forge to the National Council of Churches for its ABC Radio Network program series "contrasting the errors of communism with the eternal truths of Christianity."

"All the reports that have been made as a result of honest and thorough-going investigations of the National Council have completely exonerated the Council of any relationship whatsoever to communism," the bishop said.

He cited in particular the study conducted by the Presbyterian Church, U.S., and the study ordered by the South Carolina Methodist Conference.

Bishop Hunt said he does not agree with everything the National Council of Churches decides, and that no announced decisions or positions of the Council are binding on the 31-member denominations of the Council. "The Council speaks to member bodies and not for them," he said.

He warned his audiences they have been exploited from time to time by persons and organizations presenting half-truths about the National Council of Churches and its members.

"One of the most extravagantly-expensive propaganda campaigns in the history of this nation is abroad to discredit the National Council of Churches, the World Council of Churches and the main-line denominations that compose the Christian community," he said.

"I would not for a moment impugn the motives of the people who are sponsoring that campaign," he said, "or those who are paying for it. I wouldn't judge another man's purposes or motives. But I would say to you that I think it behooves those of us who are intelligent Christians to look for the facts and to engage in a study of all the literature that is available on such a subject."

The bishop suggested books for reading about those who are attacking the National and World Councils of Churches and their member denominations. One of these is *The Strange Tactics of Extremism* by Dr. and Mrs. Harry Overstreet.

"There are no empty accusations made in this book," Bishop Hunt said. "It is in startling contrast to the approach used by the people of whom it treats. But if you want the facts about some of the things to which you are listening and some of that which you are reading . . . get Dr. and Mrs. Overstreet's important book."

The bishop told his audience of the many good works of the National Council of Churches—evangelistic efforts with migrants, work with people in prisons, and mental and narcotics hospitals, with children, in research of religion and theology for program planning, in church architecture, the world literacy program of Dr. Frank Laubach, and the nationwide "Protestant Hour" radio program.

During both meetings Bishop Hunt was asked if the new United Methodist Church was encouraging inter-racial marriage, and the bishop said no, adding that he had never heard any official of the United Methodist Church support such a position.

"I have been a strong advocate of Christian race relations," Bishop Hunt said, adding that he is proud to be the bishop to 11,000 Negro United Methodists in the Annual Conference over which he presides. "But I feel that inter-racial marriage is for anyone an unfortunate, an ill-advised and probably a tragic step in our society," he said.

Bishop Hunt said, "I would oppose it; I would advise and counsel against it."

"In a country our size and in a society as diverse as ours there are those who feel otherwise," he said. "And part of this is the result of the confusion of this era of transition in human change, but I do not believe thoughtful churchmen would advocate inter-racial marriage if they stopped to count social as well as personal consequences."

There were several intra-church questions covering the new United Methodist Church and the merger of the Western North Carolina Conference with a portion of the North Carolina-Virginia Conference.

Bishop Hunt emphasized that the United Methodist Church has not changed its basic position in opposition to use of tobacco and alcoholic beverages by clergymen, in answer to one question.

Presiding over the two meetings was the Rev. Melton E. Harbin, superintendent for the Salisbury United Methodist District.

Arthritis

Paul McCoy was an arthritic during his life time—a condition that also struck his two sisters and son. They tried so many things. Then one day a friend in pharmacal circles told him about Norkon—a wonderful medicine for temporary relief in easing the minor pains and aches of arthritis, rheumatism, sciatica, neuralgia, neuritis, lumbago or bursitis. Write for his true story and how thousands of others are now praising Norkon, too. It's free, and you may win so much. Send name and address to: NORKON, Dept. 910 101 Park Ave., NY 10017

Woman's Activities

W. N. C. CONFERENCE

MRS. JOHN C. WRIGHT

MRS. BEN JOHNSON TO LEAD RETREAT

Mrs. Ben C. Johnson of Atlanta, Ga., will be the leader for the Spiritual Growth Retreat to be held at Lambuth Inn, Lake Junaluska, October 19-20, under the sponsorship of the Conference Women's Society of Christian Service and Wesleyan Service Guild.

Mrs. Johnson has long been a dedicated leader of retreats and Christian Growth



MRS. BEN C. JOHNSON

conferences, as well as in seminars for the Parent-Teacher Association and the Women's Society. She is currently serving with her husband in his ministry in an Inner-City Church in Atlanta.

Born in Raleigh, Miss., Betty gave her life to the Lord at the age of 15, later working in rural churches of her state during the summer months. As a student at Asbury College, Betty Hawkins met Ben Johnson, a young ministerial student. In 1952 they were married, each continuing his education, she in college and he in seminary. In all the years since she has served at his side in each church to which he has been assigned.

She loves being in the choir and leading classes in Missionary Education. She was responsible for beginning the observance of the World Day of Prayer at their second pastorate in Phenix City, Ala., and has participated in prayer and sharing groups in each church where they have worked. Along with this, she has been a teacher in the public schools, the last three years in the 7th grade in the Georgia schools.

She writes, "I am committed to a deep faith that Christ—His power, His teachings, His love—is the answer to the meaning of life. In being united to Him and the family of God, there is unity, purpose, peace, direction, power for 'the tasks which He has to fulfill in our time'."

The schedule for this retreat will follow the same pattern as that for the first retreat to be held a week earlier, Oct. 12-13, when Dr. J. Clay Madison of Greensboro will be the leader. Registration will begin at 1 p.m. on Saturday, Oct. 19. The Prayer Group leaders will meet at 2 p.m. and the first orientation session will begin at 3:30 p.m. in the Blue Room of Lambuth Inn, with Mrs. John P. Nesbitt of Clyde, conference chairman of Spiritual Growth, in charge of arrangements.

The evening session will be at 7:30 p.m. and the Sunday morning session in Memorial Chapel at 10:30 a.m., closing with the communion service.

CONFERENCE EXECUTIVE COMMITTEE TO MEET

The fall meeting of the Conference Executive Committee will be held at Lambuth Inn on Monday and Tuesday, Oct. 21-22, with Mrs. Frank Redding, Jr. of Asheboro, president, in charge.

Several committees of the conference organization will meet prior to the executive session. The Committee on Program has scheduled two sessions before the Spiritual Growth Retreat, one at 10 a.m. on Oct. 18, and the other at the same hour on Oct. 19. Mrs. Fletcher Nelson of Morganton, conference vice-president, is chairman.

Other committees have arranged meetings on Sunday after the close of the Retreat. The first full session of the Conference Executive Committee will be on Monday, Oct. 21, at 1:30 p.m., followed by a second session that evening, and one on Tuesday morning, closing at noon, Oct. 22.

NORTH WILKESBORO DISTRICT NEWS

Mrs. W. Frank Redding, Jr. of Asheboro, conference president, will be the featured speaker at a meeting of the women of the North Wilkesboro District to be held on Sunday, Sept. 29, at 3 p.m. at the Elk Shoals Methodist Camp, which is located eight miles from West Jefferson, off highway 163.

Mrs. Redding will discuss the United Methodist Church, giving echoes of the Uniting Conference in Dallas, Texas, and explaining the new plan for the Women's Society in its organization and program of study and inspiration.

Hostesses for the afternoon will be the societies in Ashe County, assisted by the Taylorsville Society, under the direction of Mrs. Pearl Stanley, Church and Community worker. Mrs. Van Dillon, Jr. of Elkin is district president.

MRS. A. B. JOHNSTON
Dist. Ch. Public Relations

HIGH POINT DISTRICT NEWS

The Executive Committee of the Women's Society of the High Point District outlined plans for the coming months at its meeting held on Aug. 13 at the Jamestown United Methodist Church. Mrs. E. B. Stafford, district president, assigned 12 local societies to each district officer as her responsibility to visit and to keep in close contact with during the year.

Mrs. Guy Lane, district chairman of Missionary Education, invited the district officers to her cottage at Long Beach for a Spiritual Growth Retreat on Oct. 4-6.

Plans were completed for a District Missions Coaching Conference on Sept. 9 at First United Methodist Church, Randleman, at 7:30 p.m. and for the Officers' Training School to be held on Sept. 15 at 2:30 p.m. at the Archdale United Methodist Church.

Mrs. Clarence C. Cranford, Asheboro, chairman of the district Committee on Nominations, announced that her committee is composed of Mrs. L. B. Haislip, Mrs. A. L. Ashburn, Mrs. Reid Rich and Mrs. Carter Holbrook, each representing a different area of the district.

The district made a gift of money to Bethlehem Center, Charlotte, in honor of Mrs. W. Frank Redding, Jr., former district president, now serving as conference president.

MRS. KELLY BULLARD
Dist. Ch. Public Relations

★

N. C. CONFERENCE

MRS. IVAN E. WELBORN

GOLDSBORO DISTRICT CHAIRMAN WSG

Mrs. Elizabeth W. (E. L.) Peterson, Clinton, N. C., was born in Williston, N. C., and was a member of the Williston Methodist Church from the age of 12 until her marriage in 1945. She is the only child of Mr. Elmo T. Wade (deceased) and Mrs. Lillian H. Wade of Williston.

Mrs. Peterson grauated from East Carolina University with a B.S. degree in Home Economics and Science in December, 1942. Since that time she has taught Home Economics in Benson and in Sampson County. She served one year in the Extension Serv-



MRS. E. L. PETERSON

ice as assistant home economics agent in Sampson County.

Prior to becoming a member of the Wesleyan Service Guild, Mrs. Peterson was active in the Woman's Society of Christian Service; serving two years as secretary of Missionary Education of the local Woman's Society of Christian Service of First Methodist Church, Clinton.

After becoming a member of the Guild, she has served as vice-president of the local guild for two years in charge of programs.

During this past year she has made three sets of paraments for her church from materials donated by the Woman's Society and Guild, and appliqued the fourth set.

Mrs. Peterson works with her husband in his insurance agency located in Clinton, and is the mother of two children: E. Lindsey a senior at N. C. State University, and Laurence, a freshman at UNC-G.

ELIZABETH CITY DISTRICT

The executive committee of the Elizabeth City District Women's Society of Christian Service met Sept. 5 at 10 a.m. at Mt. Olivet Church, Manteo, with Mrs. Beulah Gaylord, district president, having charge of the meeting. Mrs. Gaylord opened with prayer and had the devotional, using the text from Isaiah 53, 1-20.

Members present were: Mrs. Charles Olson, Mrs. Clyde Cheezem, Mrs. Nevin Wescott, Mrs. Roy Miller, Mrs. Arnold Daniels, Mrs. Callis McPherson, and two visitors, Mrs. Rena Tillett and Mrs. L. L. Gibbs.

Mrs. Roy Miller, district treasurer, gave a report on the finances of the district. Two letters of resignation were read. One being from Mrs. Mabel Nunes, who resigned as vice president, and Mrs. Naomi Green, Spiritual Growth.

(Continued on page 15)

• CALENDAR OF COMING EVENTS •

NOTE: If any of the meeting dates or places are in error, please inform the ADVOCATE immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

Oct. 3- 6: Plan of Union Commission, COCU, Chicago, Ill.
Oct. 9-10: Annual Meeting, Council on World Service and Finance, Tucson, Arizona

NORTH CAROLINA CONFERENCE

Oct. 4- 5: Committee on Young Adult Ministry, Camp Chestnut Ridge, Efland
Oct. 6- 8: Raleigh Area Leadership School (Youth Ministry) Edenton Street Church
Oct. 7-11: Church Management Institute, High Point College
Oct. 8 : Committee on Promotion and Cultivation, Methodist Bldg., 10:30 a.m.
Oct. 10-11: Board of Education Committees — General, Adult, Youth, Children — Camp Chestnut Ridge, Efland
Oct. 15 : Committee on Directors of Christian Education and Music, Methodist Building, Raleigh, 10 a.m.
Oct. 16 : Board of Health and Welfare Ministries, Methodist Retirement Home, Durham, 10 a.m.
Oct. 21-24: Fellowship of Town and Country Workers in SE, Hinton Rural Life Center, Hayesville
Oct. 22 : Commission on Christian Higher Education and Campus Ministry, Raleigh, 10 a.m.
Oct. 23 : Methodist Foundation, Inc., Methodist Building, Raleigh, 2:30 p.m.
Oct. 24 : Coordinating Committee, Pembroke Area
Oct. 24 : Committee on Camps and Conferences, Camp Chestnut Ridge, Efland, 10 a.m.
Oct. 25 : N. C. Wesleyan College Founders Day Convocation and Semi-Annual Board of Trustees Meeting
Oct. 27-31: New Bern Area Christian Workers' School, Centenary Methodist Church, New Bern
Oct. 28-30: Christian Convocation and North Carolina Pastors' School, Duke University, Durham
Oct. 31 : Board of Education, Methodist Building, Raleigh, 10 a.m.

WESTERN NORTH CAROLINA CONFERENCE

Oct. 3 : Albemarle District Missions Rally, Monroe, Central Church, 7:30 p.m.
Oct. 3 : Marion District Comm. Workshops, Morganton, First Church, 7:30 p.m.
Oct. 6 : Charlotte District Mission Rally, Charlotte, Dilworth, 7:30 p.m.
Oct. 6-10: Asheville District Christian Workers' School
Thomasville District Christian Workers' School
Oct. 7 : Gastonia District Mission Rally, Gastonia, First Church, 7:30 p.m.
Oct. 7 : Clinic in Preaching, Institute for Homiletical Studies, Sedge Garden, 10-2:30
Oct. 7- 8: North Wilkesboro District Ministers' Retreat, Elk Shoals, 3:00 p.m.
Oct. 7- 8: Cabinet Retreat
Oct. 7-11: Church Management Institute, High Point College, 9:30 a.m.
Oct. 8 : Statesville District Mission Rally, Hickory, First Church, 6:30
Oct. 8 : College Recruitment—High School Juniors and seniors, College Coordinating Council, Marion, First Church, 7:30 p.m.
Oct. 8-10: Orientation Tour, Auspices: Town and Country Commission
Oct. 9 : Greensboro District Mission Rally, Greensboro Christ Church, 6:30 p.m.
Oct. 13 : Thomasville District Mission Rally, Lexington, First Church, 7:30 p.m.
Oct. 14 : Salisbury District Mission Rally, Salisbury, First Church, 7:30 p.m.
Oct. 14 : Clinic in Preaching, Institute for Homiletical Studies, Sedge Garden, 10-2:30
Oct. 16 : Winston-Salem/Northeast Subdistrict Mission Rally, Reidsville, Main St., 6:30 p.m.
Oct. 17 : Winston-Salem/Northeast Subdistrict Mission Rally, Mt. Airy, Central Church, 6:30 p.m.
Oct. 20-24: North Wilkesboro District Christian Workers' School
Oct. 20-24: Gastonia District Christian Workers' School
Oct. 21-24: SE Town and Country Leaders Fellowship, Hayesville, Hinton Rural Life Center
Oct. 22 : College Recruitment, High School Juniors and Seniors, College Coordinating Council, Lenoir, First, 7:30 p.m.
Oct. 23 : College Recruitment, High School Juniors and Seniors, College Coordinating Council, Hickory, First, 7:30 p.m.

Hunt Outlines Sermon on Mount Study

Plans and resources for a church-wide in-depth study of the Sermon on the Mount were outlined in Chicago, Ill., at The United Methodist Church's Quadrennial Emphasis Committee meeting Sept. 19-20.

The committee, headed by Bishop James K. Mathews of Boston, Mass., also welcomed its new executive director, the Rev. Dr. J. Lem Sokes, II, elected an additional vice-president, decided to set up a task force to look into the problem of youth alienation, and heard progress reports from its several sub-committees.

For a time the committee meeting room took on the mood of a classroom as Bishop Earl G. Hunt, Jr., of Charlotte, chairman of the Bible Study sub-committee, outlined in detail the materials his group has prepared for church-wide use.

A letter from Bishop Hunt, along with other Quadrennial Emphasis materials, is going out to all United Methodist pastors listing suggested books and other available resource materials to make the study of the Sermon on the Mount more meaningful in local church groups around the world.

"Such times as these require each of us to increase his Christian witness and willingness to become involved in finding solutions to today's problems," Bishop Hunt believes.

"Our new church must keep alive this desire for redemptive involvement in a new world," Bishop Hunt declared. "This requires a thoughtful evaluation of the meaning and purpose of our lives and our obligations to others. A beginning step is to re-examine the words of Jesus to shed light on our obligations in this new world."

Theme of the Quadrennial Emphasis for 1968-72 is "A New Church for a New World," one phase of which is "The Church and the Word," centering on Bible study.

In addition to the New Testament as the basic source, Bishop Hunt said his committee is recommending three books as part of a "cluster of teaching and program resources." These books are *The Sermon on the Mount* by Roger Shinn, *The Sermon on the Mount* by W. D. Davies, and *A Pattern for Life* by Archibald Hunter.

At a luncheon meeting, Bishop Hunt introduced the Rev. Dr. Edward P. Blair, who has written a basic leader's guide for the study program. Dr. Blair, a distinguished New Testament scholar and author, is a professor in Garrett Theological Seminary, Evanston, Ill.

In his luncheon address, Dr. Blair told the group that "the way to renewal lies through careful, prayerful study of the Scriptures."

Other resources announced by Bishop Hunt include a reprint of the Sermon on the Mount published by the American Bible Society and a multi-media kit prepared by the Television, Radio and Film Commission.

Bishop Hunt said it is hoped that the study of the Sermon on the Mount will be "a prelude to a fresh study of all the teachings of Jesus as well as the complete Gospel record."

At the meeting, the Quadrennial Emphasis Committee greeted, and heard a statement by its newly-elected executive director, the Rev. Dr. J. Lem Stokes, II.

Dr. Stokes, who comes to his new task from a 16-year period of service as president of Pfeiffer College, Misenheimer, indicated his strong commitment to the purpose of the church's Quadrennial Emphasis, and paid tribute to the inspired work already accomplished by the officers and sub-committees.

As reported in an earlier story, the offices of the Quadrennial Emphasis will be at 601 West Riverview Avenue, Dayton, Ohio 45406, where Dr. Stokes is already on the job.

The committee elected Bishop Paul A. Washburn of Minneapolis, Minn., head of the church's Minnesota Area, as one of its vice-presidents and a member of the executive committee. During an interim of several weeks after his election to the episcopacy in April and prior to his assignment to the Minnesota Area in July, Bishop Washburn served as acting director of the committee.

In other actions, the committee voted to establish a task force to look into the problem of youth alienation and what should be done about it. The task force, yet to be named, will include the young persons on the Quadrennial Emphasis Committee.

The committee is also in process of adding five new members, especially additional youth representatives and persons from Spanish American or Indian American background. Their names will be announced later.

In addition to the Bible Study plans as outlined by Bishop Hunt, the committee heard progress reports from each of its other five sub-committee chairmen: Fund for Reconciliation, Bishop W. Ralph Ward, Syracuse, N.Y.; Local Church, the Rev. Dr. Walter Hazzard, Wynnwood, Pa.; Coordination, Mrs. Charles Mead, Omaha, Nebr.; Area and Annual Conferences, Dr. John T. King, Austin, Texas; and Voluntary Service, Floyd G. Villines, III, North Little Rock, Ark.

At a dinner meeting, the group heard an address by the Rev. Dr. John F. Schaefer of New York, new associate general secretary of the Board of Missions in charge of its World Division.

Devotional addresses at the two morning sessions were given by Bishop James S. Thomas of Des Moines, Iowa, and Bishop Mathews.

Dr. Lloyd M. Bertholf of Evanston, Ill., serves as recording secretary for the committee.

Next meeting was set for Kansas City, Mo., December 17-18.

The Broad Scope

AFRICAN DRESS WILL NOT SOLVE PROBLEMS

An African leader now visiting in this country has expressed his opinion that black Americans wearing African dress will not solve racial problems here. Augustine Obozuwa of Benin, Nigeria says of this practice, "They are wearing African dress here to find some type of identification." However, he discounts the possibility of finding answers thereby.

Obozuwa further declared that racial problems in America must be solved within the context of American culture, and that looking to some sort of inspiration out of Africa will not help. A 27-year-old lawyer, Obozuwa is a graduate student in the Duke University School of Law. He expects to return to Nigeria upon completion of his course of study.

—o—

CONVOCATION ON VIOLENCE PLANNED

A nation-wide convocation on "The Church and Violence in the Nation" is being planned to take place in Atlanta next March. Under sponsorship of the Interdenominational Theological Center it will receive financial undergirding from a major foundation. The aim is to help churches and individual Christians think through the relationship of Christianity to violence and to formulate practical solutions to the crisis of uprisings in the nation.

The convocation will be attended by 200 leading churchmen, both clerical and lay, delegated to represent various denominations and church bodies. Four comprehensive studies will precede the convocation. They will deal with the church and the crisis in the following regions: northeast, the central west, the urban and rural south, and the far west. The findings of these studies will be reported to the convocation and will form the basis for discussions in seminars.

Do FALSE TEETH Rock, Slide or Slip?

Many wearers of false teeth suffer embarrassment because their plates drop, slip or wobble at just the wrong time. Don't live in fear of this happening to you. Just sprinkle a little FASTEETH, the alkaline powder, on your plates. FASTEETH holds false teeth firmer, more comfortably. Dentures that fit are essential to health. See your dentist regularly. FREE! For sample write FASTEETH, 102 Wall St., Binghamton, New York.

METHODIST NEWS ROUND-UP

JOURNALISM GRANT AVAILABLE

Three thousand dollars in the Ralph Stoody Fellowship will be made available to a well-qualified applicant for graduate study in journalism for the 1969-70 academic year.

The fellowship will assist a person engaged in religious journalism, or a person planning to enter the field, in doing graduate study at an accredited school or department of journalism of his choice.

Applications must be received at United Methodist Information's office by Jan. 15. Blanks may be obtained by writing Mrs. Charlotte O'Neal, United Methodist Information, Room 7-D, 777 United Nations Plaza, New York, N.Y. 10017.

—o—

SCHISLER AWARDS GIVEN

One man and four women have been awarded $1,000 John Q. Schisler Graduate Awards for the 1968-69 school year by the Board of Education of the United Methodist Church.

The scholarships are for graduate study pointed primarily toward full-time service in Christian education in the local church.

This year's recipients are David Craig Chapman, Claremont, Calif.; Miss Shirley Faye Nelms, Waynesboro, Va.; Miss Vaudra M. Rushing, Washington, D. C.; Miss Carol Skinner, Atlanta, Ga., and Miss Carol Anne Shoub, Nashville, Tenn.

—o—

FUND-RAISING STAFF HAS GOOD YEAR

Methodists have given more than half a billion dollars in the last 38 years to the building of churches and to other phases of the church's mission in financial crusades led by the denominational staff of professional fund-raisers.

During the fiscal year ending May 31, 1968, the fund-raising staff led Methodist local churches and annual conferences in raising $49,161,597, the second highest total in the 38 years of the fund-raising service. Thirty-three full-time and part-time crusade directors make up the staff of the Department of Finance and Field Service of the National Division, United Methodist Board of Missions. The Rev. Dr. Alton E. Lowe is executive secretary.

—o—

HUMAN RIGHTS WORKSHOP SET

Ambassador Edgerton R. Richardson, who heads Jamaica's delegation to the United Nations, will be the keynote speaker at a human rights workshop at Toronto, Canada, Oct. 7-11, which will be attended by about 100 Methodist women from several North American countries and at least six denominations.

The workshop is being sponsored by the North American Area of the World Federation of Methodist Women as a training program for the 1968 International Year of Human Rights.

—o—

CEF PLANS CONFERENCE

Attendance at the first National Conference of the Christian Educators Fellowship of The United Methodist Church, Oct. 28-31 in New Orleans, may reach 1,000.

Focus of the conference at the Jung Hotel will be "Christian Education's Encounter with the Major Disciplines of Our Day."

The conference will close with a communion celebration, for which New Orleans



AL HIRT

trumpeter Al Hirt and his group will provide the music. Hirt also will play for the conference's "New Orleans dinner party."

The church-world dialogue and conflict will be brought to the conference by British socioeconomist Robert Theobald; Dr. James C. Logan, theologian from Wesley Seminary, Washington, D.C., and the Dance Company of George Washington University.

The Rev. R. Harold Hipps, Nashville, Tenn., is executive officer of the group.

—o—

EDUCATION LEADERS CHOSEN

National officers of the General Board of Education, one of the largest boards of the 11,000,000-member United Methodist Church, have been elected for the 1968-72 quadrennium.

Elected president of the 91-member board was Bishop O. Eugene Slater, San Antonio, Texas. He had served as president of the Methodist board during the 1964-68 quadrennium. Also elected were three vice-presidents, each a chairman of one of the board's three divisions, and a recording secretary. They are: Bishop W. McFerrin Stowe, Topeka, Kans., Division of the Local Church; Bishop James W. Henley, Lakeland, Fla., Division of Higher Education; and Bishop Francis E. Kearns, Canton, Ohio, Division of Curriculum Resources; the Rev. Dr. Gene E. Sease, assistant to the president of Indiana Central College, Indianapolis, recording secretary.

Elected to top administrative posts in the board were the Rev. Dr. Howard M. Ham, general secretary of the Division of the Local Church; the Rev. Dr. Myron F. Wicke, general secretary of the Division of Higher Education; and the Rev. Dr. Henry M. Bullock, general secretary of the Division of Curriculum Resources. All held similar positions in the former Methodist Board, and all have offices in Nashville. Among the staff members elected were nine from the former EUB board staff in Dayton, Ohio, including the Rev. Dr. E. Craig Brandenburg, former EUB general secretary, who will be associate general secretary of the Division of Higher Education.

Other actions at the board's organizational meeting in mid-September included an appeal for continuation and expansion of Head Start and similar anti-poverty programs.

—o—

CHURCHMEN HEARD ON ALCOHOL PROBLEMS

Though the church is a late-comer in working at alcohol-related problems, it intends to stay in the middle of the action, a United Methodist bishop told the 28th International Congress on Alcohol and Alcoholism in Washington, D.C.

Bishop James K. Mathews of Boston, Mass., said the church's greatest contribution, working ecumenically, will be in the area of prevention.

The bishop, who also is board chairman of the North Conway Institute, pointed out that this preventive aspect should be developed through "action-oriented education" to open widespread discussion and to overcome rejection of the alcoholic; through development and utilization of manpower resources, including the counseling resources of both professionals and volunteers; and through legislation to help "shape a society where the sickness of problem drinking is adequately treated and ultimately eliminated."

Rev. Ralph Reed of Canton, president of the Christian Action League of North Carolina, and the Rev. D. P. McFarland of Raleigh attended the Congress.

PEACE COLLEGE
Raleigh, North Carolina 27602
- A SMALL JUNIOR COLLEGE FOR WOMEN
- HIGHLY COMPETENT, CONSCIENTIOUS FACULTY
- AFFILIATED WITH THE PRESBYTERIAN CHURCH
- EXCELLENT LIBERAL ARTS PROGRAM

Write: James R. Stewart, Jr.
Assistant to the President



MRS. CATHRINE VICK

Dear Girls and Boys:

Every day of our lives we put our faith in the physical laws of the universe. We have faith that after each night we will have a new day. We have faith that after each summer will come fall and winter. We have faith that rain will fall and provide the water we need. We have faith that the plants we put in the ground will grow when we have properly taken care of them. We have faith that out of the cocoon will come a butterfly. We have faith that the small trees we plant will grow to give shade and produce fruit. We have faith that when we drop an object it will fall and that we will always be able to keep our feet on the ground and not float around in space. We have faith that all of God's laws for the universe will function properly. We *do* live by faith.

AUNT CAY

BOBS REMEMBERS HIS LESSON

Though it was only morning, the sun beamed down hot and heavy on the parched forest. There had been no rain for weeks, and the forest animals were becoming more and more uneasy about their greatest enemy — fire. A tiny spark from some careless camper's fire could cause disaster.

Again this morning, Daddy Deer looked worriedly at his little son.

"What will you do if you smell smoke, Bobs?"

"Run," replied the fawn. But he was getting tired of this same old question day after day. "Can't I go play now, Daddy?" he asked.

"You must learn your lesson," broke in Mama Deer.

"Where will you run, Bobs?" continued Daddy Deer crossly. Bobs sighed: "To water. Please, I know my lesson."

"You must repeat it over and over . . ." began Mama Deer, but Bobs was already trotting off down the forest path, his short tail bobbing up and down as he ran.

Bobs bounded through the forest to Island Lake, still big enough, despite the drouth, to provide long, cool drinks for the forest creatures and a playground for their children.

Bobs happily greeted the animal children who already had arrived. Old Papa Blue Jay had just been elected judge for a game of Splash. It was the pastime of which the little creatures never tired.

As many as possible of the animals scrambled onto Bobs' back. Then he waded into the water and hopped up and down stiff-leggedly. The ones who could not hang on slid off while those on shore yelled, "Splash!" In the first game, Joe Badger hung on longest. Petey Skunk won next.

Suddenly old Papa Blue Jay wasn't playing a game. He was calling out in a hoarse voice. Even the smallest animals knew that call. Danger! Bobs smelled smoke.

"Fire!" someone called. The little animals began scurrying aimlessly.

"Mama, Daddy!" called Bobs, and bounded back through the forest toward home. Then he saw the fire crackling through the underbrush and leaping up tree trunks. He couldn't get home. What to do?

"Run," he suddenly found himself saying. "Run—to water." Bobs whirled on his hooves and darted back to the edge of the lake. His little friends were still milling about crying for their parents or just crouching down in fright.

"Run to water," shouted Bobs. "All of you run. Run into the lake." Bobs began pushing his frightened friends into the water. Other animals began pouring out of the burning forest. Foxes, badgers, bears, squirrels, rabbits, deer, opossums, chipmunks, even tree toads hopping briskly, and a mother turkey herding her cheeping chicks along with her wings to keep them from huddling down.

Those who could, swam out to the island in the lake, while others paddled about in the shallow places, scrambled up on floating logs, or clung to small branches.

But the animals were not alone. Forest rangers had spotted the fire, and soon the men were fighting it with all their equipment and skill.

By nightfall the fire had been controlled, and the wet, shivering animals started moving back into the charred forest. Most of them would have to move to new homes in another part of the great woods — just because one camper had failed to drown his campfire and scatter the ashes to make sure it was out.

All during the excitement, Bobs had been watching, watching for Mama and Daddy Deer. But he had not seen them. He climbed sadly out of the water to look for a place to sleep.

No more was there a nice, soft bed of pine needles for him to cuddle down in. It would be many years before the tall, good-smelling pine trees swayed their branches here. Bobs folded his long legs under him and sank down on a bed of ashes, not far from the lake.

After many hours Bobs awoke and got shakily up on his hooves. Wonder of wonders! A soft touch on his nose, and there was Mama Deer, with Daddy nearby smiling proudly.

"How did you know where to find me?" Bobs cried.

"We knew you would remember your lesson," Mama said. "And we heard how you helped the other forest children remember it, too."

MARY A. LANGDON
Reprinted from *Together*
August 1965. Copyright 1965
The Methodist Publishing House

THE METHODIST TEAM

You are an important part of the Methodist Team. You serve God by telling about him. You may do this by the way you live in your community, by learning about the Christian faith, by helping those who are in any kind of need, and by caring about one another. A chain depends on every link to do its job and the Methodist Team depends on every member to do his part. One of the exciting adventures in church school is discovering our own part on the team, finding out how we can cooperate with other members, how we can work with our teacher to serve God, and how we can work with other boys and girls to serve God. Next Sunday is Worldwide Communion Sunday and Christians all over the world will be celebrating this special day. As Methodists and as a part of the Methodist Team, we, too, will remember the example of Jesus and rededicate ourselves to his service.

ANSWERS FOR LAST WEEK

Miriam; Overseer; Slaves; Exodus; Sea; Moses.

FOR OCTOBER 13

Sunday School Lesson

By Dr. Raymond A. Smith

(International Lesson Series)

Christ, Our High Priest

Background Scripture: Hebrews 4 through 6, 8 through 9

Lesson Scripture: Hebrews 4:14 through 5:10

In comparing Christianity with Judaism the author of Hebrews had to refer to many of the patterns of thought and practice that had been common to the mother-religion. In today's lesson we see a comparison of the work of Christ with that of the high priest in Judaism. But, as many scholars have pointed out, the Judaism which the writer had in mind was that of the tabernacle in the wilderness, not the temple in Jerusalem.

The high priest alone was allowed to enter the Holy of Holies, and then only once a year, on the Day of Atonement, when sacrifices were offered for the sins of priest and people. We Protestants, generally speaking, have tended to shy away from the word "priest." This may be an attitude that has been inherited from the past few centuries following Luther's break with the Roman Catholic Church. But actually there is no good reason for feeling this way. A priest is one who helps to open the way to God for his fellow men. The dictionary links its origin with the word "presbyter," meaning an elder in the Church.

The aim of the author in this section of Hebrews is to show the superiority of the Lord Christ to the high priest in the Judaic tradition. One of the points he stresses is that Jesus, though the divine Son of God, lived a human life with all its trials and temptations; therefore, he can sympathize with men in their struggles. Oddly enough the problem that was foremost in the ancient church at one time was not how to believe Jesus was divine. On the contrary there were many who could not believe he was human. Surely such a passage as Hebrews 5:7 shows clearly that this first-century writer believed thoroughly in the humanity of Jesus. The point of all this is that Jesus did share the human condition to the fullest. Futhermore, he did not wait till men were good enough to die for; but, as Paul tells us in Romans 5:8 "While we were yet sinners Christ died for us."

In Hebrews 5:9 the redemptive work of Jesus is referred to in this way: "And being made perfect, he became the author of eternal salvation to all them that obey him." There are many of us who feel we believe in the doctrine of the Atonement, but we do not understand how it happens. When the learned fathers of the Church tried to explain exactly how Christ effects our redemption they did not all explain it in the same way. We may add that none of the explanations they offered has been universally believed in the Church. A survey of the various explanations often reveals a misunderstanding of the meaning of sacrifice in the Hebrew faith. The pagans used sacrifice as a means of appeasing the wrath of an angry god. But in Hebrew thought it means the reconciling of men to God through the renewal of the covenant relationship. This thought appears in Paul's letter to the Corinthians as follows: "From first to last this has been the work of God. He has reconciled us men to himself through Christ, and he has enlisted us in this service of reconciliation. What I mean is that God was in Christ reconciling the world to himself" (II Corinthians 5:18-19).

A good topic of discussion in your class might center around this question: In what ways, in our time, can Christians enlist in the service of reconciliation? It takes no great amount of insight to see that our world is a broken and divided world with religion against religion, race against race, children against parents, rich against poor, educated against non-educated, student against teacher and, even sometimes, preacher against congregation.

With all due respect to our political leaders—and there are many wise and good men among them—the final healing of all these broken relationships is not to be found in programs for reform, as fine as some of them are. It was Lincoln who once said: "The problems are new, and we must learn to think and act anew." The Greek word for this which we find in the New Testament is "metanoia" which may be translated "repentance," or getting a new way of looking at things. Of course if we feel that "everything is just fine" we shall not feel the need of repentance. Maybe that's why a preacher said in a recent sermon: "I'm looking for a sinner to vote for."

WOMAN'S ACTIVITIES

(Continued from page 11)

Mrs. Gaylord stressed the need for each president to have a 1968 edition of the Constitution and By-laws of the Women's Society of Christian Service.

Mrs. Charles Olson was selected as delegate from Elizabeth City District to attend a School of Study including business and concerns of the church. Mrs. Roy Miller was chosen as alternate delegate. This will be held in October in New York.

"Renewed and Sent Forth" will be the theme for the subdistrict meetings. These meetings will be held on the following dates:

September 24, Currituck-Camden, Old Trap
September 26, Washington-Tyrell, Roper
October 1, Gates, Savages
October 3, Outer Banks, Frisco
October 8, Pasquotank, Newland
October 15, Hertford-Bertie, Union
October 17, Perquimans-Chowan, Hertford

Instead of having the usual Promotion Hour, there will be Application Groups for the various officers. Special Membership pins are to be given at local meetings rather than in district meetings.

Mrs. L. L. Gibbs offered the closing prayer and grace for the covered dish luncheon that followed.

The next executive meeting will be in February at the home of Mrs. Roy Miller in Elizabeth City.

Mrs. C. L. McPherson
Chm. Public Relations
Elizabeth City District



CAROLINA BRIEFS

¶ The Rev. William Key of Hickory Grove Methodist Church, Jamestown, will preach in revival services each evening at 7:30 at Gideon Grove Methodist Church, Stokesdale, beginning Oct. 14 and continuing throughout the week. The public is invited to attend.

¶ Chadbourn United Methodist Church will hold homecoming Oct. 13. The Rev. Allen Richardson, pastor, will preach at the 11 o'clock worship service. The fellowship meal will be served following the worship service. All friends, former pastors and members are invited.

¶ Ten laymen will speak on the Ten Commandments on Layman's Day, Oct. 13, during the two morning worship services at First United Methodist Church, Cary. On Oct. 20 "One Great Day of Singing" will be observed, and the new hymnals will be dedicated.

¶ Unity United Methodist Church of Route 3, Kannapolis, will hold revival services beginning Sunday and continuing through Oct. 10. The Rev. I. P. Rutledge, pastor of the Mt. Olivet United Methodist Church, Concord, will be the guest evangelist. Services will be at 7:30 p.m.

¶ Dr. E. Stanley Jones, noted author and world missionary, will conduct a preaching mission at Myers Park United Methodist Church in Charlotte Oct. 13-17. He will speak at both morning services on Oct. 13 and at 7:30 p.m. Sunday through Thursday, Oct. 17. On Wednesday, Oct. 16, he will conduct an Ashram at the church from 10 a.m. to 4 p.m. The general public is invited to all services and to participate in the Ashram. Those desiring luncheon reservations for the Ashram should contact the Church Office by Friday, Oct. 11.

Limited Amount
REGISTERED FIRST MORTGAGE CHURCH BONDS
with **7%**
Yield to Maturity
Call or Write
Church Investors
DeKalb-Peachtree Airport
Atlanta, Ga. 30005
PHONE 451-5431

¶ Cokesbury United Methodist Church at Stedman will observe its annual homecoming Oct. 13. Rev. Roger Thompson, pastor at Gardner's Methodist Church, Fayetteville, will preach at the 11 a.m. service. Lunch will be served at noon. All former pastors and friends are invited.

¶ Lee's Chapel Methodist Church, Jones County, will have homecoming Oct. 13. The pastor, the Rev. Lewis H. Dodson, will preach at the eleven o'clock worship service. All former members, former pastors and friends are invited. The fall revival services will be conducted by the pastor Oct. 14-20.

¶ Saint Andrews United Methodist Church of Fayetteville will observe homecoming on Oct. 13. Bishop William R. Cannon will preach at the 11 o'clock worship service. Dr. Graham S. Eubank, Fayetteville District superintendent, will introduce him. Revival services are scheduled for the week of Oct. 13-18 with Walter F. Anderson of Raleigh as the evangelist. All former members, pastors and friends are invited.

¶ Annual homecoming will be held at Mount Bethel United Methodist Church, Harmony, Oct. 6. The pastor, Rev. J. C. Reynolds, will preach at the 11 a.m. service. Dinner will be served on the grounds. All members, former members, former pastors and friends are invited. Revival services will begin at the church on Sunday night at 7:30. Rev. John Oakley, pastor of the Friendship Circuit, Statesville District, will be guest minister.

¶ The Rev. T. Joseph Collier of Apex United Methodist Church and the Rev. Troy J. Barrett of First United Methodist Church, Cary, exchanged pulpits recently when Rev. Mr. and Mrs. Collier shared folk songs on their guitars at Cary as a part of the study "New Forms of Mission," and Rev. Mr. Barrett preached on Christian Education Sunday at Apex. Joe Smith, chairman of the Commission on Missions, was in charge of the service at First Church, Cary.

¶ Bishop W. Kenneth Goodson of the Birmingham Area will be preaching in the Houston Preaching Mission, Central United Methodist Church, Concord, Oct. 13-17. The Ministers' Luncheon at noon on Tuesday, Oct. 15, is an important feature of the Mission. Any minister reading this announcement is invited as a guest at the luncheon. However, he should make his reservations not later than Oct. 8 by writing Rev. H. P. Myers, Jr., Central United Methodist Church, Concord.

DUKE UNIV LIBRARY
DUKE STA
DURHAM N C 27706

IN MEMORIAM

MRS. FLORENCE HOPE WILLIAMS

We, the members of the Women's Society of Christian Service of the Macon Methodist Church, wish to pay tribute and respect to the memory of Mrs. Florence Hope Williams, who passed away July 18, 1968 at the Guardian Care Nursing Home Roanoke Rapids.

Mrs. Hope as (we called her) was a lifelong member of the Macon United Methodist Church and choir and a charter member of the Women's Society of Christian Service. She was an active and faithful member of these organizations. The last couple of years of her life her health limited her activities but the love and interest of her church continued. Her passing has brought loss to our church and community as well as her family and many friends.

Mrs. Williams was also a member of the Macon Community Club and at one time was a very active member of the Woman's Temperance Union.

In thinking of her life, we are reminded of two quotations from the Bible:

"She stretched out her hand to the poor; yea, she reacheth forth her hands to the needy." Proverbs 31:20.

"She looketh well to the ways of her household, and eateth not the bread of idleness." Proverbs 31:27.

Women's Society of Christian Service,
Macon United Methodist Church

★

MRS. CARA LAMBE WREN

Be it resolved that:

Whereas, Mrs. Cara Lambe Wren, a life long member of the First Methodist Church, Siler City, North Carolina, having joined in the year of 1892; died April 11, 1968; and

Whereas, she had been an active member in all phases of the life of the church, one of which was serving as organist for over fifty years; and

Whereas, her devotion to Christ and His church had resulted in His gift to her of a beautiful Christian disposition; and

Whereas, her life has been such an inspiration to the members of the church and to the community;

NOW THEREFORE, the official Board of the First United Methodist Church, directs that these words of heartfelt appreciation be sent to her children and to the North Carolina Christian Advocate as an expression of love, affection, and gratitude for her life of devotion to her Savior and His church.

The Official Board
First United Methodist Church
Siler City, North Carolina

COMMITTEE:
Mrs. Dorcas Stout
Mrs. June D. Huddleston
Rev. J. K. Bostick
September 10, 1968



An official emblem of The United Methodist Church was approved in Dayton, Ohio October 1 by the Division of Interpretation of the Program Council.

The division had been directed by the Uniting Conference to create an insigne and make it available to agencies, conferences and local churches.

Methodist Story-Spotlight, official program journal of the church, will carry the new insigne on the cover of its November issue, together with an interpretive article by Edwin H. Maynard, editorial director of the division.

The new emblem combines the cross with a red flame, symbolic of the Holy Spirit. The second chapter of Acts, describing events on the day of Pentecost, says there were "tongues as of fire" resting on each of them.

The artist who created the insigne is Edward J. Mikula of Evanston, Ill., art director for the Division of Interpretation. A graduate of the Art Institute of Chicago, he has been with the division and its predecessor, the Methodist Commission on Promotion and Cultivation, since 1956. During those years he has been art director for *The Methodist Story* and now, in the new church, *Methodist Story-Spotlight.*

NORTH CAROLINA
christian advocate

VOL. 113 GREENSBORO, N. C., OCTOBER 10, 1968 No. 40

Group Told of New Mission Forms

Sixty-seven persons attended a "Church in Mission" Conference Sept. 23-25 and heard thirty-four speakers in three days! This conference was conceived and developed to spotlight local church and community situations where there is active involvement of the church in mission.

Dr. C. C. Herbert, Jr., administrative assistant to Bishop Earl G. Hunt, Jr., nutshelled the current Quadrennial Emphasis with the words, "It will help us to help people." This was the emphasis of the conference—to translate the word "mission" into concrete, "it happened here" language and witness.

Keynoter Jerry Murray, superintendent of the Statesville District, motivated the group with the reminder, "No one else can do your loving for you."

Emphasis was on the practical; speakers could speak only in the first person singular. In this idiom, the conference convened with a contemporary worship service which utilized the daily newspaper headlines depicting agony in the world with the postscript, "This is our human situation." The congregational response was "Lord, we pray for these our brothers in their need."

Subsequent sessions brought laymen and ministers, youth and older adults to the forum. The group heard eye witness accounts of mission through lounges, day care centers, kindergarten, teen-tutoring, inner-city cooperative ministry, rural cooperative ministry, more efficient use of ministerial personnel, church merger, charge re-alignment, cooperation with welfare, ministry to the forgotten people who are called on only by peddlers selling inferior merchandise, credit unions, work with "unemployables," the Blue Ridge Service program for clothing and shoes, and the twelve-point ministry of "Yokefellow Center" in Forest City developed during the ministry of Murray. In all, more than forty specific forms of mission for the contemporary church were delineated.

The current Quadrennial Emphasis was explained by Dr. Herbert. Noting the four areas of concern—Bible study, volunteer service, listening, and the Bishops' Reconciation Fund—he laid the groundwork for a special session of Annual Conference in November and a $700,000 goal for Reconciliation Fund pledges in our conference.

A current study by the Commission on Minimum Salary was aired for reaction when E. M. Dudley, chairman of the conference commission, appeared before the conference. Strong feelings about salary base for approved supply pastors was clarified in a subsequent session when Jim Hankins, Cleveland District superintendent in the Holston Conference, read the 1968 General Conference legislation. Thanks to Sam Varnell of the Holston Conference, the paragraph in the new *Discipline* will read: "An associate member (of annual conference) shall be subject to the provisions governing sabbatical leave, supernumerary relations, location, retirement, pension, and minimum salary." Recognizing a part of the church's mission to be a relationship of integrity between the institution and her personnel, the conference gave excellent guidance for a study of ministerial support that will be presented to the 1969 session of the WNC Annual Conference.

The conference was one of "hands and feet," showing how and where the church gets in mission. In evaluation Harold McSwain, director of Hinton Rural Life Center, said that "we have heard through these reporters an indictment of the church at a human level and the judgment of God at the divine level. We have seen here how a narrow definition of 'ministry' and 'mission' have robbed our authentic witness." Earlier Murray had defined the mission of the church as the meeting point of "God's call, man's need, and every Christian's gifts."

Response from the men attending the conference has demanded the development of a tool for implementation and continuity of the glory of the local parish potential which shone through these revelatory presentations. An attempt will be made to edit an account of the various forms of ministry presented to the conference. If this is done, it will be an action manual to accompany the churchwide study for the current year.

The conference was co-sponsored by the United Methodist Rural Fellowship and the Commission on Town and Country work, and held at Camp Carolwood, Lenoir.

DONALD W. HAYNES

NORTH CAROLINA
CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western North Carolina Conferences of The United Methodist Church
ESTABLISHED 1855

James C. Stokes — Editor and Manager

Address all correspondence to P. O. Box 508, Greensboro, N. C. 27402

Second-class postage paid at Greensboro, N. C.
Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., 429 W. Friendly Avenue, Greensboro, N. C. 27401

Single subscriptions, $3.00 a year; every family plan: each subscription, $2.50 a year. All subscriptions payable in advance. Obituaries and resolutions, $2.00 for the first 100 words; $2.50 per hundred for next 200 words; 3 cents per word for all over 300 words.

The Methodist Board of Publication

O. Kelly Ingram, Durham, President; H. G. Allen, Statesville; N. E. Edgerton, Raleigh; William R. Henderson, High Point; T. C. Hoyle, Jr., Greensboro; Charles E. Jordan, Durham; C. P. Morris, Raleigh; L. W. Routh, Greensboro; Wilson O. Weldon, Nashville, Tenn.; Carl C. Wooten, Kinston.

Rocky Mount District Tries Different Missions Conference

The Rocky Mount District will have its annual Missions Conference tonight at First United Methodist Church in Rocky Mount, beginning at 7:30.

This year instead of having study courses just for those who will be teaching mission studies in the local church, it was decided to try a different approach. All members of the local churches were invited to the conference to learn about the mission of the Church.

Bishop William R. Cannon will preach, and the choir from First United Methodist Church, Wilson, will sing. After the worship experience, the whole group will enter into study together about "New Forms of Mission."

The Rev. J. Thomas Smith of Wilson, missionary secretary for the Rocky Mount District, said of the conference, "It is our desire that each member in the local church will be captured by the burning heart so that personal self-giving will result because they have been a part of this Missions Conference."

Duke Seminars Set In April

Problems of understanding — or misunderstanding—between the "Now" Generation and "parental generation" institutions as the Establishment and the Church will be the theme of the 1968-69 Duke University Divinity School Seminars.

A feature of the Divinity School's program of continuing education for alumni and other ministers, the seminars are two-day affairs held in North Carolina and neighboring states.

Opening seminars this fall will be held Nov. 18-19 at Virginia Wesleyan College, Norfolk, Va., and on Nov. 21-22 at Main Street United Methodist Church, Columbia, S. C.

In mid-April next year, seminars will be presented by the Western North Carolina Conference in Winston-Salem, and by the North Carolina Conference in Raleigh.

The dates and sponsoring churches will be announced later.

Theme of all four seminars will be "The Generation Gap."

In each seminar, a panel of students will speak for the "Now" generation, and there will be a panel of local ministers joining the discussions.

Dr. McMurry S. Richey is chairman of the Divinity School Seminars Committee.

OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

"WANT A CHANGE? Great Challenge for D. C. E. Apply First United Methodist Church, P.O. Box 926, Newton, N.C. 28658."

Teen Caravan Witnesses In MEXICO

By Linda Schoonover

This summer a group of Christian young people of Alamance County made an almost impossible dream become a true reality. The goal: to formulate a "Y" Teen Caravan to Mexico. Eligibility for membership in the Caravan was based on three major rules: the teen-ager's ability to effectively share his faith in Christ with other teen-agers, his willingness to work in whatever projects deemed necessary to raise his share of the money, and an active membership in the Burlington "Y" Teen Council and/or a Bible study group.

Martha Coble, Patti Garber, and I, all of Burlington and members of Front Street United Methodist Church, participated in the venture to this unique land of Mexico.

Witnessing our faith in Christ and having periods of interchange and sharing with other young people, visiting church-related mission projects and observing a different country's religious and cultural life proved to be a tremendous challenge as the main purposes of our mission.

The 29 young people, accompanied by seven chaperones, headed by Rev. J. L. Williams of the Western North Carolina Conference, left Burlington Aug. 9 for a 19-day tour of the south central and southwestern United States and Mexico. Traveling to the border, the teen-agers had the opportunity to see a few of America's big cities: Atlanta, New Orleans and Houston.

Our young people were particularly impressed with the quaint beauty and French atmosphere of New Orleans. Our night in the old city included a trolley-car ride through the picturesque old homes of the city, a walk on Bourbon Street, stops at novelty and souvenir shops, and hearing a performance of the Louis Cottrell Band with Blance Thomas, vocalist, at Dixieland Hall.

Enroute to Monterrey, the caravan stopped at a small religious shrine located on top of a big mountain. Every one climbed up the mountain through the cactus, rock, and mesquite to reach the shrine. Looking down at the vast flat prairie country from a high majestic mountain left us with a feeling of awe at Mexico's beauty.

In Mexico City, the caravan stopped at a large open-air market. The work of a Mexican's hands is usually a thing of art—woven baskets and blankets, hammered silver jewelry, delicately molded pottery. The very vegetables in the market are arranged in patterns with an artist's eye for color. Mexico employs a different form of economic exchange: Mexican style bartering. All of the teen-agers enjoyed bartering with the Mexicans, using expressive exclamations and violent sign language. But when the caravan members returned to the bus, most of them carried such varied paraphernalia as sombreros, ponchos, Aztec masks, moroccas, silver jewelry and straw baskets.

Mexico is a rugged and beautiful nation of farmers on land that nature never intended to be farmed. The typical Mexican, who makes up nearly three-fourths of the population, is a farmer. His home is a one-room, windowless, floorless hut of stone or adobe brick with a thatch roof. In the lowlands the house is made of bamboo, or of stones and brush. The more prosperous home consists of several buildings with red tile roofs, grouped about a courtyard and enclosed within a wall. Seventy per cent of the people are trying to make a living on only seven per cent of the land. The rest is mountain, desert or forest. Not more than five per cent of the Mexican people enjoy the comforts that middle-class Americans take for granted. The terrain impressed the caravan members as being more scenic than useful to the Mexican people.

Traveling throughout the country and giving services to the Mexican people was a wonderful, enriching experience for all of us. The people are warm, friendly and hospitable. The children are eager, curious and quick to grasp anything new. Our services usually consisted of singing, personal testimonies and a period of sharing our experiences with the people. Often the Mexicans would give their personal testimonies or sing for us in return.

While our group traveled, devotions were held each day on the bus. The warm Christian fellowship in the group proved to be a powerful source of strength and fulfillment. Strong bonds of Christian love for all the members made us all united with a perfect sense of communication. The Christian spirit of cooperation and courtesy greatly enriched the group spirit and was the source of our intense enthusiasm for a new adventure each day. We have all experienced the true meaning of the scripture in Matthew: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations. . . to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."



Typical Mexican children.



Informal poolside concert at Motel Tuna, San Luis Potosi.



Y Teen Caravan in Atlanta, Ga.

EDITORIALS

★

THOUGHTS ABOUT A GROWING GAP

There seems to be a growing gap between the official positions taken by churches and the opinions of their run-of-the-mill members. The problem thus being created ought not to be dismissed as irrelevant or inconsequential. It is indeed a grave matter if for no other reason than because it is becoming more widespread.

Bishops and district superintendents are especially aware of this growing chasm, because they catch a great deal of the indignation being expressed by laymen. Executives of boards and agencies, who have much to do with the formulation of official United Methodist pronouncements, are much more insulated from the sources of grass-root protests. They are usually experts in their respective fields, and are frequently far ahead of pastors and their congregations. Also, their work does not normally place them in close-up association with average church members. Often even when they know that programs and pronouncements are meeting with widespread opposition, they prefer to be sensitive to the leadings of the spirit for them than to become responsive to the reactions of the general membership.

No one can doubt but that the delegates to General Conferences and the members of key boards are seeking to know, interpret and effectuate the will of God for our times. They have been duly selected to represent the 11 million members of the United Methodist Church, and these members, therefore, have a clear responsibility to support them in a general way. Of course, the United Methodist Church has never demanded that all of its people agree on all issues. We hold widely differing opinions on many matters, and this is as it should be.

Nevertheless, where there is widespread disagreement at the grass-roots level, the church had better not treat the situation lightly. An illustration of what we are talking about is the official position which the United Methodist Church took at Dallas last spring on nonviolent civil disobedience. While the official statement did affirm the importance of obedience to the laws of the land, it nevertheless seemed to be an encouragement to dissenters and law violators to break the law "for conscience sake." Moreover, the conference batted down efforts to amend the statement so as to give stronger support to the concept of maintaining law and order.

This issue and some other questions are now being widely debated over the church. This is good. Out of dialogue and discussion there can come revision and a meeting of minds.

We feel that United Methodist church members should not be made to feel that their opinions do not count in the council chambers of the church. Sometimes laymen, scattered in churches both small and large, feel lost and forgotten —except when the church wants the money with which to operate its vast and vital programs. We feel that the leaders of the church should be just as much interested in receiving the opinions and ideas of laymen as they are in receiving their financial offerings. It is inconceivable that bishops, board secretaries and pastors should be contemptuous of the opinions and feelings of laymen in the local church. With a very few painful exceptions, these leaders *are* keenly sensitive to the laymen's attitudes. Recent sessions with laymen which Bishop Hunt held in the Salisbury District well illustrate the predominant attitude of our church leaders in this regard.

But we feel that much more needs to be done to interpret the position and the program of the United Methodist Church to its people. "Ex cathedra" pronouncements must not merely be handed down with lordly gestures. Their biblical bases should be made clear, as well as their relationship to the time-honored doctrines of the United Methodist Church. Their relevance to the contemporary mission of the church should also be explicitly set forth.

However, the leadership of the United Methodist Church may be doing a better job of communication and interpretation than its membership is doing in reading and studying the material being provided. Communication is a two-way street. Someone must be on the sending end, but also someone must on the receiving end.

Vast numbers of Methodists are just not on the receiving end of our two-way communications system. They are not reading Methodist literature, and as a consequence they don't know what is really going on in the United Methodist Church. Even worse, the only interpretation of the church which they sometimes receive is from distorted versions from the secular press or from the lips and pens of the open enemies of the church.

The situation cries out for correction. Here in North Carolina, only a minute proportion of our half a million members are reading the North Carolina Christian Advocate, the official weekly news publication of the two annual conferences. We have reason to believe that our people are not reading other Methodist publications either. So where do they get their information about the United Methodist Church? So what do they really know about their church and its program? We will let you furnish the answer.

This situation should not be tolerated by an alert, vigorous and progressive church such as the United Methodist Church. This editor happens to belong to a civic club which does not ask him whether or not he wants to subscribe to its official publication. It puts him on the list and adds the subscription price to his membership dues.

With a few noteworthy exceptions, our pastors and key laymen have at least acquiesed in this matter. The gap which exists between the policy setters, the program makers, and the general membership of the church will never be bridged until we make of the Methodists a reading and studying people; a people who keep themselves informed about their church, and who get their information from accurate sources. In a day when our lives are being battered by a veritable flood of propaganda and information through ever more sophisticated communications m e d i a, the church should ask for and get its fair share of the mind of its members.

Something To Think About

The new birth is often not a once and for all. It is a new beginning and may need to be repeated at various crises in life. Some of us have experienced it a half dozen times as unsurrendered areas of our lives were revealed through fellowship with Christ.

Bishop Richard C. Raines

Thirty-Two Ministers Attend Clinics On Preaching

The Western North Carolina Conference is giving training for the third year to its clergymen who lack seminar training.

The six days of instruction, spread over the September through November period, is being held in Sedge Garden United Methodist Church, Rt. 3, Kernersville. The remaining dates of the Training are Oct. 14, 21, and Nov. 4. Two sessions were held in September and one on Monday of this week.

Dr. A. Glenn Lackey, superintendent of the Marion United Methodist District, is in charge of the studies, sponsored by the Conference Institute for Homiletical Studies, as a part of a year-long program which includes the Sermon Award, Lectures on Preaching in January, 1969, at Charlotte, selected reading, and dialogues by young clergymen with Bishop Earl G. Hunt, Jr., who presides over the Charlotte Area.

The 31 men and one lady minister attending the instruction at Sedge Garden Church will receive 24 hours of classroom work, which will include lectures and critiques on sermon content, communication and construction.

Each year the clinic has included different districts of the conference. This year the clinic is for clergymen of the Greensboro, Winston-Salem/Forsyth, Winston-Salem/Northeast and Thomasville districts.

Dr. Ed Kimbrough, pastor of St. James United Methodist Church in Birmingham, Ala., is the lecturer. Dr. Thor Hall, a professor of the Duke University Divinity School, is advisor. He was lecturer the past two clinics.

Here are the clergymen enrolled in the clinic:

Greensboro District — the Rev. W. A. Knight, Midway Circuit; the Rev. Willie Napper, Wesley-Chapel Hill churches; the Rev. Walter Johnson, Laughlin Memorial-Summerfield churches; the Rev. Bobby Ray Beck, Friendship Charge; and the Rev. William H. Key, Hickory Grove Church.

Thomasville District—the Rev. Powell L. Wilkins, Dulin Church; the Rev. Joseph Phillips, Farmington Church; the Rev. Carl A. Lain, Union Chapel Church; the Rev. Ardis Payne, Mocksville Circuit; the Rev. Don E. Conrad, Bethany-Cotton Grove churches; the Rev. Hal Varner, Linwood Church; the Rev. Alvin B. Pope, Southmont, Macedonia Church; and the Rev. Bruce G. Hobson, Tabernacle.

Winston-Salem/Northeast District — the Rev. Bill Belcher, Sandy Ridge Church; the Rev. Luther C. Harris, Mount Hermon Church; the Rev. Cleat G. Owens, Virginia Circuit; the Rev. O. E. Merritt, Mount Pleasant-Tabernacle churches; the Rev. P. G. Carter, Mount Airy-Pilot Mountain-Advance churches; the Rev. J. Dwight Cartner, Franklin Heights Church; the Rev. Harry Queen, Stokesbury-Pine Hall churches.

Also, the Rev. Arthur R. Hall, Madison Church; the Rev. Buford C. Miller, Rural Hall-Red Bank churches; the Rev. R. L. Phillips, Stoneville Church; the Rev. C. Alberto Rodriquez, Danbury Church; the Rev. Jimmie W. Holland, New Hope-Shoals churches; the Rev. E. L. Murphy, Huntsville Church; the Rev. William E. Harris, New Hope-Shoals Circuit; the Rev. William F. Thompson, Stoneville Church; the Rev. Mrs. Sophia J. East, Piney Grove Church; and the Rev. Arthur R. Livengood, Oak Grove-Mount Airy churches.

Winston-Salem/Forsyth District — the Rev. Richard H. Pfohl, Lewisville Church.

High Point District — the Rev. W. T. Rankin, Sedalia-Randleman-St. Peters churches.

Members of the Committee for the Clinic in Preaching include Dr. Lackey; Bishop Earl G. Hunt, Jr., presiding bishop of the Charlotte Area and president of the institute for Homiletical Studies; Dr. Cecil L. Heckard, Hickory; Dr. Cecil G. Hefner, Belmont; Dr. M. Wilson Nesbitt, Durham; the Rev. Douglas R. Beard, Jr., Winston-Salem; Paul Ervin, Charlotte; W. Bryan Moore, Wadesboro, and Ralph Reavis, Statesville.

Arkansas Minister Is Lecturer at Pastors' School

A United Methodist minister from Arkansas will be the Alumni Lecturer in the Divinity School Convocation and North Carolina Pastors' School at Duke University, Oct. 28-30.

Dr. Joel Aubrey Cooper, minister of Central United Methodist Church in Fayetteville, Arkansas, attended Hendrix College (B.A. 1940) and Duke Divinity School (B.D. 1943). In 1962 Hendrix College honored him with the degree of Doctor of Divinity. In returning to Duke Divinity School as Alumni Lecturer, he will participate in his 25th year reunion.

Dr. Cooper received the 1948 *Progressive Farmer* award as Rural Minister of the Year for Arkansas. The range of his ministry in the two annual conferences of Arkansas has included rural churches, a larger parish, executive secretaryship of the Town and Country Commission, a small town church, a city church near Hendrix College, a down-town church, a district superintendency, and his present post at the site of the University of Arkansas.

In addition to serving on many conference boards and commissions, he was delegate to the General and Jurisdictional conferences this year.

Duke Divinity School Alumni Association officers this year are: president, Dr. Chancie D. Barclift, district superintendent, Durham District; vice-president, the Rev. A. McKay Brabham, Jr., editor of the *South Carolina Christian Advocate;* secretary-treasurer, the Rev. Orion N. Hutchinson, Jr., Ardmore United Methodist Church, Winston-Salem; members of the executive committee: Dr. Jennings H. Fast, Wesley United Methodist Church, Morganton, W. Va.; and the Rev. J. Robert Regan, Jr., Redeemer United Methodist Church, Reston, Va.



Dr. J. A. Cooper

In addition to class reunion dinner meetings, there will be a General Alumni Association Luncheon after Dr. Cooper's address in Page Auditorium. The luncheon is scheduled for 12:30 p.m., Oct. 29, in the Union Ballroom.

What does the Garden of Gethsemane look like today?

It hasn't changed much in 2,000 years. Neither has the Mt. of Olives. Imagine seeing it for yourself! Or see where the stable stood in Bethlehem! Visit the room of the Last Supper and follow the road up to Calvary!

Lufthansa will fly you there. We have a 15-day Bible Lands Journey with escorted departures every Monday. For as little as $798.

Mail this coupon today for details on the Bible Lands Journey.

Price based on 14-21 day GIT Economy Class fares from N.Y. when applicable; land arrangements based on each of 2 people traveling together.

Lufthansa German Airlines, Dept. JL923
410 Park Avenue, New York, N.Y. 10022
Send information on the Bible Lands Journey and on your Pay Later Plan.

Name_____

Address_____

City_____ State_____

Zip_____ I plan to leave_____

My Travel Agent is_____

Lufthansa



The largest number of boys ever to receive the God and Country Award at the Trinity United Methodist Church in Jacksonville are pictured above with their pastor. They are: front row, left to right, Bill Strickland, Tommy Reid and Greg Streeter; back row, Glen Hargett, the Rev. Dr. John T. Maides and Macon Beasley. The scouts worked for one year and three months to win this award.



The Eagle Scout Award was recently presented to Josh Weeks, eldest son of Mr. and Mrs. Sam J. Weeks of Greenville, at Jarvis Memorial United Methodist Church, Greenville. Pictured following the ceremony are, left to right, Mr. and Mrs. Weeks and son, James; Rev. Tom Loftis, associate pastor; Josh; Dr. J. V. Early, pastor, and T. H. Tice, scoutmaster.

Three scouts of Carthage Troop 852 were recipients of God and Country Awards presented in special ceremonies recently in the Carthage United Methodist Church. Pictured left to right in the foreground are: Keith Marion, L. L. Marion, III, and Fred Womack Others left to right: Mr. and Mrs. L. L. Marion, Jr., the Rev. Paul W. Boone, pastor, and Mr. and Mrs. L. B. Womack.





Tony Alan Pennell, 14, son of Mr. and Mrs. Marvin Pennell of Conover, received the Eagle Scout Award recently during worship service at First Methodist Church in Conover, where he is a member. Alan is a ninth grade student at Newton-Conover Junior High School. He received the God and Country Award sometime ago. Those participating in the ceremonies included the pastor, Rev. Russell Young, Scoutmaster Tom Winter and Assistant Scoutmaster Daniel Timmerman.



Joseph Mark Warner, son of Rev. and Mrs. J. M. G. Warner of Burnsville, was presented his Eagle Scout Award at a recent Court of Honor held in Burnsville. Two years ago Mark received his God and Country Award.

Christians Are the Medium

By Kimsey King

Evangelism! The word itself is exciting and makes the mind throb with new ideas to proclaim the living presence of Christ in this new world. Change is with us. It always has been. But change is with us now at a more rapid pace than at any time in the history of mankind. One obvious way to examine the rapidity of change is to look at the various editions of *Webster's New Collegiate Dictionary*. Note the changes in the definition of the words evangel, evangelical, evangelism, evangelist, between the fifth and seventh editions of this standard work. Specially take the word *evangelism*.

In the fifth edition the word is defined as "preaching or promulgation of the Gospel, especially in revival services." In the seventh edition it is defined as (1.) "the winning or revival of personal commitments to Christ (2.) militant or crusading zeal." This second definition should cause us to wake up. For evangelism is no longer exclusively related to Christianity. When we turn on the television set we are being subjected to evangelism, often in the sense of a "militant or crusading zeal."

The world is alive with vibrant, new ideas. While the word "evangelical" was so synonymous with protestant, orthodox Christianity when Webster's fifth edition was published, the new seventh edition puts evangelical in a separate category and capitalizes the word. This erosion of general popularity and acceptance that our Christian faith and heritage has taken for granted in American life should not go unnoticed.

CHANGE IN COMMUNICATION

By no means, am I suggesting that we are on the defensive concerning our Lord or our faith. I am suggesting that communication of what we believe is the order of the day and methods of communication are changing by the day and the motive for communication is all important. That contemporary observer of mass communication, Mr. Marshall McLuhan, has suggested that "the medium is the message." If this be true (and the mass communication media seem to have already proved it) then we, who call ourselves Christian, *are the medium*. If we fail in transmitting the message of the Gospel, it is not because the Gospel is dated or the Church decadent or "so many Christians are nominal," it is because *we have not been effective* (2 Timothy 4:5).

If we have been hypocritical and our motives have been impure, let us confess this and begin anew (Romans 1:16). If we have been unwilling to accept the language of the changing world, let us realize that we help not the cause of Christ (Mark 13:10). If we think, we by our own resources, may return to another era, let us wake up (Proverbs 11:30). If we think we can communicate *solely* through the written word or the spoken word let us realize that in today's world, it is the visual impact that has grasped man's minds (Isaiah 52:7). An earnest, understanding, radiant, loving, spirit-filled, witnessing Christian personality: a person who lives what he believes: *Here is the medium for a new world* (Proverbs 14:25).

GENUINE AUTHORITY

If we are to have "a new church for a new world," thousands of church members must have a new experience and a new sense of concern. Social concern is simply a false prophet *unless* it grows out of a personal encounter with Christ. Education is finally valueless *unless* it is tempered with love that grows out of a personal experience with Christ. Worship is a musty ritual *unless* it reflects the re-igniting of the flame of a personal experience with Christ. Missions are empires of conceit *unless* they are undergirded by a radiant commitment born of a personal experience with Christ. Finally, even stewardship is selfish *unless* it is happy and grows out of the glad sharing of what God has made possible for us as reflected by a personal experience with the living Christ.

We are in an age which rightly emphasizes the ministry of the laity. But I would add a word of caution to my brethren in the clergy to not neglect the fact that the laity wants a strong and authentic and Biblical word of authority. Do not be too quick to accept that contemporary platitude that young people distrust everyone under thirty. Young people are looking for genuine authority. They trust anyone of any age as long as what they say and what they do can be equated.

LACK UNDERSTANDING

Now, as we turn to our year's work and the program before us, again think for a few moments about communication. The simple fact is, that we have been making the assumption that most people understand the symbols of our "church language." A generation or so ago, most people did, (or at least could figure it out) and then make a decision concerning Christ on the basis of what we were talking about. But today, there are many people that do not understand that love is being preached from the pulpit, that do not really know what a "personal God" means. Many Christian church members are in actuality theists, deists, spiritualists, naturalists, materialists, or even agnostics. Such terms as "born again," "Christ and His Church," "being saved," "Lamb of God," "light of the world," and "come and give yourself to Christ": these are expressions which over the years have become symbolic — idioms of the Church if you will—and are understood and gratefully accepted by most of us here. But how many thousands of people we are not reaching with the Gospel simply because they don't understand what the word "Gospel" means!

RELATING TO FELLOWMAN

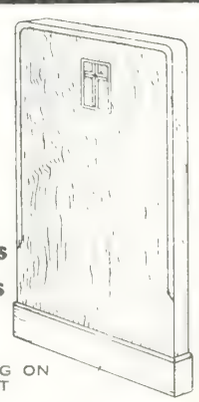
As we turn to a new year, I beg of you take a fresh look—a creative look—at the entire field of Christian evangelism. We have a tremendous task of education and inspiration. Let us emphasize youth and family evangelism. Let us use the Lay Witness Mission creatively. Let us find that our churches can be centers of spiritual excitement and hope. We must be rescued from our dullness and meet together to study the Bible so we can testify in the language of the latter half of the twentieth century to what God in Christ has done and is doing for us since the beginning of His era.

Only when we can relate to our fellowman — Christian and non-Christian — and tell him how Christ has changed our lives and given to them an eternal meaning, in such a way that is meaningful to our neighbor, can we say that we have done our task.

(The Rev. Mr. King is president of the Board of Evangelism for the North Carolina Conference. He gave this address at a recent Board meeting.)

CHURCH FURNITURE

Pews
Pulpits
Altars
Fonts
Screens
Lecterns
Reading Stands
Offering Plates
Chairs
Tables



CATALOG ON REQUEST

CARRIKER CHURCH FURNITURE CO.
Box 220, Monroe, N. C. 28110

MEMBER CHURCH FURNITURE MANUFACTURERS ASSOCIATION

Reflections On A Coaching Conference

Getting Up Tight For the Workers' Schools

By Ken Horn

Exhaustion, both physical and mental, might be an appropriate term to describe the general condition of one hundred selected leaders from the Western North Carolina Conference at the conclusion of a Coaching Conference at Lake Junaluska in September—a conference designed to get the leaders ready to teach in the 1968-69 Christian Workers' Schools across the conference. But, such exhaustion was the result of total participation and involvement in this training experience marked also by moments of inspiration and bright new thoughts as to what the new church for a new world might be all about.

There *is* something new under the sun, and this year people from the local churches throughout the Western North Carolina Conference will have an opportunity to hear about it, to discuss it, and to make the most of it. For one thing, the format of the Christian Workers' Schools is new this year. Designed for each district in multiple settings in the district, the Christian Workers' School will feature three, and only three, courses—Children's Ministry, Youth Ministry, and Adult Ministry. The three courses will be offered in each school. There will be as many sections in each of these three courses as are needed to keep each "class" at a maximum of 30 persons.

What else is new? The "content" of the three courses will center around three major headings: New Meanings for "Old" Words: Gospel, Church, Ministry, and Mission; the structure of the new United Methodist Church—primarily in connection with the educational ministry of the church; and, designing an educational ministry in the local church. Each class or course will do some work on specific possibilities within its division, i.e. within the Children's Division, within the Youth Division, and within the Adult Division.

The goal of Christian Workers' School for the year is to explore the new possibilities in the local church as these possibilities are opened up by the new structure and through new understandings of what the church is and what it has to say and what it has to do. The key word of the Workers' School is "dialogue."

To prepare for these new experiences in Workers' Schools the Board of Education of the Western North Carolina Conference, under the direction of Rev. Robert Stamey, director of education, brought the Coaching Conference into being. Springing from a keynote address by Dr. Herman Nicholson, chairman of the Conference Board of Education, which address outlined some general observations concerning the situation of "a new church for a new world," the participants in the conference listened to some rather specific interpretations of the Gospel in a series of lectures by Dr. Van Bogard Dunn, Dean of Methodist Theological School in Delaware, Ohio, and author of the study book "God With Us," one of the Foundation Studies in Christian Faith.

His lectures also brought fresh light of understanding to the terms "church," "ministry," and "mission." Something of a revolution was started in the minds of many of the participants as they listened to and discussed his presentations. One of the participants said to him, "I hadn't realized there was anyone still around who is doing systematic theology." Dr. Dunn used as his textbook *The Principles of Christian Theology* by John MacQuarrie.

Covered with this basic and fundamental theological background the Coaching Conference went on to apply this content to experiences of developing new total ministries, including an educational ministry, for leaders of children, youth, and adults. Several hours during the three-day conference were spent in developing specific plans for the ministry of the local church or the mission of the local church in these three age levels.

Some time was also spent in the discussion of the new structure of The United Methodist Church, with particular concern over the Council on Ministries—center of the new structural change in the local church organization.

Conceivably about 100 leaders in the Western North Carolina Conference are now prepared to give leadership and guidance to thousands of local church people who will attend the Christian Workers' School in their district or subdistrict.

Exhaustion, yes! But exhaustion that comes from full participation and involvement in the event. The exhaustion of 60 minutes of football in matching play for play, in struggles toward the goal, which in the end produces a sense of satisfaction for having played the game. Or maybe, it was like a week of practice before the big game, getting all the plays in order, exploring alternatives and possibilities, even learning some new things that might be of value when the opening whistle blows.

The Rev. Mr. Horn is minister of First United Methodist Church, Granite Falls.

The Broad Scope

SUNDAY WORSHIP ON THURSDAY

After a congregation in the Minneapolis-St. Paul area moved its main worship service from Sunday morning to Thursday night during last summer, the churches of the area took a poll on the issue. Thirty-one per cent of the people polled liked the idea of such a change, while 58 per cent thought it would be a bad thing.

The congregation that introduced the innovation had done so because of the growing trend toward spending summer weekends away from home.

✧ ✧ ✧

PRESBYTERIANS COUNTER MISREPRESENTATIONS

The Presbyterian Church, U.S. (Southern Presbyterian) has set up a committee to help clarify and correct public misrepresentation of actions or positions of denominational boards and agencies. The committee was authorized by the last General Assembly, and the Rev. Joseph B. Mullin, pastor of the Harvey Browne Church, Louisville, Ky. has been chosen chairman.

When incidences of gross misrepresentation take place, the committee is to go into action by disseminating the facts as they really are, and by seeking to interpret the true position.

The setting up of this committee points up the fact that misrepresentation is a growing problem among all denominations. It also emphasizes the importance of offering to church members and to the general public information and explanations on the positions which churches take on public issues.

✧ ✧ ✧

MISSIONARY COUPLE KILLED

News that a man-and-wife missionary team serving Protestant relief efforts were killed Oct. 2 when Nigerian Federal troops overran the Biafran town of Okigwi caused deep concern in church circles both in the U.S. and abroad.

"The Rev. Tarka Savory and his wife who died while administering food and medical aid to victims of this terrible war on behalf of the World Council of Churches is a grim reminder of the particularly atrocious tragedy of this conflict," said James MacCracken, executive director of Church World Service. CWS has contributed over $1,000,000 in cash and relief supplies to both sides of the civil war thus far in cooperation with the World Council of Churches.

The missionary couple were sent into the Biafra region, where death by starvation particularly among children, totals more than 6,000 daily. They were members of the Church Missionary Society of Britain.

ON A WIDE CIRCUIT

By W. W. Reid

14,000,000 in Rural Poverty

According to the report of the President's National Advisory Commission on Rural Poverty, there are 14,000,000 rural Americans living in poverty, and millions more ex-ruralites who are in our cities. They must not be forgotten by either church or state as attention is focussed on urban needs. Says the report in part summary:

"Rural poverty in the United States has no geographic boundaries. It is acute in the South, but it is present and serious in the East, the West, and the North. Rural poverty is not limited to Negroes. It permeates all races and ethnic groups. Nor is poverty limited to the farm. Our farm population has declined until it is only a small fraction of our total rural population. Most of the rural poor do not live on farms. They live in the open country, in rural villages, and in small towns. Moreover, contrary to a common misconception, whites outnumber nonwhites among the rural poor by a wide margin. It is true, however, that an extremely high proportion of Negroes in the rural South and Indians on reservations are destitute.

"Hunger, even among children, does exist among the rural poor, as a group of physicians discovered recently in a visit to the rural South. They found Negro children not getting enough food to sustain life, and so disease ridden as to be beyond cure. Malnutrition is even more widespread. The evidence appears in bad diets and in diseases which often are a product of bad diets.

"Disease and premature death are startlingly high among the rural poor. Infant mortality, for instance, is far higher among the rural poor than among the least privileged group in urban areas. Chronic diseases also are common among young and old. And medical and dental care is conspicuously absent.

"Unemployment and underemployment are major problems in rural America. The rate of unemployment nationally is about four per cent. The rate in rural areas averages about 18 per cent. Among farmworkers, a recent study discovered that underemployment runs as high as 37 per cent.

"The rural poor have gone, and now go, to poor schools. One result is that more than three million rural adults are classified as illiterates. In both educational facilities and opportunities, the rural poor have been shortchanged. Most of the rural poor live in atrocious houses. One in every 13 houses in rural America is officially classified as unfit to live in. Many of the rural poor live in chronically depressed poverty-stricken rural communities. Most of the rural South is one vast poverty area. Indian reservations contain heavy concentrations of poverty. But there also are impoverished communities in the upper Great Lakes region, in New England, in Appalachia, in the Southwest, and in other sections.

"The community in rural poverty areas has all but disappeared as an effective institution. In the past the rural community performed the services needed by farmers and other rural people. Technological progress brought sharp declines in the manpower needs of agriculture, forestry, fisheries, and mining. Other industries have not replaced the jobs lost, and they have supplied too few jobs for the young entries in the labor market. Larger towns and cities have taken over many of the economic and social functions of the villages and small towns.

"The changes in rural America have rendered obsolete many of the political boundaries to villages and counties. Thus these units operate on too small a scale to be practicable. Their tax base has eroded as their more able-bodied wage earners left for jobs elsewhere. In consequence the public services in the typical poor rural community are grossly inadequate in number, magnitude, and quality. Local government is no longer able to cope with local needs. As the communities ran downhill, they offered fewer and fewer opportunities for anyone to earn a living. The inadequately equipped young people left in search of better opportunities elsewhere. Those remaining behind have few resources with which to earn incomes adequate for a decent living and for revitalizing their communities.

"For all practical purposes, then, most of the 14 million people in our poverty areas are outside our market economy. So far as they are concerned, the dramatic economic growth of the United States might as well never have happened. It has brought them few rewards. They are on the outside looking in, and they need help."

Asbury Methodist Church To Celebrate 100th Anniversary

Asbury United Methodist Church of Cove City is to observe its one hundredth year of existence on Sunday, October 13. A former pastor, the Rev. William R. Crowder will bring the anniversary message at the 11 o'clock worship service, following which a picnic lunch will be served on the grounds.

Several singing groups will be on hand for an afternoon song service. All former pastors, former members and friends are extended a cordial invitation to share in these special activities. The Rev. Robert F. Randalls is the pastor.

As a prelude to the anniversary events, the church is now engaged in revival services which began on October 7. The Rev. Mr. Crowder is also the speaker for these meetings.

Rev. B. C. Reavis Dies

The Rev. Burley Clyde Reavis, 76, retired Methodist minister and resident of Durham, died Sept. 29 at the John Umstead Hospital following five years of declining health.

He had been a minister in The Methodist Church for 50 years, of which 45 years were spent in the active ministry. He began his ministry in Durham at Lakewood Methodist Church and then transferred to the Western North Carolina Conference where he served churches in Weaverville, Asheboro, Morganton and Greensboro. He then served charges in the North Carolina Conference at Henderson, Hertford and Wilmington. He completed his active ministry in the Virginia Conference at Portsmouth and Gretna, Va.

Surviving are his wife, Mrs. Gertha Cartner Reavis; one daughter, Mrs. R. L. Keggereis of Raleigh; two sons, J. Clyde Reavis of Winston-Salem and W. Hugh Reavis of Alta Vista, Va.

Funeral services were held at the Hall-Wynne Funeral Chapel with burial following in the Raleigh Memorial Park. The Rev. Robert L. Nicks, pastor of Calvary Methodist Church, Durham, the Rev. J. Herbert Miller and the Rev. Leon M. Hall, both former pastors of Calvary Methodist Church, officiated at the services.

HIGH POINT COLLEGE

SENIOR METHODIST COEDUCATIONAL

FULLY ACCREDITED

BACHELOR OF ARTS			BACHELOR OF SCIENCE	BACHELOR OF ARTS IN TEACHING
Art	Music	Social Studies	Biology	Art Education
English	Sociology	Political Science and History	Business	Business Education
Economics	Philosophy		Chemistry	Elementary Education
Languages	Psychology		General Science	Music Education
History	Religion		Mathematics	Physical Education

Write: Admissions, Dept. C., High Point College, High Point, N. C.

Woman's Activities

N. C. CONFERENCE

MRS. IVAN E. WELBORN

EXECUTIVE COMMITTEE MEETING

The Executive Committee of the North Carolina Conference Women's Society of Christian Service met September 16, at the Heart of Wilson Motel, Wilson. Mrs. Harold Mann, conference president, presided.

Mrs. Robert L. Bame, conference chairman of Spiritual Growth, gave a devotional message using verses from the eleventh chapter of Romans as a basis for her thoughts that we all must trust and obey God who knows all things and who will impart this knowledge to those who seek.

Those present were:

Officers: Mrs. Harold Mann, Mrs. D. K. Fry, Mrs. R. L. Nicks, Mrs. Frank McGoogan, Mrs. Charles Dorsett, Mrs. John Crawford, Mrs. R. L. Bame, Mrs. Thomas P. Davis, Mrs. Ivan E. Welborn, Miss Rosalie Holmes, Mrs. E. B. Fisher, Mrs. Cecil M. Pate and Mrs. S. A. Dunn.

District Presidents: Mrs. W. B. Gibbs, Mrs. C. D. Scott, Mrs. Beulah Gaylord, Mrs. Ivan E. Welborn, Mrs. E. C. Thompson, Mrs. Donald Edman, Mrs. J. H. Ipock, Mrs. W. M. Bryan, Mrs. J. C. Reynolds, Mrs. Nelson Gibson and Mrs. C. B. Hicks.

District Vice-Presidents: Mrs. R. J. Jones, Mrs. James Cannon, Mrs. Clarence Cade, Mrs. R. A. McLean, Mrs. George Bullock, Mrs. J. O. Watson, Mrs. Tom Collins and Mrs. James C. High.

Also present: Mrs. Miriam Daniels, CSR chairman, Elizabeth City District, in place of vice president Miss Bernice Ballance, and Mrs. Edna Swain Williams.

Mrs. Mann announced that Mrs. C. H. Boyd has been appointed to the National Board of Missions as a representative for the Wesleyan Service Guild. Mrs. S. A. Dunn, past conference president has been appointed to the Program Council and member of the General Board of Missions. It was also announced that Mrs. Mann is a member of the Jurisdictional Council.

Mrs. D. K. Fry, conference vice-president, announced the dates for the Annual Meeting. The meeting will be Mar. 25-26, 1969, at the First United Methodist Church, Rocky Mount.

Mrs. McGoogan, conference treasurer, reported a total of $43,034.26 was sent to Women's Division for the first quarter. $41,121.88 of this was pledge money. Mrs. McGoogan has $1,750.00 which is designated for scholarships and will soon be paid to the scholarship recipients.

Each district has been asked to send the district missionary education chairman at district expense to attend the Board of Missions Seminar Oct. 14-17 in New York. The following are delegates from the respective districts:

Burlington—Mrs. P. F. Newton
Durham—Mrs. John Blanks
Elizabeth City—Mrs. Hattie Olson
Fayetteville—Mrs. A. C. Edens, Jr.
Goldsboro—Mrs. Hattie Perkins
New Bern—Mrs. Green Garrick
Raleigh—Mrs. Alton Tripp
Rocky Mount—Mrs. Carey Hunter Banks
Wilmington—Mrs. C. B. Hicks

The committee voted to make a donation of $200.00 to TRAFCO for the purchase of films and film strips for use in the mission studies.

Mrs. Crawford reported that the total attendance at the School of Christian Missions for 1968 was 546. Officers elected for the 1969 school year are:

Dean—The Rev. E. R. Porter, Kinston

Associate Dean — Mrs. T. Marvin Vick, Raleigh

Registrar—Mrs. W. B. Easterling, Rockingham

Treasurer and Business Manager—Mrs. Arthur Kale, Durham

Asst. Treasurer and Business Manager—Mrs. Wilson Nesbitt, Durham

School Advisor—Bill Lowdermilk, Fayetteville

The dates for the 1969 school are Aug. 15-17, weekend, and Aug. 18-21 for the week of study. Subjects to be studied are *Understanding China and Reconciliation.*

Mrs. Robert Bame announced the 1969 Spiritual Growth Retreat will be June 11-12 at Louisburg College. 296 women attended the Retreat in 1968. Miss Ethelene Sampley, leader for the last retreat, is the author for the materials we are to use in our Call to Prayer and Quiet Day services this year.

After hearing reports from the other officers and district presidents the meeting was adjourned. The next meeting will be January 20, 1969.

W. N. C. CONFERENCE

MRS. JOHN C. WRIGHT

CALL TO PRAYER AND SELF-DENIAL

The last week in October is the time when Methodist women turn their thoughts to planning a service in observance of the Call to Prayer and Self-Denial. For 80 years this has been a traditional time for women to come together at the church "to pray, to meditate and hear about the areas of need to which their sacrificial offerings will be allocated."

In this year of 1968 the general theme of the observance will be, "Christ the Giver of Life," a worship service written by Maud H. Lynch, a British Methodist. The Quiet Day Service, "A Search for a Meaningful Existence," was prepared by Miss Ethelene Sampley, a teacher at the School of Christian Mission at Pfeiffer College in August.

The offering for the current year will be used to develop the mission work in and through Urban Centers in Asia and to help build and repair educational institutions for children and young women in the United States. Feature stories on both of these projects appeared in the October issue of *The Methodist Woman*, "URBAN LIFE . . . New Focus for World Mission," page 8, and "MISSION SCHOOLS: Quality and Care," on page 10.

Formerly called "The Week of Prayer and Self-Denial," this observance has a long and interesting history, and it has provided the inspiration and incentive for gifts of millions of dollars to mission projects all around the world. The observance has a triple purpose: "for personal spiritual enrichment and growth; for gaining more intimate, detailed knowledge of the needs of certain missionary projects at home and overseas and daily prayer for these projects; and for the presentation of sacrificial gifts to supply these special needs." (The Story of the Week of Prayer and Self-Denial.)

It was inaugurated in 1887 by the Woman's Board of Missions of the Methodist Episcopal Church, South, and was to be observed the week before Christmas, "the festive season when families and friends exchange gifts in memory of *The Gift* laid on the altar of the world for the redemption of the human race as the most appropriate time to consecrate a portion from the abounding riches and scant poverty to send forth the good tidings of great joy to all the earth."

The women resolved to pray every night for six months for the success of the project . . . and their prayers have been answered all down through the years as the observance has been held each year—sometimes during a different week, but always held.

In 1940 following unification of the three branches of Methodism, the Woman's Division of the Board of Missions set the last week in October as a special time—and it has since remained at this time. Each Women's Society of Christian Service and

Wesleyan Service Guild in Methodism has an opportunity to join in this time of spiritual enrichment and sharing.

DISTRICT MISSION COACHING CONFERENCES HELD

Methodists of the Western North Carolina Conference are interested in missions, for the attendance at the 1968 District Mission Coaching Conferences has shown a decided increase over previous years. The Statesville District had 275 in attendance at their conference at Broad Street United Methodist Church, Statesville, on Sept. 8 and Asheville District had 300 in its two conferences, one in Weaverville on Sept. 15 and the other in Hendersonville on Sept. 22.

Rev. Roger Tucker, Newton, District Director of Missions, was in charge of the Statesville conference. Program participants included Rev. and Mrs. T. E. Stough, Mrs. Garland Stafford, Mrs. Portia Shuford, Mrs. Jettie Morrison, Mrs. M. G. Ervin, and the leaders of the children's and youth work. A skit was presented by 12 women from different churches and a drama by three young people.

Mrs. Lloyd Hunsucker
Dist. Ch. Public Relations

The Rev. Sherrill Biggers, Asheville District Director of Missions, led the group in his district. Those taking part on the program included Mrs. J. H. Bancroft, Mrs. W. G. Lipthrott, Mrs. Immo Redeker, Mrs. L. P. Dixon, Dr. Harold Groce and many others discussing new types of ministries. A group of high school folk singers presented a group of songs. The program was concluded with the service of the bread and wine, led by the Rev. Mr. Biggers.

Mrs. W. G. Lipthrott
Dist. Ch. Public Relations

GASTONIA DISTRICT NEWS

The women of the Gastonia District had an Officers' Training Workshop on Sept. 15 at Central United Methodist Church, Kings Mountain, with 242 people in attendance.

Mrs. Ted Hosick, district president, was in charge of the afternoon session, using a theme, "A New Church for a New World." After an opening devotional message, the group was divided into nine workshops, with district officers as leaders. Fifty-two churches sent representatives to the meeting.

Mrs. Pat McSwain
Dist. Ch. Public Relations

(Continued on page 15)

paper Tearing Trick talks
GOSPEL ILLUSTRATIONS
10 Trick Paper Tears
$1.60 Postpaid
FREE SAMPLE CHAPTER
VISUAL EVANGELS, PUB.
1401 Ohio Street
MICHIGAN CITY, INDIANA
46360

• CALENDAR OF COMING EVENTS •

Note: If any of the meeting dates or places are in error, please inform the Advocate immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

Oct. 9-10: Annual Meeting, Council on World Service and Finance, Tucson, Arizona
Oct. 15-16: Organizational Meeting, Interboard Comm. on Enlistment for Church Occupations, Nashville, Tenn.
Oct. 21-23: Organizational Meeting, Interboard Committee on Missionary Education, Nashville, Tenn.
Oct. 21-25: Retreat for Chaplains and Laymen, Berchtesgaden, Germany
Oct. 22-25: Orientation Program for New Bishops, Mammoth Cave, Ky.
Oct. 23-25: Organizational Meeting, Interboard Comm. on Christian Education, Nashville, Tenn.
Oct. 24-31: Executive Committees of the Board of Missions and Divisions, New York
Oct. 28-31: First National Conference, Christian Education Fellowship, New Orleans
Oct. 30 : Annual and Re-organization Meeting, Board of Publication, Nashville
Nov. 4- 8: Biennial Meeting, Conference Directors of Education, Nashville, Tenn.
Nov. 7-10: National Meeting of The Twelve, Peoria, Ill.
Nov. 8- 9: Organizational Meeting, General Committee on Family Life, Chicago, Ill.
Nov. 8- 9: Judicial Council, Denver, Colo.
Nov. 11-13: Commission on Worship, Conrad Hilton Hotel, Chicago, Ill.
Nov. 11-14: Council of Bishops, Conrad Hilton Hotel, Chicago, Ill.

NORTH CAROLINA CONFERENCE

Oct. 15 : Committee on Directors of Christian Education and Music, Methodist Building, Raleigh, 10 a.m.
Oct. 16 : Board of Health and Welfare Ministries, Methodist Retirement Home, Durham, 10 a.m.
Oct. 21-24: Fellowship of Town and Country Workers in SE, Hinton Rural Life Center, Hayesville
Oct. 22 : Commission on Christian Higher Education and Campus Ministry, Raleigh, 10 a.m.
Oct. 23 : Methodist Foundation, Inc., Methodist Building, Raleigh, 2:30 p.m.
Oct. 24 : Coordinating Committee, Pembroke Area
Oct. 24 : Committee on Camps and Conferences, Camp Chestnut Ridge, Efland, 10 a.m.
Oct. 25 : N. C. Wesleyan College Founders Day Convocation and Semi-Annual Board of Trustees Meeting
Oct. 27-31: New Bern Area Christian Workers' School, Centenary Methodist Church, New Bern
Oct. 28-30: Christian Convocation and North Carolina Pastors' School, Duke University, Durham
Oct. 31 : Board of Education, Methodist Building, Raleigh, 10 a.m.

WESTERN NORTH CAROLINA CONFERENCE

Oct. 13 : Thomasville District Mission Rally, Lexington, First Church, 7:30 p.m.
Oct. 14 : Salisbury District Mission Rally, Salisbury, First Church, 7:30 p.m.
Oct. 14 : Clinic in Preaching, Institute for Homiletical Studies, Sedge Garden, 10-2:30
Oct. 16 : Winston-Salem/Northeast Subdistrict Mission Rally, Reidsville, Main St., 6:30 p.m.
Oct. 17 : Winston-Salem/Northeast Subdistrict Mission Rally, Mt. Airy, Central Church, 6:30 p.m.
Oct. 20-24: North Wilkesboro District Christian Workers' School
Oct. 20-24: Gastonia District Christian Workers' School
Oct. 21-24: SE Town and Country Leaders Fellowship, Hayesville, Hinton Rural Life Center
Oct. 22 : College Recruitment, High School Juniors and Seniors, College Coordinating Council, Lenoir, First, 7:30 p.m.
Oct. 23 : College Recruitment, High School Juniors and Seniors, College Coordinating Council, Hickory, First, 7:30 p.m.
Oct. 24 : College Recruitment, High School Juniors and Seniors, College Coordinating Council, Statesville, Broad Street, 7:30 p.m.
Oct. 28-30: Pastors' School and Convocation, Durham, Duke University



Stokesburg Church, Walnut Cove Dedicated

The Stokesburg United Methodist Church of Walnut Cove was dedicated last Sunday after the morning worship service

Bishop Earl G. Hunt, Jr., presiding bishop of the Charlotte Area of The United Methodist Church, was the guest speaker and leader of the Act of Dedication.

Assisting Bishop Hunt were the Rev. Julian A. Lindsey, the district superintendent of the Winston-Salem/Northeast District; the Rev. Harry Queen, minister of the church; the Rev. Jack Kayler, former minister of the church, and Odell Neal, church lay leader.

The brick, one-level colonial structure includes the sanctuary, which will seat 175 persons, five classrooms, a fellowship hall and a kitchen. The building (including furnishings, etc.) was constructed for $114,695.00.

The education portion of the unit forms an L-shaped building. A future wing is planned which would then form a T-shaped church plant.

The entrance to the church is accented at its exterior corners by brick quains. A copper-covered steeple is housed on a brick frame base.

The interior walls of the sanctuary are exposed bricks. The ceiling is laminated wood strips and the steel beam supports have been boxed and appear as exposed wooden beams.

The Stokesburg United Methodist Church had its birth in an old fashioned Brush Arbor Meeting. The actual date of the organization of the church itself is not known, but the Register of Deeds at Danbury records that on July 8, 1856, Rufus H. Massey deeded land to The Stokesburg Methodist Episcopal Church. At that time Dr. W. W. Cole was chairman of the Board of Trustees.

The first church building was a small weather boarded church which sat in the northeastern corner of what is now the cemetery. The church was used not only as a place of worship but also as a school until the school building known as The Academy was built in Walnut Cove.

In approximately 1889 the old church was torn down and a larger church was built nearer the road. This church was a larger frame building painted white, with a steeple and bell. All Sunday School classes were taught in the sanctuary as there were no classrooms.

Probably one of the most tragic events that The Stokesburg Church has experienced occurred on Christmas Eve, 1906. While preparations were being made for the service that night, the church caught fire and was burned to the ground.

In 1907 a brick church which is still standing, was built at Stokesburg on the site of the church destroyed by the fire In 1930 Sunday Schools rooms were added to the building.

In the 1950's and early 1960's the members began to realize that again a larger church was needed. A building committee was appointed. On November 4, 1962, the Quarterly Conference authorized the trustees of The Stokesburg United Methodist Church to borrow $40,000.00 for the purpose of obtaining the balance of funds necessary to erect a new church building.

Groundbreaking services for the new church were conducted on December 2, 1962, and actual construction on the sanctuary and educational wing began the next week. On November 17, 1963 the service for the laying of the cornerstone was held.

The construction was completed in December, and the first service was held in the new building on December 15, 1963.

On February 29, 1968, the loan, which had been authorized to be repaid in a period of fifteen years, was paid in full. This early liquidation payment was made possible by the loyal support of the members and friends of the church and a generous gift from The Duke Endowment Fund.

Following the dedication service the people enjoyed a picnic lunch in the fellowship hall.

Louisburg College Parents Day Scheduled For Oct. 12

Hundreds of parents of Louisburg College students are expected to attend the annual Parents Day on Saturday, Oct. 12. The traditional event is held on the Louisburg campus with registration beginning at 9:30 a.m.

Featured speaker for the occasion will be Dr. J. Earl Danieley, president of Elon College since 1957. Dr. Danieley received his A.B. degree from Elon College. His M.A. and Ph.D. degrees were earned at the University of North Carolina at Chapel Hill. The address will be delivered to the parents at 11:00 a.m., in the college auditorium.

Afternoon activities include the Faculty-Parent Dialogue. During this period parents visit individual faculty members for consultation concerning student progress. Following the dialogue sessions the Parent-Faculty Tea concludes the afternoon's proceedings.

Saturday evening parents, students and faculty will enjoy the first of the annual Coffee House series which will feature "The Dickens" in concert.

Something To Think About

"Computers are as stupid as the men who program them," Dr. Robert Theobald, economist and author, told persons attending the Summer Theological Conference at St. Olaf College, an institution of the American Lutheran Church. He said, "Computers can only answer the questions they're asked and man has never been known for his ability to ask intelligent questions. Put another way, programming computers is often a case of 'garbage in—garbage out'."

METHODIST NEWS ROUND-UP

NAMED STUDY DIRECTOR

Dr. Daniel C. Thompson, author, lecturer, and professor of sociology at Dillard University, New Orleans, La., has been named study director of a research project to determine what educational and financial resources must be mobilized for future development of the 12 predominantly Negro colleges related to The United Methodist Church. One of these is Bennett College in Greensboro.



DR. D. C. THOMPSON

EVANGELISM BOARD ELECTS MOORE

Bishop Noah W. Moore, Jr., of Lincoln, Nebr., was elected president of the General Board of Evangelism of The United Methodist Church at its organizational meeting in Minneapolis Sept. 25-27.

The Rev. Dr. Joseph H. Yeakel was re-elected general secretary, and the Rev. Dr. Kermit Long, associate general secretary. Three assistant general secretaries were renamed, each to direct the work of a section of the board's work: the Rev. Dr. George A. Fallon, field services; Harold Hermann, Tidings and promotion; and the Rev. Dr. Wilson O. Weldon, editor of *The Upper Room*.

In other sections, the board adopted a position paper outlining a contemporary approach to evangelism, voted to participate in Project equality, and elected several members at large to complete its 60-member roster.

Among persons chosen as members at large were:

Southeastern Jurisdiction: the Rev. J. Roy Smith, Arlington, Va., and Edwin L. Jones, Jr., Charlotte.

Seminary Professor: The Rev. Dr. Mack B. Stokes, acting dean of Candler School of Theology, Emory University, Atlanta, Ga.

The board also confirmed the election of the Rev. Joe Mann, Sanford, as representative from the Campus Ministry.

—o—

STILES LEAVES *motive*

The Rev. B. J. Stiles, who for more than seven years has been editor of *motive*, the national magazine of the University Christian Movement, has resigned his position, effective sometime after Jan. 1. He will be responsible for editing the remaining issue of *motive* for the 1968-69 academic year and a successor will be named at a later date.

Mr. Stiles, who became editor of *motive* in 1961, said he had no immediate plans. Under his editorship, the publication was often cited for excellence by editorial and journalistic groups.

In April of this year, he took a leave of absence without pay from his duties as editor to serve as an administrative assistant in the Kennedy for President Campaign. He returned to the editorship of *motive* shortly after the assassination of Senator Kennedy.

—o—

DELEGATE CLARIFICATION ASKED

Preliminary plans for the 1970 special session of the General Conference of The United Methodist Church were checked in Baltimore, Md., Sept. 25-26 by the conference's Commission on Entertainment and Program. The special session will be held April 20-24 in the Baltimore Civic Center.

One of the major actions of the session was to ask the Judicial Council for a declaratory judgment concerning several issues of delegate seating for the special session. Questions in need of clarification center around former Methodist and EUB annual conferences that will have completed mergers between the Uniting Conference and the special session, and the formula governing selection of delegates in the new church.

It was announced that the commission would welcome invitations for the 1976 General Conference. Several preliminary inquiries have been received already and firm invitations are expected soon from at least two cities. The 1972 session will be held in Atlanta, Ga.

—o—

STUDY COMMISSION MEETS

A special study of the national board and agency structure of The United Methodist Church was launched Sept. 27 as a special 22-member commission organized and began its work. The commission is one of four quadrenniel study groups set up by the Uniting Conference.

The Rev. Dr. Dow Kirkpatrick, senior minister of First United Methodist Church in Evanston, Ill., was elected chairman of the commission.

Most of the organizational meeting was devoted to reviewing the mandate given by the Uniting Conference and considering how the study should be carried out.

—o—

POSSIBLE UNION EXPLORED

A committee of The United Methodist Church to explore possibilities of union with three Negro Methodist denominations was established by the United Methodist Commission on Ecumenical Affairs Sept. 27 as it met in Chicago to organize for the 1968-72 quadrennium.

Bishop Paul A. Washburn of Minneapolis, Minn., who was elected president of the commission, said the committee was named in response to actions of the Uniting Conference.

The Rev. Dr. Robert W. Huston, general secretary of the commission, reported that he had already had preliminary contact and some official correspondence with representatives of the three denominations and that it had been warmly received. The three are the African Methodist Episcopal Church, the African Methodist Episcopal Church, Zion, and the Christian Methodist Episcopal Church.

—o—

SOCIAL CONCERNS BOARD MEETS

Staff and program priorities of the United Methodist Church's Board of Christian Social Concerns were shuffled September 24-26 in a move to improve its effectiveness in influencing social change.

Bishop Charles F. Golden of San Francisco, Calif., was elected president of the board. Vice-presidents include Bishops W. Kenneth Pope, Dallas, Texas, and James S. Thomas, Des Moines, Iowa, and Mrs. Glenn E. Laskey, Ruston, La. Bishop Pope will head the Human Relations division, Bishop Thomas the General Welfare division and Mrs. Laskey the World Peace division. Joseph E. Wroten, Greenville, Miss., was elected secretary and Everett Jones, Damascus, Md., treasurer. Bishop H. Ellis Finger, Jr., of Nashville, Tenn., was named chairman of the editorial board for *engage* magazine. The Rev. Dr. A. Dudley Ward was re-elected general secretary.

Limited Amount

REGISTERED FIRST MORTGAGE CHURCH BONDS

with **7%**

Yield to Maturity

Call or Write

Church Investors

DeKalb-Peachtree Airport
Atlanta, Ga. 30005
PHONE 451-5431



MRS. CATHRINE VICK

Dear Girls and Boys:

In order to live each day we have to have faith in each other. We have to trust each other. Think of some of the people you have faith in. I am sure you will remember your father and mother, your teacher, the school bus driver, the patrol boy, or the grocer. When you are sick and have to take medicine, you must have faith in a great number of people. You must trust that the doctor has diagnosed your illness correctly and prescribed the proper medicine. You must trust the druggist to have filled the prescription properly and that the person who takes care of you gives you the correct dosage at the proper time. Yes, we must have faith in people every day.

AUNT CAY

THE PRINCESS IN THE STOVEWOOD CASTLE

"May I come up, too?" asked Deena, poking her curly, yellow head over the side of the tree house as she climbed up the platform in the big apple tree.

"I s'pose so," said her brother, Johnny. He and their two cousins, Jack and Paul, were sprawled comfortably on the platform leaning against big branches of the tree.

"Boy, isn't this neat?" said Johnny. "It sure was swell of Gramma and Gramps to ask us all for a visit at one time. What'll we do today?"

" What about playing astronauts?" suggested Jack. "The tree house can be our rocket ship."

"OK," agreed Johnny. "Prepare for countdown, men."

"Aw, no!" objected Paul. "Let's be pirates, and this is the crow's nest on our ship. I'll be on lookout." He jumped up and suited the actions to his words. "Sail, ho! Ahoy! Ahoy on the starboard bow!"

"Oh, you're always playing pirates or astronauts," said Deena. "Why can't we play something I want to play sometimes? Let's pretend this is my castle, and I'm a fair princess held captive by a wicked magician. You fellows be knights on white chargers coming to rescue me." The boys hooted.

"It'll be fun," insisted Deena. "You can use those saw horses by the woodpile as chargers, and I'll make myself one of those pointed hats with a veil."

Deena clasped her hands and peered over the edge of the platform: "Oh, prithee, bold knight, save me from the magic spell. . . ."

"Rescue coming right up!" sang out a voice from the ground.

"Gramps!" shouted the children, recognizing the voice and peering over the edge of the tree house.

"You mean to tell me," said Gramps, "that you kids can't agree on something to do, now that you're out here in the country?" He shook his head.

"I don't know what this younger generation is coming to," he added with mock gruffness. "But I can suggest something for you to do."

"What? What?" they all shouted.

"The well-digger is coming tomorrow, sooner than I expected. And the new well is going to be where our woodpile is right now. I thought maybe you kids would stack the wood over by the tool shed for me."

"We'll be glad to," said Johnny. "It'll be done in a jiffy."

At first the stacking did go fast. Each tried to carry a bigger armload than the others. But soon the job got harder—and hotter. The wood was scratchy and rough, and each load seemed heavier than the last.

"Wow!" exclaimed Johnny, wiping his perspiring forehead. "This is tougher than I thought."

"I'd rather be a princess in a nice, cool castle," declared Deena.

"Let's go be knights for a while," suggested Jack. "We can finish this later."

"No, we're not going to quit now," said Johnny. "We promised Gramps." Then Johnny looked thoughtful. "You know what? Why don't we build a castle? If we stack the wood in a circle. . ."

"You boys bring the wood, and I'll pile it up around me," suggested Deena. "I'll really be captured."

"Swell!" shouted the others.

Suddenly the wood was not nearly so heavy. The woodpile shrank and the castle grew. Soon Deena was almost completely hidden inside as the boys added more pieces of wood to the wall. Now it was as tall as Deena.

"There," declared Johnny as the last stick was stacked. "Now the princess is a prisoner of the wicked magician. Let's go get a drink. We'll bring you one, too, Deena."

"Don't forget to rescue me," called Deena, peeking over the castle wall. As the boys ran to the house, Gramma met them at the kitchen door.

"I was just coming to tell you," she said. "The well-digger called, and his drill has broken, so he can't come until next week, after all. Now you children can move the wood on a cooler day."

"Move it?" exploded Paul. "It's all moved!" The others grinned proudly. "And you know what?" Paul added. "Once we started building Dee's castle it wasn't like work at all."

"Castle?" echoed Gramma in surprise. She peered out the door and saw Deena waving from inside her stovewood tower. Then Gramma's eyes sparkled as she reached for some lemons and a pitcher. "Do you suppose the princess would be grateful if you rescued her with cookies and lemonade?"

Johnny grinned. "I think, Gramma, that cookies and lemonade would be just the thing to break the magic spell."

SHIRLEY BAUER

Reprinted from *Together*
July 1966. Copyright 1966
The Methodist Publishing House

GOD'S SIGNALS

I hung a pink-cloud ribbon o'er the mountains free,
To say to you, "Good morning;" Did you see?

I asked the thrush to sing you something glad and clear,
His joyous song at noontime: Did you hear?

And then, I asked the west winds, So soft and sweet to blow
To you my "Good night" tender; Did you know?

Author unknown

SPECIAL ERRANDS

Do you remember who was sent on these special errands?

1. Sent to bear a letter to Philemon.
2. Sent to find a nurse for Moses.
3. Sent to be a missionary.
4. Sent to fight the giant Philistine.
5. Sent to a promised land.

FOR OCTOBER 20

Sunday School Lesson

By Dr. Raymond A. Smith

(International Lesson Series)

What Faith Requires

Background Scripture: Hebrews 11 thru 12
Lesson Scripture: Hebrews 12:1-4, 7-15

The reader will need to read the background Scripture carefully in order to get the most from this lesson. Chapter 11 has been called "The Westminster Abbey of the Bible." Recently there were a number of television programs on this famous cathedral showing crowds of people listening to guides as they explained to them something of the story of the great and good of England whose remains rest there. The author of Hebrews does this for us in the famous 11th chapter, only here it is the story of the heroes and heroines of Israel whose names are called and whose exploits are told.

It is only after we have heard this "roll call of the faithful" that the first verse of chapter 12 takes on meaning. This is the way it sounds in the New English Bible: "And what of ourselves? With all these witnesses around us like a cloud, we must throw off every encumbrance, every sin to which we cling, and run with resolution the race for which we are entered, our eyes fixed on Jesus, on whom faith depends from start to finish."

It will be seen that the author here is using figures of speech from the realm of sports. Imagine a huge stadium filled with spectators. On the track the runners are straining every muscle to make a good showing in the race. The spectators symbolize the great throng of those who have preceded us in death, and are now watching eagerly to whether or not we shall do our best to keep the faith, and to make it live in new ways in our time. How appealing this is to the Christian who realizes that the Church, the mystical body of Christ, is bounded by neither time nor space! To know this is to grasp the meaning of the phrase in the Creed: "I believe in the communion of saints."

For fear that the readers of his message might take undue pride in small achievements, the writer says to them: "In your struggle with sin you have not resisted to the point of shedding blood" (Hebrews 12:4). The army of saints and martyrs, led by Jesus himself, that nothing short of complete dedication is worthy of such a fellowship as the Church. But, as we see in verses 7 through 11, they are reminded that such dedication does not come easily. It requires discipline and suffering. But these bitter experiences are not to be resented; rather, they are to be accepted as a means of developing strength that is needed to help those who are weak (see verse 12).

In closing this discussion it may be well to remind ourselves again of the real nature of faith, since there is some confusion as to its exact meaning. Does it concern primarily the head or the heart? Many people have echoed the remark of a young lad who, having been asked what faith is, gave this answer: "Faith is believing something you know is not so." But there is more to faith than simply belief. It is more nearly akin to trust. We can see this if we stop to consider what it means to trust a person. It is in our relationship to one another in living that we find the essential quality of faith. The same is true in that larger dimension of our lives which involves our relationship to God and the response of our whole life to him. "To make a good confession" is not to pile words on words, as in a creed, or a speech. Rather it is the total impact that our lives make on others.

Martin Luther wrote the following about faith: "Christian faith has appeared to many an easy thing; nay, not a few even reckon it among the social virtues, as it were, and this they do because they have not made proof of it experimentally, and have never tasted of what efficacy it is. For it is not possible for any man to write well about it, or to understand well what is rightly written, who has not at some time tasted of its spirit, *under the pressure of tribulation.*" It was Shelley who wrote the lines: "My spirit's bark is driven far from shore; far from the trembling throng whose sails were never to the tempest given." What the writer of the book of Hebrews is saying to the first-century Christians is something like this: "Your cheap and easy faith will not stand the storms that are about to break upon you. Take a new look at your heritage and gain strength."

WOMAN'S ACTIVITIES

(Continued from page 11)

MRS. WENTZ JOINS STAFF OF METHODIST HOME

Mrs. Elizabeth Wentz, Morven, formerly chairman of Spiritual Life Cultivation of the Wesleyan Service Guild of the Western North Carolina Conference, has joined the staff of The Methodist Home in Charlotte in the department of Special Services.

Mrs. Wentz has been working in this department on a part-time basis during the summer months, and will assume full-time employment in the fall.

A story on front page of *The Methodist Home Echoes* says this: "Mrs. Wentz brings to her new position a background of most valuable experience. This experience in matters pertaining to The Methodist Church, particularly with WSCS and Wesleyan Service Guild matters, along with the knowledge of local church structure and our system of itinerant ministers will be of benefit to the Home family, Too, as a successful business woman, she is aware of the value of efficiency and the coordinating of efforts of personnel in an organization such as ours."

Her service as spiritual life leader for Guilders was so outstanding that she was one of four persons honored in the dedication of the 1967 Annual Report of the Wesleyan Service Guild. This read: "To Mrs. Elizabeth Wentz, Conference Chairman Program Materials, 1960-1964 and Conference Chairman Spiritual Life Cultivation, 1966-1968, for the consecrated and radiant spirit that has been an inspiration to everyone as she so faithfully uses her many talents to serve her Master."

Homecomings Set At Lumberton

The three churches on the Lumberton Circuit are working on plans for homecoming services this month and next.

Smith Church will have its homecoming on Sunday, Oct. 13. The Rev. M. D. McLamb of Rockingham, a former pastor, will be the visiting minister and will preach at the eleven o'clock service. At that time the church will dedicate a new altar set, given in honor of Mr. and Mrs. E. G. Smith.

On Sunday, Oct. 27, Regan Church will observe homecoming. The Rev. Charles H. Mercer, a son of the church who is now superintendent of the New Bern District, will preach the homecoming sermon. Regan Church is in the process of brick veneering the old sanctuary and refurnishing the interior. The church school plant has been brick veneered, and a new fellowship hall has been added.

Barker Church will observe homecoming on Nov. 3. The Rev. Lee A. Phillips of Rockingham, a former pastor, will be the visiting minister.

The mid-day meal will be served at all three churches. All former pastors and members are invited to these services.

SOUTHEASTERN EQUIPMENT CO.



Chairs and tables in complete range of sizes for every Church need. Steel and wood folding chairs, folding banquet tables, speakers' stands. Also office desks and chairs. Write for information.

SILER CITY, N. C.

CAROLINA BRIEFS *

Mrs. C. L. Grant, wife of Rev. C. L. Grant of Asheboro, is in the Randolph Memorial Hospital in critical condition. She entered the hospital on Sept. 10.

—o—

¶ Shady Grove United Methodist Church, Burlington District, will observe homecoming Oct. 20. Rev. S. J. Starnes, a former pastor, will preach at the eleven o'clock service. The Shady Grove congregation and the pastor, Rev. C. P. Pearce, extend a special invitation to all former pastors, former members and friends to attend.

—o—

¶ Glenwood United Methodist Church, Rockingham, will have homecoming Sunday, Oct. 13. Dr. Morris L. Husted of Durham, a former pastor, will bring the message at 11 a.m. Dinner will be served on the grounds at 12:30 p.m. All former members and friends are invited. Revival services will begin on Sunday night at 7:30 p.m. and continue through Thursday night. Rev. W. Hoyt Cheek of Conway, a former pastor, will be the guest preacher.

—o—

¶ Gibson Memorial Methodist Church, Spring Hope, will have its annual homecoming celebration on Oct. 20. The Rev. Ben Musser, pastor of Wrightsville Beach United Methodist Church, will be the preacher for the 10:50 a.m. service. All former members and pastors are urged to come. Dinner will be served on the grounds.

—o—

¶ Mt. Olivet United Methodist Church, Concord, will have revival services Oct. 20-23, with the Rev. Dr. C. E. Rozzelle of Winston-Salem as guest preacher.

—o—

¶ The Faison United Methodist Church will observe homecoming on Oct. 13. Rev. A. L. Thompson, a former pastor at Faison, will be the guest preacher at the 11 o'clock service. Dinner will be served on the grounds following the service. Former members, pastors and friends are cordially invited. Revival services will begin on Sunday night and continue through Friday night, Oct. 18. Rev. W. C. Teachey, pastor of the Grace United Methodist Church, Clinton, will be guest speaker. Services will be held at 8:00 p.m. There will be special singing each night.

—o—

¶ Dr. Craig Phillips, who is administrative vice-president of the Richardson Foundation, Greensboro will bring the Laymen's Day message at College Place United Methodist Church, Greensboro on Oct. 13. The well-known educator has had a distinguished career as teacher and school superintendent in North Carolina, including the superintendency of schools in Winston-Salem and in Charlotte. His topic is to be "Education for Everybody."

—o—

¶ Salem United Methodist Church at Simpson, observed homecoming on Sunday, Oct. 6. Lt. Col. Douglas Carty who teaches at East Carolina University spoke at the 11 o'clock hour, after which dinner was served on the grounds. Col. Carty, an instructor in the Air Force ROTC, teaches space aerodynamics. Several years ago he served as an interim supply pastor of Salem Church, and he is well known in the area for his church related and community-wide services. Salem Church observed Laymen's Day on September 29, with Roy Turnage, prominent lay leader from Ayden, as guest speaker. The Rev. Tom House is pastor.

—o—

¶ On Sunday, Oct. 13, Bethany United Methodist Church near Lexington, will observe homecoming. Charlie Parks will preach at the 11:00 a.m. worship service. A picnic dinner will follow the service. All former pastors, members and friends are invited to the homecoming. Rev. Don E. Conrad is the present pastor.

—o—

¶ Dr. A. Purnell Bailey, minister of Reveille Methodist Church, Richmond, Va., will be the guest minister for fall revival services at Duke Memorial Methodist Church, Durham, Oct. 13-16. The service will begin each evening at 7:30. On Sunday evening, there will be a reception in the Fellowship Hall honoring Dr. Bailey.

A study of ministerial support in the Western North Carolina Conference is being made by the Commission on Minimum Salary. Anyone having ideas on how to improve ministerial support is invited to share them with the commission. Please send any ideas to Rev. G. R. Stafford, Box 749, Statesville, N. C. 28677 in time for them to reach him by October 19.

APPOINTMENT CHANGES

The following changes in appointments in the North Carolina Conference are effective as of October 1:

Durham District: Eno—William F. Gerhardt

Greenville District: Kinston Circuit: Earl Matoy

Raleigh District: Wake Forest-Youngville—Ivey J. Wall, Jr.

Sanford District: Glendon — Key W. Taylor

BISHOP WILLIAM R. CANNON

OFFICE OF THE DEAN
DUKE DIVINITY SCHOOL
DURHAM N C 27706

¶ Homecoming Day will be observed at the Dover United Methodist Church on Sunday, Oct. 20. The Rev. R. Grady Dawson, former superintendent of the New Bern District, will preach the homecoming sermon. The annual fall revival will get underway on Sunday night and continue through Oct. 25, with the Rev. A. S. Lancaster of Institute Charge preaching. All former pastors of the church and their families are invited to attend the Homecoming Day events. Rev. P. C. Yelverton is present pastor of the Dover Church.

—o—

¶ Homecoming will be observed at Cordova United Methodist Church Sunday, Oct. 20. The Rev. Ralph W. Pritchard, a former pastor, will preach at the 11 o'clock service which will be followed by a picnic lunch. Friends, former members and former pastors of the church are cordially invited to be guests of the congregation.

—o—

¶ Dr. Zane Eargle, associate dean of the School of Education at UNC-CH, will bring the Homecoming Day and Laymen's Day message at Waxhaw United Methodist Church, Waxhaw, on Sunday, Oct. 13. A basket lunch will follow. This celebrates the 40th anniversary in the present church building.

—o—

¶ Revival services will begin Oct. 20 with the eleven o'clock service at Boulevard United Methodist Church, Statesville. The Rev. Phillip Gibbs, pastor of Mount Zion United Methodist Church, Cornelius, will be the guest minister. The evening services will be at 7:30 Sunday night through Wednesday.

—o—

¶ On Nov. 3, Bishop William R. Cannon will dedicate the Church School Building at Wallace United Methodist Church, Wallace, after preaching the sermon at the eleven o'clock worship hour. All former members and friends are cordially invited to the service and the fellowship meal which will follow.

WRITERS
N. Y. publisher wants books on all subjects, fiction, nonfiction. No fee for professional opinion. FREE: Brochures that show how your book can be published, publicized, sold; contracts. Write Dept. 31-J
EXPOSITION PRESS INC.
50 Jericho Turnpike, Jericho, N.Y. 11753

Quality Church Windows since 1906
HIGH POINT
GLASS & DECORATIVE CO.
A. W. Klemme, Pres. & Mgr.
Box 101 High Point, N. C.



WHAT HAS HAPPENED TO THE LITTLE BOY WHO PLAYED WITH THIS TRICYCLE AND BALL? WE DON'T KNOW. BUT WE DO KNOW THAT MILLIONS OF THE WORLD'S CHILDREN TODAY EXPERIENCE A CHILDHOOD WHICH IS MARRED BY HUNGER AND DISEASE, WAR AND STRIFE.

WE LIVE IN A BROKEN AND DIVIDED WORLD WHICH NEEDS TO HAVE ITS FRAGMENTS BROUGHT BACK TOGETHER. WORLD ORDER SUNDAY, OCTOBER 20, CRYSTALIZES OUR YEARNING FOR A WORLD IN WHICH PEACE PREVAILS, IN WHICH CHILDREN CAN LIVE IN HEALTHY SURROUNDINGS AND PLAY IN TRANQUILITY.

NORTH CAROLINA
christian advocate

VOL. 113 GREENSBORO, N. C., OCTOBER 17, 1968 No. 41

DUKE UNIVERSITY LIBRARY
OCT — 1968
DURHAM, N. C.



Lowell Church Has Centennial

On Sept. 29, Lowell United Methodist Church, Lowell, celebrated its Centennial Anniversary.

At the eleven o'clock service an historical drama, "A Legacy of Faith," was presented. The drama, based on a history written by Mrs. Roberta Smith, depicted highlights of the church's one-hundred-year history.

Many former members and friends of the church came to share in the all-day celebration, and a fellowship supper was enjoyed at five o'clock.

The climax of the day was the Centennial worship service at 7:30 with Bishop Earl G. Hunt, Jr. bringing the message.

The present structure is the fourth building occupied by the congregation. The first building, the first church in the town, was destroyed by a tornado in 1885. The congregation rebuilt another wooden structure, but in less than two years it suffered a similar fate. The third building was torn down in 1921 and the present brick church was built.

The church is a part of the Lowell-McAdenville Charge. Joe C. Davis is the present pastor.

Duke Southern Studies Center Plans Meeting On Bible Belt

Fried chicken and hillbilly music may identify the South in popular terms, but a Duke University conference will look at the religious phenomena in the context of the region's life and culture.

"The Bible Belt in Continuity and Change" is the topic for a symposium in Durham Jan. 9-11 which will examine religion in the South in relation to problems and resistance to change.

The conference will be sponsored by the Center for Southern Studies in the Social Sciences and Humanities at Duke. Participants will be mostly social scientists, especially sociologists and anthropologists.

A statement drafted as a guide for speakers proposes that the advent of the new South is announced with every new radio and television station, with each change in the relationship between races, with each new machine in industry and agriculture and with each shift in population.

But there is a limit to the amount of change a society can stand and remain the same society, the statement suggests. The South has rallied around religious institutions—the institution of the fathers—to maintain its identity and preserve its own values, it is asserted.

OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

"WANT A CHANGE? Great Challenge for D. C. E. Apply First United Methodist Church, P.O. Box 926, Newton, N.C. 28658."

NORTH CAROLINA
CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western North Carolina Conferences of The United Methodist Church
ESTABLISHED 1855

James C. Stokes — Editor and Manager

Address all correspondence to P. O. Box 508, Greensboro, N. C. 27402

Second-class postage paid at Greensboro, N. C.

Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., 429 W. Friendly Avenue, Greensboro, N. C. 27401

Single subscriptions, $3.00 a year; every family plan: each subscription, $2.50 a year. All subscriptions payable in advance. Obituaries and resolutions, $2.00 for the first 100 words; $2.50 per hundred for next 200 words; 3 cents per word for all over 300 words.

The Methodist Board of Publication

O. Kelly Ingram, Durham, President; H. G. Allen, Statesville; N. E. Edgerton, Raleigh; William R. Henderson, High Point; T. C. Hoyle, Jr., Greensboro; Charles E. Jordan, Durham; C. P. Morris, Raleigh; L. W. Routh, Greensboro; Wilson O. Weldon, Nashville, Tenn.; Carl C. Wooten, Kinston.



ARCADIA CHURCH DEDICATED

Dr. C. C. Herbert, Jr., of Charlotte, administrative assistant to Bishop E. G. Hunt, Jr.; Dr. Charles Beaman, Jr., Thomasville District superintendent, and Rev. James S. White, pastor of Arcadia United Methodist Church, Lexington, watch as H. N. Morgan, trustee, and Clayton Leonard, chairman of the building committee, place the cornerstone in the wall of debt-free Arcadia Church at the dedication service held on Sunday, Sept. 15. The two young men supervising are, left, Kent Nifong, and Douglas Doss.

Program Journal Name Is Changed

Another United Methodist Church publication will have a new name, come Jan. 1.

Approved at the Sept. 30-Oct. 1 meeting of the church's Program Council in Dayton, Ohio, the new title of the present *Methodist Story-Spotlight* will be *The Interpreter.*

Before union of The Methodist Church and The Evangelical United Brethren Church, the Methodist program journal had been called *The Methodist Story.* During recent months, since the formation of the new United Methodist Church, the magazine's title was changed to a hyphenated name, *Methodist Story-Spotlight* to embrace the latter word, which had been the title of the counterpart publication in the former EUB Church.

Those who publish the magazine point out the appropriateness of the new name, *The Interpreter,* because its function is to interpret and promote the general program of the church, and it is published by the Division of Interpretation of the Program Council, of which the Rev. Dr. Howard Greenwalt of Evanston, Ill., is the associate general secretary and its executive head.

Darrell R. Shamblin is editor of *The Interpreter.* Editorial offices are in Dayton.

Because of changes in the organization of local churches since union, a new plan of distribution of *The Interpreter* was approved and announced.

The magazine will continue to be distributed free to all United Methodist pastors and lay leaders, but local churches will be permitted to designate 10 other officers to whom the magazine also will be sent free. Subscriptions for all others beyond the 10 selected may be obtained at a special price of $1 per year. Regular subscription rate is $2.

The categories from which local churches may select 10 persons, in addition to the pastor and lay leader, for free subscriptions to *The Interpreter* are: Chairman of Council on Ministries; work area chairmen in ecumenical affairs, education, evangelism, missions, social concerns, stewardship, and worship; age level coordinators for children's ministries, youth ministries, adult ministries, and family ministries; study program superintendent; chairman of the Administrative Board; director of Christian education; chairman of finance committee; health and welfare representative; and secretary of enlistment.

Contrast

If birds can sing so cheerfully,
And even when it's raining,

Why do so many people worry,
And do so much complaining?

ERNEST C. DURHAM

Raleigh

Jolly Resigns As GC President

Dr. J. Ralph Jolly, president of Greensboro College since 1964, submitted his resignation Oct. 8 to the executive committee of the college's trustees. He cited the urgency of "family responsibilities" as the reason for his decision. Mrs. Jolly's parents, who live in Birmingham, Ala., are in poor health.

The resignation is to be submitted to the full board of trustees today at the fall meeting. During the meeting, the resignation will be formally acted upon and action taken toward finding a successor to Dr. Jolly. He requested that the resignation be effective Jan. 1, 1969, if possible, or as soon thereafter as possible and not later than June 1, 1969.

Dr. Jolly came to Greensboro College from Birmingham-Southern College where he was dean of students and professor of religion.

A native of Tallassee, Ala., he is a graduate of Birmingham-Southern and Duke University Divinity School and has a doctor of philosophy degree from Vanderbilt University. He has served as a Methodist pastor in Birmingham, LaFayette, Haleyville and Athens, Ala.

J. C. Cowan, Jr., chairman of the GC board of trustees, issued the following statement after the resignation had been received:

"Dr. Jolly has made unique contributions to the life and development of Greensboro College. His departure from the office of president because of family responsibilities means a great loss for the college, our city and the state.

"Under his able and visionary leadership the college has experienced a period of sound development and healthy growth. His service has been outstanding. . . ."

As to his future plans, Dr. Jolly said he had not yet made a final decision.



DR. J. RALPH JOLLY

New Program Council Organized

Bishop W. Ralph Ward of Syracuse, N.Y., was elected president of The United Methodist Church's new Program Council at its organizational meeting in Dayton, Ohio, Sept. 30-Oct. 1.

Chosen as general secretary of the council was the Rev. Dr. Paul V. Church of Dayton, who since 1961 had been executive secretary of the General Council of Administration in the former Evangelical United Brethren Church.

The Rev. Dr. Francis T. Cunningham of Columbia, S.C., was elected recording secretary of the council. Treasurer and business manager is the Rev. William H. Jenkins, Dayton.

Headquarters of the Program Council will be at 601 West Riverview Avenue, Dayton, headquarters building of the former EUB Church, where the organizational meeting was held. Bishop Paul Herrick of the Richmond (Va.) Area served as convener.

The new general secretary of the Program Council served for 12 years as a conference superintendent of the former EUB Church in Illinois before assuming his national post in Dayton. Prior to that, he was for 17 years a pastor of churches in Illinois—at East Peoria, Villa Park, and Shannon.

He is a graduate of Bradley University, Peoria, and earned his bachelor of divinity degree at the Evangelical Theological Seminary, Naperville, Ill. He has an honorary Doctor of Divinity degree from North Central College, Naperville.

Dr. Church was a delegate to the World Council of Churches Third Assembly at New Delhi and its recent Fourth Assembly at Uppsala, Sweden. He also serves on the U.S. Conference of the World Council of Churches and is a director of Religion in American Life.

He is a member of the General Board of the National Council of Churches and serves on several of its committees.

Aims of the new Program Council are two-fold: (a) to provide a consultation process where the bishops, board secretaries, and representative laymen and ministers may discuss, choose and coordinate program emphases of The United Methodist Church, and (b) to provide service to assist in the selection and coordination of program emphases and in the interpretation and promotion of them in the annual conferences and local churches.

Members of the council include 15 active bishops, 20 ministers, 35 lay persons, and some 30 members of the Council of Secretaries.

EDITORIALS

★

WHAT IS HAPPENING TO OUR SENSIBILITIES?

The Methodist Recorder of London has taken issue with the British Broadcasting Company for offering its viewers a real-life execution on television. The documentary was put together from films showing a Nigerian officer shooting an unarmed Biafran prisoner — all of this while a battery of television cameras was grinding away.

Subsequently the officer was court-martialled and executed by a firing squad. This gruesome event was likewise filmed by camera crews. The report is that the execution was even slightly delayed to enable one of the television men to load his camera.

All of this is one more straw of evidence in favor of doing away with capital punishment. But laying aside that aspect of the situation for the moment, let us consider the position of the viewer. Is it any worse for the television viewer to see portrayed on the screen a real-life execution than a make-believe but starkly real one? We see violence performed on the screen with a hundred sophisticated variations. We know subconsciously that it is all make-believe, though very realistic; people die with shrieks of anguish, cries of terror, flowings of blood, last gasps and shudders of death.

Then, after being conditioned to all of this since our tender years, a broadcasting company brings on a real, honest-to-goodness murder or execution. Is there any great revulsion felt? Is there deep-seated indignation that the life of a fellow human has been taken? Is it not true that the exposure to the make-believe narcotizes our sensitivity to the real-life tragedy? Have we not been appallingly desensitized, dehumanized?

We had better give some thought to what our way of life is doing to us as human beings. Some of the more "backward" peoples of the world may not be altogether wrong when they see us as an ugly, crude depraved people who have sacrificed the finer sensibilities to a lust for things and pleasures. A culture can take on a high polish and still be rotten at its core.

WORLD ORDER: STILL AN UNFILLED DREAM

World Order Sunday, October 20, should be an occasion when we look again at the unfulfilled dream of the great prophets of Israel. The dream belongs to the whole Judea-Christian world. Nay, more, we may say that it belongs to all peoples.

The dream we refer to is that of a world at peace, where justice and truth reign; where love and compassion prevail. This is none other than the Kingdom of God toward which we aspire and for the fulfillment of which we work. Though the realization of this dream eludes us again and again from generation to generation, we shall continue to hold the vision before us. It is not so much our dream as God's dream, and in working for its realization we are but joining forces with the Creator.

Listen to what the prophet Isaiah envisioned God as saying, and then go back to the task with fresh zeal.

"For behold, I create new heavens and a new earth; and the former things shall not be remembered or come into mind.

But be glad and rejoice for ever in that which I create; for behold, I create Jerusalem a rejoicing, and her people a joy.

I will rejoice in Jerusalem, and be glad in my people; no more shall be heard in it the sound of weeping and the cry of distress.

No more shall there be in it an infant that lives but a few days, or an old man who does not fill out his days, for the child shall die a hundred years old, and the sinner a hundred years old shall be accursed.

They shall build houses and inhabit them; they shall plant vineyards and eat their fruit.

They shall not build and another inhabit; they shall not plant and another eat; for like the days of a tree shall the days of my people be, and my chosen shall long enjoy the work of their hands.

They shall not labor in vain, or bear children for calamity; for they shall be the offspring of the blessed of the Lord, and their children with them.

Before they call I will answer, while they are yet speaking I will hear.

The wolf and the lamb shall feed together, the lion shall eat straw like the ox; and dust shall be the serpent's food.

They shall not hurt or destroy in all my holy mountain, says the Lord."

Isaiah 65:17-25.

NEEDED: MORE THINKBACK

Some ministers have recently been experimenting with various forms of "talkback" in connection with their Sunday morning sermons. They feel that it is not "cricket" for the preacher to sound off and not give his hearers a chance to answer back. Some have even come down from the pulpit to be on the same level with their hearers. In other instances one or more laymen, who were briefed ahead of time would come prepared to give rebuttal to the minister's message.

We doubt if this practice will get very far. It seems to be based on the preacher's over-sensitivity about taking advantage of people rather than on congregational indignation at being preached *to* rather than debated *with*.

After all why should the Sunday morning preacher feel that his discourse must be followed by debate or discussion as a part of the service? Speakers and writers in other situations do not feel inhibition here. For instance, the writer of a book does not attach an appendix containing a series of articles attacking what he has written. The television commentator does not have an opponent standing just out of sight ready to lurch upon the scene in rebuttal of his interpretations. Why should the preacher feel that then and there he must, to be fair, give equal time to opposing views?

There is a place for dialogue, for debate, for discussion in the church. We do not think the Sunday morning worship service is the time nor the place, however.

We are in favor of more thinkback, if not with talkback. There is nothing to hinder the person sitting in the pew from giving critical evaluation to what the preacher is saying. In fact, the thinkback process should be going on all the time, while the minister is speaking.

Also, we like the idea of listeners in church taking up issues with their pastor later. Any preacher who has this happen should be flattered; it shows that somebody in the congregation has at least been listening. Moreover, it puts the pastor on notice that he had better do his home work carefully!

Church Leaders View New Advocate Press Equipment, Lay Plans for Future

Bishops Earl G. Hunt, Jr. and William R. Cannon and their cabinets, together with approximately fifty other leaders of the two United Methodist conferences in North Carolina visited the headquarters of the North Carolina CHRISTIAN ADVOCATE in Greensboro on Monday, Oct. 7. They were shown through the building and saw the improvements and new equipment which have recently been installed. These included the air conditioning of both floors of the print shop, a new offset press having an operating speed of six to eight thousand impressions an hour, a fully equipped camera and platemaking department, including a 31-inch Robertson camera, and other equipment needed for the rapid and efficient production of the North Carolina CHRISTIAN ADVOCATE and other work.

After viewing these improvements, the group gathered at West Market Street United Methodist Church for lunch and for a two-hour session thereafter. The meeting was chaired by Bishop Cannon. The Rev. O. Kelly Ingram, president of the Methodist Board of Publication was in charge of the agenda. He, together with Mr. Lawrence Routh, board member, and the editor, gave some background information about the North Carolina CHRISTIAN ADVOCATE.

Mr. Ingram then pointed out that the Methodist Board of Publication has been conducting an in-depth study of the North Carolina CHRISTIAN ADVOCATE and the Piedmont Press with a view to their more effective operation and larger contribution to Methodism in the state. Out of this study came the proposal to upgrade plant equipment and to make revisions in production methods. Both of these are in process of being carried out.

A committee to study format and content, under the chairmanship of board member William Henderson, indicated that this committee is working on plans for very substantial changes in the format of the North Carolina CHRISTIAN ADVOCATE, in conformity with the best ideas in the graphic arts field. In this regard, the committee is carrying out the intentions of the Methodist Board of Publication and the editor that North Carolina Methodism's weekly publication be made as attractive as the new equipment will make possible within budgetary limitations.

The North Carolina CHRISTIAN ADVOCATE is now being produced by the offset method on its new press, with some improvements in format being realized. It is planned that by December 1, and not later than January 1 at longest, the substantial changes being proposed will have become a reality. At the same time, the study into content is also moving forward with a view to providing the Methodists of North Carolina with an ever better medium of information and inspiration.

A committee of the board has also been at work on plans for sharply increasing the circulation. The chairman of this committee, Dr. C. P. Morris, expressed the board's conviction that the some 12,000 subscriptions is far below what it should be. He set forth a two-phase state-wide subscription campaign. The first phase, from Nov. 1 to Feb. 3 would focus upon getting every United Methodist official board member in North Carolina as a subscriber. The second phase would follow this initial step by securing an over-all total of 50,000 subscriptions in a membership-wide campaign from March 1, 1969 to June 1, 1969.

After discussion, the group voted approval of the first phase, but that it be conducted from January 1, 1969 to April 1, 1969. The second phase proposal was to be held in abeyance for now. Bishops Hunt and Cannon were to appoint cabinet representatives to work with the Methodist Board of Publication in following up this initial phase.

Williamston Church Celebrates 140th Anniversary On Oct. 6

Bishop William R. Cannon preached at First United Methodist Church, Williamston October 6, for the 140th anniversary homecoming service. There was a large congregation of members, former members, and friends present.

Clarence Griffin, chairman of the administrative board, offered words of welcome, and Rev. W. R. Stevens, Greenville district superintendent, introduced Bishop Cannon.

The printed program included a history of the church going back to the time of John Watts, a stagecoach driver in the late 1790's who was certified as a deacon by Bishop Francis Asbury. The deed for the present church site was recorded in 1828. Mrs. Hugh E. Bell, Jr. was chairman of the committee preparing the history, and D. V. Clayton was chairman of the general committee for homecoming.

Following the service, the congregation moved outside for a picnic dinner.

"We are grateful for such a wonderful day in the life of Williamston Church," declared the pastor, Rev. James C. P. Brown, "and especially for the privilege of having Bishop Cannon with us."

Madisons Hold Open House In New Parsonage

Approximately a thousand people came to the parsonage of West Market Street United Methodist Church as Dr. and Mrs. J. Clay Madison held open house for members and friends of the church. Tho event took place on Sunday afternoon, Sept. 29 and on Monday evening.

The parsonage was completed and occupied in December, 1967. Located in the Starmount Forest section of Greensboro, it was constructed at a cost of approximately $65,000. Modern in every respect, its facilities include four bedrooms, a den, living room, dining room, kitchen, utility room and four and a half bathrooms.

The Parsonage Committee assisted with the event. Members of the Women's Society of Christian Service and of the Official Board as well as staff personnel also participated.



Dr. and Mrs. Madison are here shown as they awaited the arrival of guests.



The view of the parsonage is from across the street on Henderson Road.



Reformation OR Revolution?

by
Stephen C. Rose

It is time to celebrate the Reformation once again.

I cannot do it this year.

I can only ask whether there is anything left to reform.

Funnily enough, I am also forced to confess the limitations of my own past thinking about what might constitute the reform of today's Church. I used to believe a bit of social relevance might do the trick. A few more clergy on the picket lines! Today, I am pessimistic about reformation for "conservative" as well as "liberal" reasons.

Indeed, the subtitle of this article might well be: "Confessions of a Jaundiced Liberal."

The philosopher Hegel developed a mode of thought that has dominated Western philosophy for a century and a half. Simply put, history moves forward positively when two opposites come together to form a new reality—a synthesis. Karl Marx used Hegel's dialectic to envision history as a class war. I would like to use it to express the problem facing the Protestant Church in America, indeed throughout the world.

On one side of Protestantism we have the liberal thesis. The liberal holds that the individual mind is the basic judge of what constitutes authority. Thus, the Bible is not authoritative, neither is the Church. Man becomes the measure of all things.

Then we have what I would call the fundamentalist antithesis: it holds that there is an infallible and accessible body of truth which constitutes a working authority for the Church and the Christian. This authority is the Bible.

It is easy to recall in my own life how the fundamentalist and the liberal visions have conflicted.

I became involved with "religion" as a senior in high school. I took a course taught by a graduate of New York's Theological Seminary. I learned about sin by reading Reinhold Niebuhr and studying the Old Testament. I emerged with a vague intellectual interest and a Bible Prize.

In college—at the end of the silent 1950s — I became involved on weekends with an interracial work camp that brought students and inner city people together under the sponsorship of a Presbyterian Church. The experience was literally "saving" for me; I really developed during those years what the late theologian Paul Tillich called "ultimate concern." For the first time I sensed the possibility of God. Community and service to others, breaking out of my own shell, the majesty of the creation—these were all factors in this experience of being what might be called "once born."

I went on to Union Theological Seminary. The 1960s were dawning. Already the institutional Church was under attack for such sins as suburban captivity, the edifice complex and general irrelevance. I found seminary intellectually repressive. Neo-orthodox and liberal theology alike (the two staples at Union) had seemingly lost their power. The only fundamentalists at Union were ex-fundamentalists, more than willing to accept any alternative to what they regarded as a dispensable past.

During the seminary years I lived on the capital of the past: Toward the close of college I had two experiences—one sacramental, the other almost mystical—which I took to be in the "twice-born" category. Without elaborating, forgiveness mediated by Christ and the vision of the ultimate unity of all things in God became the staples of my personal faith. What seminary did was to advance me closer to that dreaded sociological reality, scarcely mystical or forgiving or relevant in its general aspect: the institution called the Church.

The Church, not belief, nor lack of concern nor a sense of God's absence, the Church alone was the stumbling block for me; it was the central question, the main theological issue: How can Christianity be possible if the Church is impossible? The Church was important precisely because it claimed to be a special and unique community ministering to the world. What if there were no churches, only masqueraders? Should the Church exist? Why?

And it was in the church during the fateful 1960s that the bankruptcy of both liberalism and fundamentalism — and the consequent threat to reformation—became clear.

For what did one see upon leaving one's particular denominational burrow? On one side were the evangelicals and their "brethren to the right," the fundamentalists. Evangelicals were more sophisticated than fundamentalists; scholarship was emphasized; there were limitations on liberalism. But the exclusive insistence on the central authority of the Bible remained.

On the other side stood the liberal churches in splendid array. Their shrine was the architectural cube which bears the address of 475 Riverside Drive, New York. Here at Interchurch Center was the National Council of Churches, the alleged arch-enemy of all evangelicalism. The great denominations of the main line were in place, largely purged of strident evangelicals. It was to this liberal complex that, by birth and education, someone like myself would naturally look for leadership and inspiration.

Then, to illuminate the apparent impotence of both wings of a supposedly reformed Protestantism, came several events.

I went to listen to Billy Graham in Chicago and found that his words were prophetic; then it dawned on me that it

would be impossible to walk up the aisle without a commitment to a radical justice that the followers of Graham seemed totally unprepared to make. Graham seemed to have no flock.

Then a friend of mine on the staff of the National Council of Churches resigned when the Council sought to curb his insistence that preaching constituted one means of dealing with the cancer of white racism in America. The National Council had subordinated theology to liberal sociology, with disastrous results.

Experience in local congregations convinced me that the whole top-down character of Church union negotiations was fatal to the cause of union. There had to be grass roots renewal; cooperative ministry had to appear at the local level. The self-preservation instincts of the denominations became very clear. Denominations refused to subsidize what they could not control.

Then too, after seminary, I served as a white assistant pastor in a black Baptist Church in Nashville, Tennessee. Now is any reader going to tell me that a black Baptist Church is not *evangelical*? I learned to *preach* there. And I found out that *the primary difference between a black evangelical Church and a white one had to do with the selection of Scripture*. Later, at the Moody Church in Chicago, I would drop in to hear sermons allegedly based on the Bible but much more concerned to defend the inerrancy of Scripture as a whole than to deal with a particular text. While in Nashville I heard the minister take sections of Scripture and apply them with great integrity to the realities of our time.

I gradually came to the cynical conclusion that an evangelical might be all right if he would just select texts fairly. I have never heard an evangelical sermon on Christ's exhortations about the rich or God's call through Amos that justice roll down as waters.

In Nashville in 1961 I participated in the nonviolent civil rights movement—a movement that was as truly Christian in its root understandings as any secular movement of our decade. It was clear to me that nonviolence was the only alternative to a bloodbath; future events have proved me right. I believe firmly that the Bible provides us with the basic tools for understanding the nature of our time in history.

But what happened?

The polls say that massive numbers of Americans are Christian.

The polls do not say that there are at least two Christianities and that both the fundamentalistic (or evangelical) and liberal (or denominational) modes have been totally inadequate to meet the present social and ecclesiastical crisis. This is the meaning to me of my recent experience.

How so?

Let me deal with my own liberal camp first. The failure of liberalism within the Church and in the society at large may be summed up in a single sentence: The conservatives were right when they accused the liberals of speaking in an unrepresentative, possibly hypocritical, manner. The glorious statements made by the denominations against racism and war were largely unsupported by any efforts to encounter racism and war on native grounds, i.e. in the segregated liberal churches at the local level.

Liberal denominations and councils tended to assume that the role of the clergy lay in *being* the congregation. Ministers became the vanguard of church participation in secular events when they might have spent their time more profitably in showing laymen the folly of an unpracticed faith.

This clerical response may have forclosed the possibility of the clergyman becoming, as he once was, a catalyst for the laity rather than a jack-of-all-trades.

Is it any wonder that laymen have reacted either by leaving Churches where no Gospel was preached or by closing their ears to the legitimate demands of justice in the society at large?

Now it may be unfair to heap such scorn on liberal denominations and clergymen. It would perhaps surprise evangelicals and fundamentalists to learn that many of the very radical activist clergy (along with socially concerned laymen) are operating on the basis of a posture which they regard sincerely as having Biblical roots. They are genuine men of faith. They are orthodox radicals.

It has also been unfair of conservatives to stigmatize Councils of Churches with such venon. It is all right to fault a National Council of Churches statement on the grounds that the Council doesn't take Scripture seriously, but it might be more productive to run the problem of peace or racism through the Scriptures to see where genuine points of difference lie. It would be helpful too if evangelicals would make the elementary observation that what defines the Christian is the internal work of the Spirit, not the outward act. Often evangelicals join liberals in a false insistence on justification by works. Only the required works are different.

Liberalism's greatest failing is its relative loss of any theological basis. As the social situation in America has escalated—as the possibility of revolutionary action and totalitarian response has emerged—liberals have been as quick as conservatives to consent to a policy of repression and "law and order" based on self-interest. Liberals have ignored the essentially conservative validity of Black Power and self-determination in favor of top-down solutions, centralization and hand-outs. Essentially, believing that man is the measure of all things, liberals have been tried and found wanting. They are unequipped for tragedy and the possibility of prolonged violence. They are cast loose with no anchor of faith and no authority for guidance.

But the evangelical and, more particularly the fundamentalist, response has been little better. If the conservative diagnosis of our ills has been accurate to a large extent, conservative programs for combating social evils have been minor in scope. Why, for example, have there been so few conservative initiatives in the ecumenical movement? Conservatives have more of a theological basis, but Biblical allegiance has tended to become domesticated. A sharp edge is lacking. One senses that the conservative would falter if ever confronted with the choice between Biblical allegiance and national loyalty. The conservative speaks of individual inititative: Is he willing to allow this principle to work in the nation's ghettos?

Protestant evangelicals have become so acculturated that, in certain parts of the country, they would be hard pressed to preach on the topic of God having made of one blood all nations of the earth. Conservatives have emphasized individual moralism at the expense of the fulfillment of the law. Their God is large indeed, but the world he sent his son to reconcile to himself is made too small.

And both conservatives and liberals have tended to ignore the realities most clearly brought home by both the black and the Roman Catholic Churches.

The black church teaches us that personal faith is in vain without a social dimension.

The Roman Catholic Church teaches us that the Protestant

(Continued on page 15)



Ronda Lynn Bradley pours her gift of pennies into the hands of Dr. Stuart M. Sessoms, director of Duke Hospital.

A Child's Gift Helps Build A Chapel

By Joe Sigler

A gift of love is a handful of pennies from a child. The new interfaith chapel at the Duke University Medical Center is the beneficiary of just such a gift.

The story began in January of 1966, when Ronda Lynn Bradley, a North Carolina Cherokee Indian girl not yet a year old, first came to Duke. Her mother and grandmother brought her, seeking the aid of plastic surgeons in removal of a large, black birthmark that covered roughly a quarter of her face on the upper left side.

The doctors said they believed a great deal could be done toward eradicating the birthmark, but the operation had to be delayed because the baby was not yet being bottle-fed.

When Ronda Lynn was just under 2 years old her family brought her back to Duke for a skin-grafting operation which required two weeks in the Hospital.

Her mother, Mrs. Lucinda Jane Bradley, and grandmother, Mrs. Edith Bradley, wanted to stay in Durham to be near the child, but their funds were limited.

The first night they were at Duke, a hospital security officer, Alvin Nichols, was walking through the hospita lobby and recognized the two women as Cherokee Indians Nichols and his wife for several years had spent their vacatio near the Cherokee reservation in the mountains of weste North Carolina and had become interested in the tribe an its culture.

Nichols struck up a conversation with the Bradleys an learned about the baby and her reason for being at Duk He also learned of the mother's desire to stay and be nea her baby and her lack of money.

Nichols went home and told his wife about them, an the next evening Mrs. Nichols came to the hospital and tol Mrs. Bradley she would like for her to stay in their hom during Ronda's hospitalization.

The grandmother returned to Cherokee and the mothe made her home with the Nichols family for the next two week

Ronda's operation consisted of removal of the skin, inclu ing eyebrow and eyelid, at the site of the birthmark. A ski graft was made from a portion of the child's abdomen.

A little more than a year later, on May 15 of this yea she returned to Duke and surgeons fashioned another ey brow for her from a sliver of her scalp. Again, on that wee long stay, Mrs. Bradley lived with Mr. and Mrs. Nichols.

Over the months, Nichols saved some pennies for th little girl and planned to give them to her on her next vis to Duke. He expected her to spend the money on a toy some candy.

When the Bradleys came back last month for the docto to evaluate Ronda's progress, they stayed at the Nicho home. The evening before they were to come to the hospit Nichols gave Ronda her small treasure of pennies.

But her reaction wasn't at all what he expected.

"Instead of wanting to spend the money," Nichols recalle "she said she wanted to give it to the 'church' at the hospita

The "church" is the new interfaith chapel which will opened in a few weeks just off the main lobby of the hospit

The child's generosity called for a special ceremony.

A large crowd of hospital employees and visitors gather in the corridor outside the chapel when they saw the lit Indian girl dressed in costume complete with headband a feather.

Ronda ceremoniously cascaded her pennies from a pie of Indian pottery her grandmother had made into the cupp hands of Dr. Stuart Sessoms, director of Duke Hospital, w accepted the gift for the "church."

Duke doctors say Ronda's progress has been excelle Because of the difference in pigmentation between the re lar skin on her face and the grafted skin, a slight differen in color tone may exist. But as she grows older the use cosmetics will make the difference almost undetectable.

Since becoming acquainted with Ronda and her fami Mr. and Mrs. Nichol's church, Edgemont Baptist in Durha has become interested in the Cherokee reservation and t congregation has sent several carloads of clothing and otl materials for distribution through the First Baptist Chu in Cherokee.

Bishop's Dialogue Sessions Set

Approximately two hundred ministers of the Western North Carolina Conference are being invited to attend meetings with Bishop Earl G. Hunt, Jr., to engage in conversations under the "Bishop's Dialogue Sessions" as part of the program of the Institute for Homiletical Studies.

Now in their third year, the Dialogue Sessions, which have previously been offered for the "young" ministers of the conference, will this fall involve ministers who have been in the conference from eight to sixteen years. Sessions for the younger ministers will be held in March, 1969.

The dates and places for the fall sessions are as follows:

November 19-20: Lambuth Inn, Lake Junaluska. This overnight session begins with dinner at 6:00 p.m. on Tuesday, Nov. 19, and continues through lunch on Wednesday Nov. 20. (For the following districts: Waynesville, Asheville, Marion.)

December 3: First United Methodist Church, Hickory. Begins with lunch at 12:00 noon and concludes at 8:00 p.m. (For the following districts: Gastonia, Charlotte, North Wilkesboro, Statesville.)

December 4: First United Methodist Church, Salisbury. Begins with lunch at 12:00 noon and concludes at 8:00 p.m. (For the following districts: Albemarle, Salisbury, Thomasville.)

December 5: Maple Springs United Methodist Church, Winston-Salem. Begins with lunch at 12:00 noon and concludes at 8:00 p.m. (For the following districts: High Point, Greensboro, Winston-Salem/Forsyth, Winston-Salem/Northeast.)

The men who are to attend are receiving this month a letter from Bishop Hunt extending his personal invitation. The cost of meals, part of the travel expense and overnight lodging at Lake Junaluska will be borne by the Institute for Homiletical Studies.

Dr. J. W. Hamilton Dies

Funeral services were held in St. Petersburg, Fla., Oct. 10 for the Rev. Dr. J. Wallace Hamilton, 68, nationally-known Methodist clergyman.

Dr. Hamilton died Oct. 7 following a heart attack five days earlier in Leesburg, Fla., where he was a speaker at the annual pastors' school of the Florida Methodist Conference.

Services were conducted by Bishop James W. Henley, Lakeland, Fla., and Bishop Edward J. Pendergrass, Jackson, Miss., at the suburban Pasadena Community Church, St. Petersburg, where Dr. Hamilton had served for 39 years—one of the longest pastorates in the United Methodist Church.

Survivors include his widow, Mrs. Florence Newlan Hamilton; two sons, John W. of St. Petersburg and James R., a graduate student at the University of Texas; a daughter, Miss Joan Hamilton, a Tulane University librarian.

Commitment Day Has New Name

A special day with a new name and an enlarged scope—Alcohol and Drug Emphasis—will be observed Nov. 10 in United Methodist churches.

It succeeds the Commitment Day of the former Methodist Church and the Temperance Sunday of the former Evangelical United Brethren Church.

The day is being promoted as an opportunity for churchmen to confront all addictive practices which cause problems in modern society, as well as to become familiar with policy changes in this field which were made by the 1968 Uniting Conference.

The Board of Christian Social Concerns sponsors the special observance. Its director of alcohol and drug issue, Dr. Thomas E. Price, pointed out that the purpose of the changed emphasis is not to replace traditional stands on abstinence from alcoholic beverages but to widen the scope of concern and to recognize that encouragement of abstinence is only part of the church's task.

Primary resource for the observance is a filmstrip, "A Curious Kind of Silence," to encourage the church to discuss alcohol problems rather than remaining silent. The audio-visual focuses on discussion within Woodmor United Methodist Church in Hammond, Ind., in which the Rev. John Wolf, pastor, gives his candid opinions as to the need, liability and potential for a congregational ministry in the meeting of alcohol problems. It also includes part of the floor debate at the Uniting Conference on revision of the ministerial rule on abstinence, and interviews with seminary students and others.

An added resource is a publication, "What Happened in Dallas?" an interpretative report of General Conference action on alcohol. Both are available through the board in Washington, D.C.

High Point College Trustees Approve $2 Million Budget

Two High Point College administrators were named vice presidents of the Methodist affiliated institution at a Board of Trustees meeting in the Governor's Mansion, Raleigh, on Oct. 9.

Named to the posts were W. Lawson Allen, former director of the Division of Publis Affairs, and Earl G. Dalbey, former director of the Division of Financial Affairs. As vice presidents, their responsibilities are the same.

Gov. and Mrs. Dan Moore were hosts for the trustees at a luncheon prior to the business meeting of the board. Gov. Moore is a trustee.

Board members re-elected Holt McPherson of High Point as chairman.

Dr. Wendell M. Patton, president of the college and secretary to the board, presented the budget summary for 1968-69. Approved was an operating budget for $2,016,220 — the largest budget in the college's history.



Bishop W. R. Cannon

Cannon Is Bishop's Hour Speaker

The newly elected episcopal leader of the Raleigh Area, Bishop William R. Cannon, will be the Bishop's Hour Lecturer in the Divinity School Convocation and N. C. Pastors' School at Duke University Oct. 28 at 4 p.m.

Bishop Cannon brings to his new post, and to this lectureship, a long record of distinguished service as church historian, theological administrator, and Methodist and ecumenical churchman.

Before his election to the episcopacy, he was dean of the Candler School of Theology and professor of Church History at Emory University. He has served also as visiting professor of Church History at Garrett Theological Seminary, Evanston, and Richmond College of the University of London, and as visiting lecturer at Westminster School, London.

The most recent of Bishop Cannon's eight published books are *The Redeemer, The History of Christianity in the Middle Ages,* and *Journeys After St. Paul.*

As a Methodist scholar and church leader, Bishop Cannon has participated regularly in ecumenical and world Methodist conferences, the most recent being the World Council of Churches Assembly in Uppsala this summer. He is an Executives Committee member of the World Methodist Council and was designated a representative from the Council to have conversations with the Roman Catholics on Christian unity.

Bishop Cannon will be presented to the Convocation and Pastors' School by Bishop Earl G. Hunt, Jr., at the opening session of the Convocation.

Woman's Activities

W. N. C. CONFERENCE

MRS. JOHN C. WRIGHT

GREENSBORO DISTRICT PRESIDENT HONORED

Mrs. S. S. Clark, Jr., of Whitsett, president of the Women's Society of Christian Service of the Greensboro District, was honored recently as one of the twelve women in the state to receive a leadership award for her cooperation with the North Carolina Extension Service.

The award was made at a fall council meeting of the State Organization of Extension Homemakers Associations held in Newton on October 10. The gift was a silver tray.

These awards are given each year to the two highest scoring leaders from each of the six districts. The honor is based on their work in Extension Homemakers and 4-H Clubs. The women are scored on their organizational work, their projects and participation in the club's programs. Each leader is asked to write a summary of the values she receives from her leadership work.

Orchids to Mrs. Clark, not only for her wonderful ability as a leader in Extension Homemakers Clubs, but also in the Women's Society.

TOWN AND COUNTRY COMMITTEE TO MEET

The annual fall meeting of the Advisory Committee on Town and Country will be held on Thursday, October 24, at 1 p.m. in the Fellowship Hall of the First United Methodist Church, Marion.

Mrs. Henry B. Smith of Monroe, is the chairman of the committee.

CHARLOTTE DISTRICT WORKSHOP

Some 350 officers of Women's Societies in the Charlotte District attended a training session held at Providence United Methodist Church on September 30.

Using a theme of "What's New?" the district officers outlined the changes in women's work in the past few months. Mrs. Carl H. King, a member of the Board of Missions, and Mrs. John Ramsey, district president, had a dialogue on the organizational changes and Mrs. Carl M. Worthy, conference chairman of the Wesleyan Service Guild, led the devotional period.

The group divided into separate workshops conducted by the district officers, and the hostess society had charge of a social hour.

MRS. W. F. MILLER
Dist. Ch. Public Relations

WINSTON-SALEM/FORSYTH INFORMATION DAY

Mrs. Carl M. Worthy, Charlotte, was guest speaker at an "Information Day" program at Wesley Memorial United Methodist Church, Winston-Salem, on Sunday, September 29, an event sponsored by the Women's Society and Wesleyan Service Guild of the district.

In her talk on, "A New Church in a New World," Mrs. Worthy discussed the changes in local societies and guilds, concluding by saying, "Let's start this year's work with zeal, listen to God's message to us, and ask ourselves at the end of each day, 'Have I let others see Christ through me?'"

Mrs. James Ringley, district president, presided and Mrs. F. H. Ponish, hostess president, gave the welcome. The Rev James Peters, district superintendent, expressed appreciation to the women for their work in the church.

Others on the program included Rev. Joel T. Key, Mrs. Charles Hauser, and all the district officers in their separate workshops.

There were 175 women from 38 churches attending the meeting.

MRS. JACK ATKINS
Dist. Ch. Public Relations

ALBEMARLE DISTRICT OFFICER TRAINING SESSIONS

The District officers of the Women's Society of the Albemarle District conducted workshops in the three subdistricts of their area to train the officers in local societies in the new trends in women's work.

These workshops were held in Monroe, Wadesboro and Albemarle, reaching more than 200 women in local churches.

Mrs. N. E. Lefko, Misenheimer, district president, was in charge of each meeting, with all of the district officers assisting in the opening program and in their separate workshops. The theme centered on the purpose of the Women's Society and Guild, "that women grow in knowledge" and develop a concern for personal responsibility in the local church in order that each might effectively "share in Christian witness, service and missionary outreach."

MRS. CHARLES A. REAP
Dist. Ch. Public Relations

MISSION STUDY MATERIALS

At the School of Christian Mission at Pfeiffer College in August, Mrs. O. D. Thomas of Northport, Ala., used in her group studying Southeast Asia some hymnslips that were popular for the entire school. Many asked where they might secure the hymnslips to use in their studies in local churches.

Mrs. Thomas writes that these may be ordered from Filmstrip and Slide Laboratory, 292 Merton Street, Toronto, Canada, at a cost of $1.95. She had not found these at Cokesbury, so suggested that they be ordered directly from the place from which she secured hers.

THE BETHLEHEM CENTER STAR

A new newspaper, *The Bethlehem Center Star*, joined the publications in the Western North Carolina Conference this month. It is published at Bethlehem Center, Charlotte, a project related to the Board of Missions of the United Methodist Church.

The Center is located at 2705 Baltimore Ave., Charlotte, and Miss Lucy Gist, a Methodist deaconess, has been director since 1962.

The editor of the *Star* said, "This first issue will wrap up the summer program for you as seen and described by summer staff members; tell you what is going on right now; and perhaps hint at a few of our needs."

It is a welcome *Star!*

N. C. CONFERENCE

MRS. IVAN E. WELBORN

DURHAM DISTRICT

The Durham District Women's Society of Christian Service of the United Methodist Church held its executive committee meeting Sept. 20 at the Blair House in Durham. The Rev. C. D. Barclift, district superintendent, led the opening prayer. Mrs Donald E. Skakle, Spiritual Growth leader, had our devotion.

The president, Mrs. C. D. Scott, reported that the Durham District was sending Mrs. John H. Blanks, Roxboro, district chairman of Missionary Growth, to a meeting of the Board of Missions of The United Methodist Church in New York, Oct. 15-18.

Mrs. Scott called the following dates to our attention:

Fall Subdistrict Meetings. Theme "A New Society For A New Church."

Oct. 6, Person at Longhurst, 2:30
Oct. 13, North Durham at Calvary, 2:30
Oct. 20, Orange at New Sharon, 2:30
Oct. 27, South Durham at Carr, 2:30
Nov. 3, Granville, Marrow's Chapel, 2:30
Oct. 15, Durham District Spiritual Life Retreat at Camp Chestnut Ridge
March 25-26, Annual Meeting of Women's Society of Christian Service at Rocky Mount
April, Durham District Annual Meeting at Trinity Church in Durham
June 11-12, Spiritual Life Retreat at Louisburg College
Aug. 16-17, 18-21, School of Christian Mission at Methodist College in Fayetteville

It was brought out that two members-at-large would be elected from the former Central Jurisdiction to serve with us on the Executive Committee for a two-year

term. The meeting was adjourned wtih lunch.

Mrs. Robert D. Hunt
Chm. Public Relations
Durham District WSCS

DURHAM DISTRICT WSG CHAIRMAN

Julia Broughton Tyson, daughter of the late Maude McIver and Robert Isaac Broughton, was born in Burlington. She joined the Methodist Protestant Church there, which is now known as the Davis Street Methodist Church. In 1927 the family moved to Creedmoor, where she graduated from high school in 1934.



Mrs. George F. Tyson

For six years Julia worked for the telephone company in South Boston, Va. While there she was an active worker in the South Boston Methodist Church, serving on the Official Board, singing in the church choir, and teaching in the primary department of the church school. For several summers she used her vacation to attend the summer school for Church School Teachers at Randolph Macon College, in Lynchburg, Virginia.

In 1940, after her father's death, Julia moved to Durham to be with her mother. There she met and married George Fitts Tyson. They had a son, Bobby, who was killed last year by a homemade firecracker, at the age of 17. She has a stepson, George Tyson, Jr., who with his family lives in Mebane.

Julia now works for General Telephone Company of the Southeast in Durham, where she is a senior accountant. She and her husband are members of Calvary United Methodist Church, and live at 1010 Lamond Avenue, in Durham.

In the local church Julia has worked in many areas. For about 25 years she has taught in the church school. She has served as president of the Young Adult Class and as chairman of the Commission on Missions.

In the local Wesleyan Service Guild she has served as treasurer, secretary of Spiritual Life and president.

In the Durham District she served for four years as recording secretary before becoming the district chairman.

• CALENDAR OF COMING EVENTS •

Note: If any of the meeting dates or places are in error, please inform the Advocate immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

Oct. 21-23: Organizational Meeting, Interboard Committee on Missionary Education. Nashville, Tenn.
Oct. 21-25: Retreat for Chaplains and Laymen, Berchtesgaden, Germany
Oct. 22-25: Orientation Program for New Bishops, Mammoth Cave, Ky.
Oct. 23-25: Organizational Meeting, Interboard Comm. on Christian Education, Nashville, Tenn.
Oct. 24-31: Executive Committees of the Board of Missions and Divisions, New York
Oct. 28-31: First National Conference, Christian Education Fellowship, New Orleans
Oct. 30 : Annual and Re-organization Meeting, Board of Publication, Nashville
Nov. 4- 8: Biennial Meeting, Conference Directors of Education, Nashville, Tenn.
Nov. 7-10: National Meeting of The Twelve, Peoria, Ill.
Nov. 8- 9: Organizational Meeting, General Committee on Family Life, Chicago, Ill.
Nov. 8- 9: Judicial Council, Denver, Colo.
Nov. 11-13: Commission on Worship, Conrad Hilton Hotel, Chicago, Ill.
Nov. 11-14: Council of Bishops, Conrad Hilton Hotel, Chicago, Ill.

NORTH CAROLINA CONFERENCE

Oct. 21-24: Fellowship of Town and Country Workers in SE, Hinton Rural Life Center, Hayesville
Oct. 22 : Commission on Christian Higher Education and Campus Ministry, Raleigh, 10 a.m.
Oct. 23 : Methodist Foundation, Inc., Methodist Building, Raleigh, 2:30 p.m.
Oct. 24 : Coordinating Committee, Pembroke Area
Oct. 24 : Committee on Camps and Conferences, Camp Chestnut Ridge, Efland, 10 a.m.
Oct. 25 : N. C. Wesleyan College Founders Day Convocation and Semi-Annual Board of Trustees Meeting
Oct. 27-31: New Bern Area Christian Workers' School, Centenary Methodist Church, New Bern
Oct. 28-30: Christian Convocation and North Carolina Pastors' School, Duke University, Durham
Oct. 31 : Board of Education, Methodist Building, Raleigh, 10 a.m.
Nov. 1 : Methodist College Founders Day; Board of Trustees Meeting
Nov. 3- 6: Snow Hill Subdistrict Christian Workers' School, Hookerton
Nov. 8 : Louisburg College Board of Trustees
Nov. 13 : Elizabeth City District Conference, Manns Harbor
Nov. 14 : District Secretaries of Commission on Town and Country Work, Methodist Building, Raleigh, 10 a.m.
Nov. 23 : Fall Meeting, Board of The Laity, Methodist Building, Raleigh

WESTERN NORTH CAROLINA CONFERENCE

Oct. 20-24: North Wilkesboro District Christian Workers' School
Oct. 20-24: Gastonia District Christian Workers' School
Oct. 21-24: SE Town and Country Leaders Fellowship, Hayesville, Hinton Rural Life Center
Oct. 22 : College Recruitment, High School Juniors and Seniors, College Coordinating Council, Lenoir, First, 7:30 p.m.
Oct. 23 : College Recruitment, High School Juniors and Seniors, College Coordinating Council, Hickory, First, 7:30 p.m.
Oct. 24 : College Recruitment, High School Juniors and Seniors, College Coordinating Council, Statesville, Broad Street, 7:30 p.m.
Oct. 28-30: Pastors' School and Convocation, Durham, Duke University
Nov. 3- 7: Salisbury District Christian Workers' Schools
Nov. 3- 7: Marion District Christian Workers' Schools
Nov. 6 : College Recruitment, High School Juniors and Seniors, College Coordinating Council, North Wilkesboro, First Church, 7:30 p.m.
Nov. 7 : College Recruitment, High School Juniors and Seniors, College Coordinating Council, Elkin, First Church, 7:30 p.m.
Nov. 10-14: Winston-Salem District Christian Workers' Schools
Nov. 10-14: Statesville District Christian Workers' Schools



The Lay Advisory Council joins Bishop Earl G. Hunt, Jr. (standing), in celebrating his birthday. Seated, left to right, are William R. Henderson, Charles W. Phillips and Harvey Smith, president of the Council.

Two Special Birthday Parties

By John Borchert

Two significant birthdays among western North Carolina United Methodists occurred during September.

One was the 50th birthday of the spiritual leader of the Western North Carolina Conference, Bishop Earl G. Hunt, Jr., presiding bishop of the Charlotte Area.

The other was the 100th birthday of Mrs. J. T. Beatty of Denver, N. C.

Bishop Hunt was surprised on his Sept. 14 birthday by the Lay Advisory Council, which gave him a three-tier cake, luggage and flowers for Mrs. Hunt. The men also gave in the name of Bishop Hunt $100 to the Children's Home at Winston-Salem.

This has been a significant year of special dates for Bishop Hunt, as he was reassigned to the Charlotte Area of the Southeastern Jurisdiction in July, and earlier observed with Mrs. Hunt the 25th anniversary of their wedding during June.

Mrs. Beatty was the youngest of nine children of a North Carolina farmer and admits that she grew up as the "baby" of the family, "but I wasn't spoiled," she said.

Louvenia began her 100 years in Lincoln County, near Crouse, N. C., a daughter of the late Edward and Mary Ann Cherry Beattie. She married the late Jonas T. Beatty on Jan. 30, 1889.

The thing she has enjoyed most during her 100 years, she said, is riding. She did this during her single years, but stopped her side-saddle horseback jaunts after marriage.

Her formula for a long life is summed up briefly: "The things I don't have nothing to do with, I don't worry about," she said. "I've always tended to my own business, and the other fellow could tend to his."

She grew up in hard times, with food being raised to eat and a little to sell. All of her clothes were homespun and as she grew older she sewed for other people. But she doesn't look back. "There have been a lot of improvements," she said, "and I'd rather have them than what we had."



Mrs. J. T. Beatty recently had her 100th birthday.

She has been a Methodist all of her life and she was asked why. "I always thought they were the most honest people," she replied.

Mrs. Beatty was reared in the days of the great camp meetings and she recalls them vividly. "We all ate at community tables and we had to keep cooking. We all cooked in a big cooking shed. This was the big time of the year for all of us."

For her 100th birthday, 139 of her offspring appeared. She is the mother of 12 children, with nine living, 18 living grandchildren and 33 great grandchildren. For her birthday, the nine living children were present. They are:

Mrs. Blanche B. Rhodes of Denver, with whom Mrs. Beatty makes her home; Mrs. Lucy B. King, Mrs. Estus B. King and Russell L. Beatty, all of Denver; Mrs. Myrtle B. Conrad, Joe Beatty and Earl Beatty, all of Charlotte; Mrs. Ruth B. Goodson of Gastonia; and Clyde Beatty of Bishop, Texas.

The United Methodist Church at Denver, headquarters of the Rock Springs Camp Meeting—oldest in the nation—dedicated its Sept. 8 worship service to Mrs. Beatty, featuring her favorite songs and making a tape recording of the event. Mount Pleasant United Methodist Church, where her membership is located, also dedicated its Sept. 8 worship service to her.

Mrs. Beatty, at 100 years, sees and hears well and takes her own bath. She says she's looking forward to her second 100 years.

Knoxville, Tenn., Chosen As Holston Area Headquarters

The episcopal residence, or headquarters, for the new Holston Area of the United Methodist Church has been established in Knoxville, Tenn.

The bishop of the area is L. Scott Allen, who was assigned in July to administer the church's work with some 200,000 United Methodists in eastern Tennessee, south western Virginia and a corner of Georgia.

The historic Holston Annual Conference, which had been part of the Nashville Area, was designated a separate area in July by the Southeastern Jurisdictional Conference. The area also includes the Tennessee Conference of the former Evangelical United Brethren Church. Merger of the conferences is expected by mid-1969.

Bishop Allen's office is in the Fidelity Bank Building, 302 South Gay Street, Knoxville. The city was one of several viewed as possible headquarters. Holston Conference offices are in Johnson City.

The greatest threat to our way of life is not Communism, dangerous as that is; and it is not the John Birchers or the hippies or the antiwar demonstrators. It is the easy and casual compromises we are all making with simple human decency.

Raymond E. Balcomb

METHODIST NEWS ROUND-UP

WOMEN'S DIVISION STAFF MEMBER NAMED FOR ATLANTA

Mrs. Ruth Harvey Collins, Rochester, Minn., and Grand Rapids, Mich., has been named the regional staff member in Atlanta, Ga., of the Women's Division of the United Methodist Board of Missions.



MRS. RUTH COLLINS

She will work with Women's Societies of Christian Service and Wesleyan Service Guilds in nine annual conferences in Fla., Ga., S. C. and N. C. In the Atlanta region, she succeeds Mrs. W. B. Landrum, who retired Aug. 31.

Born and reared in Rochester, Mrs. Collins attended Lawrence University, Appleton, Wisc., and received the bachelor of arts degree in sociology in 1945, after the birth of two of her three children. She received two master's degrees from Michigan State University, one in education in 1966 and one in social work in 1967.

In her professional career over the last two years Mrs. Collins has worked in the fields of education and social work.

—o—

RELIEF SPENDING PLANNED

The United Methodist Committee for Overseas Relief (UMCOR) will spend $554,000 for relief, rehabilitation, development, refugee resettlement and other service projects during the next four months, it has been announced in New York.

Of the total, $50,000 will go toward an emergency airlift of food and medicines into Biafra, $50,000 for refugee relief in Vietnam, and $37,500 for aid to Middle East refugees. UMCOR, which is the international relief agency of The United Methodist Church, allocated the funds at its autumn meeting at Stony Point, N.Y.

About $270,000 of the monies allocated will go to programs on four continents administered by international relief agencies of the National Council of Churches (Church World Service) and the World Council of Churches. Another $52,916 will go to United Methodist agencies in 12 countries. The money will be used for such continuing programs as refugee relief, social welfare, tuberculosis control, community development and assistance to orphans.

—o—

DOCTRINAL STUDY STARTED

A special United Methodist Church theological study commission on doctrine and doctrinal standards organized and began its work in St. Louis, Sept. 27.

The commission is one of four authorized by the Uniting Conference for the new denomination. It was asked to study the Plan of Union for The United Methodist Church and "bring to the General Conference of 1972 a recommendation concerning (the church's) creedal position."

The Rev. Dr. Albert C. Outler of Dallas, Texas, widely-known theologian and a professor in Southern Methodist University's Perkins School of Theology, was elected chairman of the 27-member commission. He said that the commission is planning a three-day session in mid-February in Dayton at which its tasks will be reviewed and a long-range program mapped.

—o—

METHODIST-ROMAN CATHOLIC CONVERSATIONS CONTINUE

Procedures to guide future conversations between representatives of the Roman Catholic and United Methodist Church were approved in San Antonio, Texas, Oct. 2 as the group concluded the fifth in the series of meetings.

Approved for the agenda at the next session was an analysis and appraisal of the statements on Christian unity of the Second Vatican Council and the position paper on ecumenical relations adopted by the Uniting Conference of The United Methodist Church.

The recent sessions were devoted to a consideration of church-related elementary and secondary schools and government aid, but in accord with a new policy, no statement of the findings was released.

—o—

CHRISTIAN SOCIAL CONCERNS CONVOCATION PLANNED

A strategy for the United Methodist Church's response in meeting human needs will be sought at a National Convocation on Christian Social Concerns scheduled in Washington March 3-7. Some 500 persons from the church's annual conferences and from local congregations across the United States are expected for the sessions.

Program will be built around four major issues—income maintenance and welfare; law enforcement and administration of justice; trade, development, food and population; world order and disarmament.

The convocation will be sponsored by the Washington-based Board of Christian Social Concerns, along with the church's Boards of Evangelism, Missions, Laity, Health and Welfare Ministries, Education and the Commission on Religion and Race.

—o—

STATE HELP FOR PRIVATE COLLEGES DISCUSSED

A United Methodist educator warned the opening session of a Governor's Conference on Education in Atlanta, Ga., that "the state government must now come to the aid of the private schools" or spend an additional $38 million per year for higher education.

Dr. Waights G. Henry of LaGrange, president of the 137-year-old, United Methodist-related LaGrange College, said this is the amount that Georgia taxpayers are saved annually by the independent colleges educating 26.7 per cent of the state's college students. "It would be much cheaper for the state to pay a portion of the tuition charges than for the private schools to find themselves unable to operate and have to go out of business," Dr. Henry said, citing the independent colleges' critical problem in finance.

❖ ❖ ❖

National Bible Week Oct. 20

Uncounted millions around the world will be engaging in regular Bible reading during the next forty days beginning Oct. 20. The first week of the period, Oct. 20 to 27, has been designated as National Bible Week, and the entire period, concluding with Thanksgiving Day, has been tagged as Worldwide Bible Reading days.

More than 100 top executives in corporations across the country, under the chairmanship of Wallace E. Johnson, president of Holiday Inns, Inc., are helping the American Bible Society promote the special week. The project entails not only encouraging people everywhere to read the Bible, but to sponsor scripture distribution by making the Bible available to those who do not have it.

"You can be where the action is," says the American Bible Society, "by sharing the Word, *the only way for modern man,* with your neighbors: the aged, the students, the prisoners, the patients, the Appalachian poor, the inner-city man, the foreign born and the serviceman." The Society further asserts that "it is really the laity who must spread the witness to God's Word beyond the church neighborhood to the community and the world."

Lincoln To Speak In Chapel Hill

Dr. C. Eric Lincoln, professor of Sociology and Religion at Union Theological Seminary in New York, will speak at The Wesley Foundation in Chapel Hill Oct. 20 at 8 p.m. His topic will be "The New Black in Search of Self."

Known for coining the term "Black Muslims" in his acclaimed study *The Black Muslims in America,* Dr. Lincoln is also author of *My Face Is Black, The Negro Pilgrimage in America* and *Sounds of the Struggle.*

ELON COLLEGE

A Christian, co-educational Liberal Arts college offering A.B. degree with 20 majors, and B.S. degree in Chemistry.

Elon College, N. C. 27244



MRS. CATHRINE VICK

Dear Girls and Boys:

We have thought about things and people in whom we have faith. Sometimes they fail or sometimes they make mistakes. We can have and should have faith in things of this world, but only up to a point. Many people put their trust in money. Some people put their trust in things, they cannot bear to be without possessions. Many people put their trust in other people. They spend their time with friends at parties and social affairs. All of these things are good, but they are uncertain. When a person puts his basic trust in these things, he is in a dangerous position. A man can easily lose all his money, possessions and friends, and if that is where his faith is, he has lost everything.

AUNT CAY

FREEDOM FOR HARVEY

Billy hurried across the barn lot set on a slope of the Rocky Mountains. He was cupping something in his hands. "Look, Dad," he said as he came inside the barn. "What kind of mouse is this? It's sort of reddish brown."

"It's a harvest mouse," his dad said. "They live in little houses made of grass and leaves usually attached to the bases of cornstalks."

"Do they eat the corn, Dad?"

"Well, they do eat seeds, but they're not as destructive as the house mouse. They also eat insects that attack crops."

"Then can I keep him for a pet?" asked Billy. "He was tumbling over the stubs of the cornstalks, just like a trapeze artist. "I want to teach him tricks."

"You know how I feel about keeping wild things penned up," began Dad. Then he saw Billy's eager face. "But I'll let you decide."

Billy took the mouse into the kitchen. His mother gave him a shoe box as a home for his new pet. Billy punched air holes in the lid and sides and made a bed of grass. The mouse pushed his tiny nose through one of the holes and began sniffing at the air outside.

"Look at him," said Billy laughing. "I'm going to call him Harvey Harvest Mouse."

"He's seeking his lost freedom," said Mother quietly.

After the chores were done that evening, Billy ran to look at Harvey. He found his pet squeezed down into a corner of the box. Harvey's eyes were watching, watching. Billy was disappointed. "I fixed him a nice bed and gave him a capful of water and some rye seeds, but he hasn't touched them."

"Sometimes wild things won't eat food touched by humans," explained Dad. "Maybe he prefers to find his own insects and seeds."

"But I want to keep him," declared Billy firmly.

"Some animals have grown used to living with man." said Dad. "They make good pets. But most wild creatures must have freedom in order to live. If you set the mouse free just to please me, you won't understand." Dad motioned toward the door. "Come outside with me," he said.

Billy followed his father out of the house into the pine-scented evening. The sun was setting behind the western ridge.

As Billy and his dad cut across the cornfield, they heard the buzz of insects near the ground. Billy wanted to catch some for Harvey. But when he moved, the insects were gone.

They walked silently for a while along the rocky road toward the mountains. A prairie hare, its sides already showing patches of white winter fur, hopped across the road. A chipmunk scolded from a nearby stump. Far off in the golden sky they saw the silhouette of a sparrow hawk looking for grasshoppers as it circled lazily.

Suddenly Dad pointed. Up on the mountain they caught a glimpse of a large mule deer. It watched them steadily, then leaped stiff-legged away across the rocks.

Billy finally broke the silence to say: "I would like to keep the mouse for a pet. But I know you think he should be free, like all these creatures. . . ."

"The important thing is," replied Dad, "do *you* think he should be free?" They walked on.

Once Dad stood still, his hand raised They listened to a lesser goldfinch a its "Tee-tee-er" filled the air with music they heard the chirping of crickets.

Back home, Billy opened Harvey' box and found the tiny mouse was lyin weakly in one corner. He looked up a Billy fearfully. Billy almost cried.

Quickly he picked up the box an stumbled out in the dusk. He ran int the cornfield as near as he could re member to the place where he ha found Harvey.

Billy knelt, turned the box on it side, and gently pushed the mouse ou onto the ground. Harvey crouched fo a few seconds, then, as if sensing wha had happened, scurried off.

Billy smiled. He stood up and too a deep breath of the fresh mountai air.

LAURA LOUISE LLOYD
Reprinted from *Together*
September 1966. Copyright 196
The Methodist Publishing Hous

I looked up in the sky last night
And saw the moon and stars.
I wonder how you made them, God,
How far away they are!

I wonder, are you near them
As you are near me,
And to the newborn kittens
Out by our old oak tree?

And God, I'm glad you listen
To what I say to you.
It makes it so much easier
To choose right things to do.

ANIMALS

Can you guess the names of thes animals? Complete the sentences b inserting over the dots the names of a animal.

1. As big as an . . . . . .
2. As busy as a . . . . . .
3. As quick as a . . . . . .
4. As quiet as a . . . . . .
5. As jumpy as a . . . . .
6. As sly as a . . .
7. As fat as a . . .
8. As strong as an . .

RIDDLES

What miss is not a miss? A Mister.

What colors would you paint the su and the wind? The sun rose and th wind blue.

ANSWERS FOR LAST WEEK

Onesimus; Miriam; Paul; David Abra ham.

FOR OCTOBER 27

Sunday School Lesson

By Dr. Raymond A. Smith

(International Lesson Series)

God's Own People

Background Scripture: I Peter 1:1-2, 10-25; 2:1-17

Lesson Scripture: I Peter 1:13-21; 2:9-10

The book from which our lesson is taken has been called "one of the most beautiful writings in the New Testament." It deals with the same situation, and has much the same purpose, as the book of Hebrews which we have just been considering; that of instilling hope and courage into a church threatened with persecution, or even destruction. We use the word "destruction" because some of the persecutions were said to be due to false charges made against Christians for violating laws. This book (I Peter) implies that the Roman state was persecuting them simply because they were Christians. Their way of life was such that it stood in judgment against the cruelty and loose morals of most of the Roman people. One Roman writer says they were despised and ill-treated because they were "haters of mankind."

In chapter 4, verses 12-16, the following advice is offered to these suffering people: "My dear friends, do not be bewildered by the fiery ordeal that is upon you, as though it were something extraordinary. It gives you a share in Christ's sufferings, and that is a cause for joy; and when his glory is revealed, your joy will be triumphant. If Christ's name is flung in your teeth as an insult, count yourselves happy, because then that glorious Spirit which is the Spirit of God is resting upon you. If you suffer it must not be for murder, theft, or sorcery, nor for infringing the rights of others. But if anyone suffers as a Christian, he should feel it no disgrace, but confess that name to the honor of God" (New English Bible).

As we read the above quotation we may well ask the question that must have been in the minds of those who first read the letter: "Who does he (the author) think we are?" Much of the letter really answers that question. That answer is to be found in the fact that the Christians, like their fore-runners, the Jews, were to think of themselves as a peculiar people, that is, a people with distinctive characteristics. The author goes back to the Old Testament and shows how God has set apart a group of people who were charged with a special mission in the world: "For I am the Lord your God; consecrate yourselves, therefore, and be holy, for I am holy" (Leviticus 11:44). The early church thought of itself as "the New Israel," but still regarded the commands and promises of the Old Testament as applying to it.

The memory selection in I Peter 2:9 clearly reflects this conviction of the early church: "You are a chosen race, a royal priesthood, an holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light." In our efforts to avoid false pride, or assumed piety, we twentieth century Christians sometimes lean pretty far toward worldly standards. We haven't much courage to be different, if being different is demanded by our faith. One may show his disapproval of the society he lives in by dressing differently, by failure to get his hair cut or to take a bath. These forms of protest may not have great moral significance, but reveal an attitude.

We have an example of how some Christians of the ancient church felt about the problems of living in an un-Christian society in an old letter known as "The Letter to Diognetus." Here are some selections from the letter: "Christians are not distinguished from the rest of mankind either in locality, or in speech or in customs. But while they dwell in cities of Greeks or Barbarians as the lot of each is cast, and follow the native customs in dress and food and other arrangements of life, yet the constitution of their own citizenship is marvelous. They bear their share in all things as citizens, and they endure all hardships as strangers. Every foreign country is a fatherland to them, and every fatherland is foreign. They obey the established laws, and they surpass the laws in their own lives. They love all men and they are persecuted by all. They are put to death, and yet they are endued with life. They are in beggary, and yet they make many rich. In a word, what the soul is in the body, this the Christian is in the world."

Triplett Fetes Senior Citizens

On Sept. 28 all senior citizens of the Triplett Methodist Church were guests of the Loyalty Class members for a supper in the church Fellowship Hall.

This project was started four years ago while the Rev. Dwight Mashburn was the pastor of Triplett Church, and it has grown each year. It is a highlight for the senior citizens and the members of the Loyalty Class.

Over forty senior citizens attended the supper. Special guests also were Rev. Tom McLean, pastor of the church, and Mrs. McLean, and the teacher of the class, Clyde Brawley and Mrs. Brawley. Members of the Loyalty Class also were present.

Entertainment for the evening was presented by the Country Rumblers and the Melody Trio.

(Continued from page 7)

principle of the ever-reforming Church needs to be set against the need for prayer, worship and discipline in a time when the Church lives—Biblically speaking—between the ages.

What we have done is to limit the ecumenical movement to the point that it has almost no reforming potential. We have fought each other over dead issues while the living perish. The organic union of the WASP denominations will be meaningless if it is not a revitalization of a working nonviolent center in American life capable of dealing with the issues confronting Church and nation. Fundamentalists on one side and liberals on the other will only aid the process of polarization which leads to the substitution of revolution for reformation. Unless they come together.

Perhaps it is already too late.

I shall believe in America and in the reformation of the Church when Carl McIntire shares Communion with Eugene Carson Blake and when Carl F. H. Henry walks the same picket line with some contemporary Martin Luther King, Jr. I shall believe in the possibility of reform when the opposite poles of a dead liberalism and a bankrupt fundamentalism provide the basis for the only Church merger worth discussing: a new synthesis based on a wedding of the personal and the public, of justice with love, of God's law with man's. What is needed is a social evangelicalism.

The process of such synthesis is happening from place to place. The importance of the Church for me is expressed in the view that the failure of the Church to achieve such a synthesis is spelling the doom of the nation.

When the truly Pentecostal reality of the Gospel of God is manifested in the Church, it will be time again to celebrate the Reformation.

Mr. Rose is a Presbyterian, a Phi Beta Kappa graduate of Williams College, and a graduate of Union Theological Seminary (New York). He is the editor of "Renewal" magazine, and is author of "The Grass Roots Church" and "Alarms and Visions." He has served also as staff writer for the World Council of Churches in Geneva.

Limited Amount
REGISTERED FIRST MORTGAGE CHURCH BONDS
with **7%**
Yield to Maturity
Call or Write
Church Investors
DeKalb-Peachtree Airport
Atlanta, Ga. 30005
PHONE 451-5431

CAROLINA BRIEFS

DUKE UNIV LIBRARY
DUKE STA
DURHAM N C 27706
DEC 8

¶ Lebanon United Methodist Church, Whiteville, had homecoming on last Sunday. Rev. Ed Armstrong, pastor of Riverside Church, New Bern, preached at the morning worship service.

¶ Homecoming will be held at Leslie United Methodist Church on Oct. 20. Rev. J. W. Lineberger, superintendent of the Methodist Home for Children in Raleigh, will preach. The Rev. J. Bascom Hurley is pastor.

¶ Rev. O. C. Loy would like his friends to know that his mailing address is now Route 6, Lexington, N. C. 27292. Though still serving as pastor of Greer's Chapel United Methodist Church, he has recently moved to his own home.

¶ Fair Grove United Methodist Church, Highway 109 South, Thomasville, will have revival services Oct. 20-24 at 7:30 each evening. The Rev. Mitchell Faulkner, pastor of First Methodist Church, in Lexington, will be the revival preacher.

¶ Rev. Samuel D. McMillan, Jr., pastor of the Mount Gilead Charge, was guest preacher at homecoming services at the Wellons Village United Methodist Church, Durham, Oct. 13. Mr. McMillan served the Wellons Village Charge from 1959-63.

¶ Davis Chapel United Methodist Church, Danbury Charge, will have homecoming on Sunday, Oct. 20, with the pastor, the Rev. Alberto Rodriquez, preaching at the eleven o'clock service, followed by a picnic lunch. All former pastors, members and friends are invited.

¶ Layman's Day was observed Oct. 13 on the Mount Gilead Charge. Dr. George H. Armstrong, Ronald Kincaid, James Evans and Hobart Morris presided and preached at morning worship services at the Zion United Methodist Church and First United Methodist Church.

¶ Annual homecoming will be held at Bethel United Methodist Church of Rt. 1, Clarendon, on Sunday, Oct. 20. Guest speaker will be Judge Ray Waldon. Dinner will be served on the grounds following the service. All friends, former members, former pastors and relatives of members are invited.

¶ Revival services are now in progress at Haywood Street United Methodist Church, Asheville, and will conclude on Friday evening. The Rev. Ralph Reed, pastor of Central United Methodist Church in Canton, is the guest preacher. Homecoming Day was observed last Sunday at Haywood Street with special services and dinner in the fellowship hall.

¶ The LaGrange United Methodist Church will have homecoming Sunday, Oct. 20. The Rev. Joseph F. Coble, administrator of the Methodist Retirement Home at Durham, will preach at the eleven o'clock worship service. All former pastors, members and friends are invited to attend.

¶ Open House was held at the parsonage in Mount Gilead on Oct. 6 with some 125 guests attending. Over $2,000 has been spent on improvements to the parsonage this conference year. The improvements, including central air conditioning, were made under the leadership of J. Edgar Ingram.

¶ Halls United Methodist Church at Autryville will observe its annual homecoming Nov. 4. Rev. James G. Lupton, pastor, will preach at the 11:00 o'clock worship service. Dinner will be served on the church grounds. A song service is planned for the afternoon. All former pastors, members and friends are invited.

¶ Homecoming services at Union United Methodist Church on the Mamers Charge, Fayetteville District, is scheduled for Oct. 27. Rev. L. R. Sparrow of Stantonsburg, a former pastor, will preach at the eleven o'clock service. A dinner on the grounds will follow the worship service, with a singing in the afternoon. Friends of the church are invited.

¶ Hallsboro United Methodist Church will observe homecoming Oct. 20. The Rev. Clyde G. McCarver, Wilmington District superintendent, will preach at the eleven o'clock worship service. The fellowship meal will be served following the worship service. The pastor, Rev. Dennis A. Weaver, and the congregation invite all friends, former pastors and members to attend.

¶ Annual homecoming will be held at Bethabara United Methodist Church, Goldsboro District, Oct. 27. Rev. J. R. Reagan, a retired minister and former pastor, will preach at the 11:00 o'clock worship service. Dinner will be served on the church grounds. Rev. James G. Lupton, pastor, invites all members, former pastors and friends of the church to attend.

¶ Mt. Carmel United Methodist Church, Lexington, will have a series of revival services on successive Sunday nights. The following ministers will participate in the services: Oct. 20, Rev. James White of Good Hope-Arcadia Methodist Church; Oct 27, Rev. June Greene of Oak Forest Methodist Church, and Nov. 3, the Rev. R. Marsden Kitley, pastor of Mt. Carmel. On last Sunday evening the Rev. Wilbur Jarrett of Tyro Methodist Church preached. All services will be at 7 p.m. The public is invited.

¶ The Pinetops United Methodist Church Pinetops, will observe homecoming on Oct 20. The Rev. Graham S. Eubank, distric superintendent of the Fayetteville Distric and a former pastor of the church, wil preach at the morning worship service Lunch will be served in the fellowshi hall of the educational building. All forme pastors, former members and friends ar invited. The offering on Sunday will go t the building fund for a new sanctuary.

¶ Cokesbury United Methodist Church o Charlotte will have homecoming day, Sun day, Oct. 27. This is in connection wit Cokesbury's tenth year anniversary. Rev George H. Winecoff of Maggie Valley wil preach at the eleven o'clock service. Rev Mr. Winecoff was the first minister o Cokesbury. Dinner will be served on th grounds at noon. A "Sing-In" is schedule for 7:30 p.m. All choirs of Cokesbury wil participate. Friends and former member are invited.

¶ The congregation of Barnardsville Meth odist Church in Barnardsville will dedicat its new church on Oct. 20 with the Rev W. Harold Groce, superintendent of th Asheville District, leading the service. A week of revival services will follow th dedication on Sunday with services eac evening at 7:30 p.m. The Rev. Terry Ham mill, pastor of Francis Asbury Methodis Church in Candler, will be the gues evangelist. All former pastors and friend are invited to the dedication and reviva services.



Methodist Men's Club Chartered

Forty-three members were present fo the charter night dinner meeting of th Methodist Men's Fellowship of First Unite Methodist Church, High Point.

Ed Washington, a local lawyer, talke to the group about the court system i North Carolina. His talk was followed b a discussion period.

After approval of the charter, Dr. E. H Nease, Jr., pastor of First Church, chal lenged the members by telling them of th service possibilities of such an organization

The next meeting will be a country ham breakfast on Nov. 24 at eight o'clock



On Saturday, October 12, Dr. Isaac Henry Miller, Jr. was installed as president of Bennett College, Greensboro, N. C. (See story on page 12.) Shown above are some of the participants in the solemn inauguration ceremonies. They are, left to right on the page, Dr. Miller; Dr. Frederick D. Patterson, chairman of the Board of Trustees; Dr. Francis Keppel, chairman of the Board and president of the General Learning Corporation of New York City, who delivered the inaugural address; Bishop Earl G. Hunt, Jr., episcopal leader of the Charlotte Area of the United Methodist Church; Dr. Myron F. Wicke, executive secretary, Division of Higher Education of the General Board of Education of the United Methodist Church; Dr. J. Henry Sayles, chairman of the Science Division, Bennett College; Mrs. L. Maynard Catchings, assistant general secretary, World Division, Board of Missions of the United Methodist Church; and Dr. George Breathett, chairman of the Social Studies Division, Bennett College.

NORTH CAROLINA
christian advocate

VOL. 113 GREENSBORO, N. C., OCTOBER 24, 1968 No. 42



The ordination of Rev. Frank A. Stith, III.

Pastor Has Individual Ordination

On Oct. 6, Rev. Frank A. Stith, III, become the first Methodist minister in the Western North Carolina United Methodist Conference ever to be ordained in an individual service at his own church.

He was ordained an elder by Bishop Earl G. Hunt, Jr., at Prospect United Methodist Church, one of the four churches on his Smithtown Charge. Other churches include Mount Pleasant, New Home and Sandy Grove. The congregations from the four churches were present for the service.

In addition to Bishop Hunt, other participants in the service were: Rev. Julian A. Lindsey, superintendent of the Winston-Salem/NE District; Rev. James Murphy, pastor of Union Grove Baptist Church; Rev. Frank Wood, pastor of East Bend Baptist Church; Rev. William Ellison, pastor of St. Paul's United Methodist Church, Greensboro; Rev. Lawrence McCleskey, pastor of South Point United Methodist Church, Belmont, and Rev. Bill Sartin, pastor of East Bend United Methodist Church.

In Methodism, all ordinations take place during the annual conferences in a massive service. Recently Bishop Roy Short of Louisville, Ky., has begun individual services of ordination at the ministers' churches.

Rev. Mr. Stith sought the separate ordination because "I wanted the service to be held closer to my people so they could see the bishop. And this way the annual conference would become a little closer to their lives."

The young pastor said it also gave him an opportunity to invite ministers of other denominations with whom he has been working to participate.

Bishop Hunt also baptized the Stiths' six-month-old son, Michael.

NORTH CAROLINA

CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western North Carolina Conferences of The United Methodist Church

ESTABLISHED 1855

James C. Stokes — Editor and Manager

Address all correspondence to P. O. Box 508, Greensboro, N. C. 27402

Second-class postage paid at Greensboro, N. C.

Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., 429 W. Friendly Avenue, Greensboro, N. C. 27401

Single subscriptions, $3.00 a year; every family plan: each subscription, $2.50 a year. All subscriptions payable in advance. Obituaries and resolutions, $2.00 for the first 100 words; $2.50 per hundred for next 200 words; 3 cents per word for all over 300 words.

The Methodist Board of Publication

O. Kelly Ingram, Durham, President; H. G. Allen, Statesville; N. E. Edgerton, Raleigh; William R. Henderson, High Point; T. C. Hoyle, Jr., Greensboro; Charles E. Jordan, Durham; C. P. Morris, Raleigh; L. W. Routh, Greensboro; Wilson O. Weldon, Nashville, Tenn.; Carl C. Wooten, Kinston.

OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

"WANT A CHANGE? Great Challenge for D. C. E. Apply First United Methodist Church, P.O. Box 926, Newton, N.C. 28658."

RAISE NEEDED FUNDS by selling Magnetic Windshield Covers called "FROST SHIELDS". 60 cents profit on each sale. For details write now to Fund Raising Products Company, Route 10, Winston-Salem, N. C. 27107

North Carolina Regional Commission Organized

A regional commission on Higher Ed cation and Campus Ministry was organiz in a meeting at West Market Street Unit Methodist Church, Greensboro, on Oct. Bishop Earl G. Hunt, Jr., presided, wi Bishop William R. Cannon seated besi him.

The membership of the commission w selected by the respective Boards of Ed cation of the North Carolina and t Western North Carolina Annual Conf ences. The following were elected as office chairman, Rev. O. Kelly Ingram; vice-cha man, Dr. Philip Shore; secretary, Dr. V Stanley Potter; and treasurer, Allen Wilki son.

Chairmen for standing committees we also elected. They are as follows: Chur Related Colleges and Institutions, Dr. J. Ostwalt; Campus Ministry, Program, Re H. L. Watson; Campus Ministry, Personn Dr. Glenn Rankin; Campus Ministry, Faci ties, Dr. James G. Huggin; and Campi Ministry, Finance, Dr. Russell Montford

All of the above are to serve on t Executive Committee. Others on this co mittee are the two conference Directors Education, Dr. C. P. Morris and Re Robert Stamey; the State Director of t Methodist Student Work, Rev. W. M. Wel Jr.; and four members at large. The at-lar members are: Rev. James H. McCallu Mrs. E. L. Hillman, Dr. W. A. Kale, a Tom Raper.

The next meeting of the commission h been scheduled for Room 208 of the Flowe Building at Duke University on Monda Oct. 28 at 2 p.m.

Garber Heads World Methodist Council Office In Geneva

Appointment of Bishop Paul N. Garb as interim secretary of the World Method Council's newly-authorized Geneva offi was announced Oct. 14 by the Rev. D Lee F. Tuttle of Lake Junaluska, secreta of the Council.

Bishop Garber, who assumes his ne duties immediately, retired in July as re dent episcopal leader of the Raleigh Ar of The United Methodist Church.

He and Mrs. Garber are now living Switzerland.

Retired United Methodist Bishop Fr P. Corson of Philadelphia, immediate pa president of the World Methodist Counc heads a committee to secure a permane secretary for the Geneva office, which w be located in the Ecumenical Center, 1 Route de Ferney.

Responsibility for working with Bisho Garber in opening the new office is veste in a sub-committee, which includes D Charles C. Parlin, New York; Dr. Edw L. Jones, Charlotte, and the Rev. Kenne Grett, London.

N. C. Conference Camps Crusade Reaches $125,000.00

The North Carolina Conference reached a total of $125,000.00 in cash and pledges for its four Conference Camps (as of October 16), according to Dr. C. P. Morris, Conference Director of Education.

The Conference is currently engaged in a Crusade to raise a minimum of $300,000.00 and, hopefully, $100,000.00 for each of its four Conference Camps, Camp Chestnut Ridge, Camp Don-Lee, Camp Kerr Lake and Camp Rockfish, during the next three years. These funds are to be used for emergency repairs and additional facilities necessary for an expanding camping program.

Each of the 862 churches in the Conference has been asked to raise its "fair share" part of the Conference goal. November 4 is the date set for local churches to make a progress report to the district superintendents.

Pledges and payments by districts reported to the Conference office through October 16 are as follows:

District	*Pledged*	*Paid*
Burlington	$ 17,130.51	$ 8,460.18
Durham	10,653.41	4,423.08
Elizabeth City	1,164.45	620.45
Fayetteville	28,562.75	9,713.20
Goldsboro	7,811.50	1,771.50
Greenville	9,198.45	4,638.46
New Bern	19,230.27	10,457.30
Raleigh	9,338.12	5,142.20
Rocky Mount	8,587.88	3,578.24
Sanford	9,214.86	4,483.39
Wilmington	3,012.05	2,431.18
Totals	$123,904.25	$55,719.18

Front Street Church, Burlington, leads the Burlington District with a pledge of $8,000.00 and payments of $1,733.34. First Church, Mebane, is a close second with a pledge of $6,000.00 for a cabin at Camp Chestnut Ridge and payments totaling $2,810.00. Pittsboro following with a pledge of $1,186.44 and payments of $491.44.

University Church, Chapel Hill, leads the Durham District with a pledge of $2,100.00 and payments of $700.00. Trinity Church, Durham, has pledged $1,350.00 and paid $175.00. McMannen's of Durham has pledged $1,000.00 and paid $15.00.

Haymount Church, Fayetteville, leads the Fayetteville District with pledges totaling $9,100.00 and payments of $3,700.00. Salem Church has pledged $6,000.00 for a cabin at Camp Rockfish and paid $1,900.00. Hay Street Church, Fayetteville, has reported $3,218.00 in pledges and payments of $1,210.00. Hope Mills Church has pledged $2,000.00, Chestnut Street $1,722.00 and Camp Ground $1,500.00.

In fairness to the Fayetteville and Sanford districts, it should be reported that individuals and local churches in these districts pledged a total of $62,942.00 ($60,907.00 in the Fayetteville District and $2,035.00 in the Sanford District) in an earlier crusade for Camp Rockfish. Their effort made possible the construction of the first unit of this camp. $15,686.25 is still due on these pledges and a loan in the amount of $14,145.00 is outstanding on this property. These pledges included $4,000.00 by the Raeford Church, $4,000.00 by the Rowland Church, $1,000.00 by the Lillington Church, $4,000.00 by the Upchurch Milling Company of Raeford, and large amounts by individuals in Hay Street, Haymount, Dunn, and other churches.

St. Paul Church, Goldsboro, leads the Goldsboro District with a goal of $2,500.00, followed by Centenary Church, Smithfield, with a goal of $2,000.00.

First Church, Williamston, leads the Greenville District with a pledge of $2,555.00. St. James Church, Greenville, has pledged $1,500.00, Grifton $1,030.00 and Snow Hill $900.00.

Centenary Church, New Bern, leads the New Bern District with a pledge of $4,625.00, followed by Stonewall-Bayboro with $1,929.00. Trinity, Jacksonville, with $1,720.00, Richlands with $1,500.00, First Church, Morehead City, with $1,382.00, and Riverside Church, New Bern, with $1,287.00. The District UMYF has contributed $525.00, and the New Bern Subdistrict UMYF, $500.00.

First Church, Cary, leads the Raleigh District with $1,005.00 paid. Trinity Church, Raleigh, has pledged $850.00 and Jenkins Memorial, $600.00. A country church is considering raising $950.00 for furnishing the Dining Hall-Assembly Building. Another is considering giving a Multi-Purpose Shelter to cost $4,000.00.

First Church, Mount Gilead, is leading the Sanford District with pledges from Sunday School classes totaling $2,000.00. Trinity Church, Troy, follows with pledges totaling $1,050.00.

Wallace leads the Wilmington District with pledges totaling $710.00. Tabor City follows with $638.70.

The month of October is being observed as Camp Crusade Month. Some churches observed Camp Crusade Sunday on October 13, others on either October 20 or 27. Some churches will conduct their drive later. Each church is expected to continue the Crusade until its "fair share" of its District Goal has been raised.

Here are some of the convictions underlying the Crusade:

1. Camping for children, youth, families, day camping, picnicking, retreats and other types of outdoor activities have relevance and will take on increasing significance for the 213,000 members of the United Methodist Church in eastern North Carolina.

2. The four camps now being developed by the North Carolina Conference are needed to provide settings and facilities for these outdoor experiences.

3. The Conference has a responsibility not only to provide facilities, but also to design program and provide leadership, resources, and counsel for local groups.

4. New curriculum resources, more local initiative and planning, greater emphasis on creativity and innovation in planning, will require greatly expanded and more flexible facilities for weekend groups and other away-from-home settings.

5. Registration fees cannot be expected to take care of maintenance and major development of property and program facilities.

6. From a purely financial point of view, improvement and development of these strategically located pieces of property is a sound investment.

Council On World Service And Finance Meets, Hears Reports

In a crowded two-day session in Tucson, Ariz., Oct. 9-10, The United Methodist Church's Council on World Service and Finance honored its two retiring treasurers, welcomed its new executive, and heard reports from 25 general boards and agencies.

Setting the tone for the annual meeting, Bishop Paul Hardin, Jr., of Columbia, S.C., new president of the Council, had this to say: "This Council has the responsibility to examine closely every request for World Service funds, and, if warranted, to say 'No.' Yet we must be careful not to develop a 'No' complex, for we are not here to stifle or to cripple."

The Council is the general budgetary agency of the church and operates the denomination's central treasury, among other duties. Its offices are in Evanston, Ill.

At a luncheon meeting, council members paid tribute to their retiring treasurers, the Rev. Dr. Don A. Cooke of Evanston, and the Rev. Dr. Cawley H. Stine of Dayton, Ohio, both of whom will retire Dec. 31. Dr. Cooke, who has served as general secretary-treasurer of the former Methodist Church's Council on World Service and Finance since 1960, will move to Miami Beach, Fla., and Dr. Stine, general treasurer of the former Evangelical United Brethren Church for 14 years, will reside in Harrisburg, Pa.

Attending the Council in his new capacity was R. Bryan Brawner, who on Oct. 1 came to Evanston as general secretary and treasurer-elect. Long-time business manager of Highland Park Church in Dallas, Mr. Brawner was elected to the World Service Council's top executive post last April and will assume full charge of the work upon the retirement of Dr. Cooke and Dr. Stine Jan. 1.

In a marathon reporting session, 25 representatives of World Service boards and agencies of the church gave brief resumes of their work. The Council also heard reports from its own staff members and a dozen working committees.

EDITORIALS

★

THE TROUBLE IN HARPER VALLEY

There's big trouble in Harper Valley these days. Things have been happening there that just ought not to be. They say that the widowed mother of a teenage daughter has been scandalizing the community by the way she wears her mini-skirts, how she hits the bottle, and how she runs around with men.

The P. T. A. really jumped on her about it—wrote her a rebuking note. But she struck right back! Walked right into the P. T. A. meeting and showed up the whole crowd as a bunch of pious frauds and shameless hypocrites. She called them what they were to their faces and branded the stuffy little community as "just a little Peyton Place." You can imagine the glee with which her daughter tells about it "the day my mama socked it to the Harper Valley P. T. A."

Now, we don't know where Harper Valley is, but we know that somebody has taken a sordid, crummy little tale and made of it a hit tune. Yep! "Harper Valley P. T. A." is leading the hit parade of popular music these days.

But sordid and seamy though the tale may be, if it is true then maybe it ought to be told. Certainly we ought to face the question of why such a piece should have met with so great popularity.

Is America becoming a lush moral jungle inhabited by an increasing array of alcoholics, pot addicts and sex deviates? The popularity of "Harper Valley P. T. A." would seem to represent a protest against the practices of an older generation which has engaged in all manner of immoral practices behind the scenes while maintaining a front of respectability. The younger generation, with its 20-20 vision, has seen behind the facade. It has discerned the all-consuming greed for material possessions, the heartless use of influence for selfish ends, the perversion of the Gospel of Christ in order to maintain an unjust status quo.

However, while "Harper Valley P. T. A." may be a well-aimed protest against a society which is far advanced in sophisticated hypocrisy, it is itself afflicted with an equally serious flaw. It seems to be saying "Since everybody else is rotten, I am justified in being the same." This is outrageous and dangerous logic. Two wrongs do not make a right. People never solve a problem by becoming a part of it.

"Harper Valley P. T. A." seems to be saying to the younger generation, "Our elders have made a mockery of real decency, paying lip service to Christian principles and democratic ideals; so, as a consequence, we are justified in making a shambles of the whole structure."

This hit tune has just a bit of a whine to it. "You have given us a dirty world," it seems to say, "and we'll oblige you by keeping it dirty and unkempt." "Harper Valley" expresses also the deep sense of frustration and hopelessness which many young people feel today. They see the wrongness of many things, but they don't believe the people in power are going to do anything about it.

If the wrongs of the world are going to be righted, they must be recognized and brought to light. Our youth have shown a capacity to do this. They must, however, also show a willingness to help positively in the remaking of the world along more just and Christ-like lines. This calls for more faith and less cynicism; more trust and less suspicion; more hope and less fatalism.

"Harper Valley P. T. A." points only to a dead end. We believe that young people today as never before will find their elders willing to listen to them and work with them if they will talk sensibly and act responsibly.

Young and old alike need to get together and work together constructively, with mutual respect and affection. If this can be brought about, then Harper Valley P. T. A. could become Happy Valley, U. S. A.

ABOUT ORDINATIONS

The Rev. Frank A. Stith, III was recently ordained an elder by Bishop Hunt in one of the churches of which he is now pastor, Prospect United Methodist Church on the Smithtown Charge. Members of the four churches on the charge came together and participated in the service. (See p. 2.)

We think that there is merit in at least some ordinations of ministers taking place in the setting of our local churches. In the case of Mr. Stith it wa done this way at his request.

The ordination services at annual con ference are truly great and inspirin occasions; they should be continue But perhaps not all ordinations. It i altogether fitting, proper and acceptable we think, for any minister to reques that his ordination be administered i the church of his choice. Perhaps thi will be the church in which he grev up, or it could be a church of which h is pastor.

Also, it seems to us to be appropriat that ordained ministers of other denomi nations participate in the service o ordination, as the candidate may wish.

Most Methodists have never in thei lives witnessed and participated in th ceremony in which a Methodist ministe is ordained as a deacon or an elder This is unfortunate. It deprives the lait of an experience which can be profound ly moving and lastingly impressive.

Something To Think About

The political campaigns of the thre candidates seeking the office of Presi dent of the United States have been i full swing for some weeks. The genera public has been bombarded by radio TV, posters, magazines, and newspapers Everywhere one turns he is faced wit an appeal to vote for a particular candi date or party.

One begins to wonder which politi cal road to follow, and for some th decision will be a difficult one, fo others it will be an easy choice. Fo the Christian it must be a matter o deep concern, a vote founded upo moral convictions and with an insigh of our country's needs now and in th future. It must not be a vote cast ou of fear, hatred, or prejudice stirred u by emotional appeals. It must be a vot for justice, for service to others, fo work, for honesty and integrity, fo responsibility, for fair play and surel for peace at every cost.

We must remember that we are no only electing a man as leader of th U.S. but a leader of the free world. We are casting a vote not only for our selves, our business, our home and ou town but a vote for the world. Let us not vote in haste. Let us debate hon estly and consider the *facts* and no *feelings*. Let us read, study, listen and then, certainly, pray.

Nov. 5 is a real D Day, a decision day for every citizen. Let us make it a Christian decision.

The Caswell United Methodist

Coming: A New North Carolina Christian Advocate

ADVOCATE subscribers are warned to look for radical face-lifting for the North Carolina CHRISTIAN ADVOCATE. The transformation is scheduled to take place with the Jan. 2, 1969 issue. Details of the format change are now on the drawing boards and are expected to be finalized by the middle of December.

The new format is a part of over-all plans upon which the Board of Publication has been working for two years. These include the installation of $100,000 worth of new printing equipment, and a radical departure from the old letterpress method of printing The new method by offset lends itself to the economic use of more pictures, of line drawings, of greater variety in layout.

Some two-color and four-color work is anticipated, as well as other innovations. The best techniques of the modern graphic arts are expected to be incorporated into its pages.

The recent purchases represent the first sizable replacement of equipment for over twenty years. The new press, which was placed in operation in July, replaces one which was bought in 1927 and upon which the ADVOCATE had been printed every week for over forty years. One advantage of the new press is its sharply increased speed of operation—six or seven times that of the old.

Subscription Rate to Advance

A subscription rate increase has been keyed to the appearance of our new format. This increase has been in the making for some time, since the last rate increase was in 1959.

The new rate will be $3.49 for single subscriptions and $2.99 for the every-family or all official board plan.

However, all new subscriptions and renewals received before Jan. 1, 1969, will be at the present rate of $3.00 for individual, $2.50 for every family (including subscriptions equal to 6% of membership), and $2.75 for all-official board subscriptions.

The new rate schedule will still leave subscription income less than cost. However, it is hoped that profits from the operation of The Piedmont Press will absorb the difference.

The new rate will bring the cost to subscribers of the North Carolina CHRISTIAN ADVOCATE in line with comparable publications. Individual rates for the *Virginia Methodist Advocate* are $3.50 and for the *Methodist Christian Advocate* (Ala.-W. Fla. Conferences) are $3.65.

Those whose subscriptions are running out this month or soon thereafter would do well to renew immediately.

Among Our Colleges

WESLEYAN REGISTERS 643

N. C. Wesleyan's 1968-69 registration figures show a total of 643 students enrolled for the fall term, representing eight foreign countries and 18 states.

North Carolina leads the list with 331 student registrations. Methodist tops the list of church preference with 331, and Baptist follows with 129.

—o—

PFEIFFER PROF WRITES BOOK

Mrs. Jean B. Mobley, an associate professor of mathematics at Pfeiffer College, is author of *Supervision in Mathematics*, published by Scott, Foresman Company.

Mrs. Mobley, who makes her home in Troy, notes that the book is an outgrowth of several years of graduate study at UNC-Chapel Hill. It is designed for use by administrators, supervisors and heads of mathematics departments.

—o—

LOUISBURG ENROLLMENT HIGH

Final enrollment figures at Louisburg College for the fall semester indicate that 823 students matriculated, an increase of 122 over last year. Some of the increase is attributed to a recently completed women's dormitory.

Students from North Carolina number 562; while Virginia leads the field of out-of-state students with 261.

The 182-year-old junior college has 310 students who are members of the United Methodist Church.

—o—

GC PROF EDITS BOOK

Dr. John H. Long, professor of English at Greensboro College, is editor of *Music in English Renaissance Drama*, published by the University of Kentucky Press.

Seven distinguished scholars contributed essays to the publication, in which they explore the use of music in dramatic works of the English Renaissance. These range from the mystery cycles still performed in the late 16th Century to the Cavalier drama of the 17th Century.

—o—

N. C. WESLEYAN AIDS CITY DURING WATER SHORTAGE

Students at North Carolina Wesleyan in drought-stricken Rocky Mount volunteered their labor for construction of an emergency dam as a further contribution toward water conservation. Some 40 Wesleyan student volunteers, including a few coeds, worked split shifts for more than 36 hours, filling and placing sandbags on the upstream side of a temporary dam built to impound water during Rocky Mount's severe water shortage.

Wesleyan's student body had previously launched an all-out water program on campus to reduce water consumption in conjunction with the administration's sharp water usage cutback.

GC HAS RECORD ENROLLMENT

The 1968-69 academic year at Greensboro College has shifted into high gear with an enrollment of 676 degree students, a record for the college.

The music department has an enrollment of 95 students seeking either bachelor of music or bachelor of music education degrees, the largest in the college's history.

This year, the college, in cooperation with Moses Cone Hospital, is offering for the first time a combined degree program in radiology. The program is the only one of the kind offered in North Carolina, and the program is described as unique for the South.

—o—

McCULLERS JOINS METHODIST COLLEGE STAFF

Charles L. McCullers, a Methodist layman from Dunn, assumed the position of director of institutional advancement Oct. 1 at Methodist College, Fayetteville.

As director of institutional advancement, McCullers both fills an existing vacancy on the staff and heads a newly created administrative division. This division will bring together and coordinate the department of public relations and the department of development. He will give particular attention to fund-raising and financial support.

McCullers brings to his position 17 years' experience as secretary of the Chamber of Commerce at Kinston and three years in a like capacity at Dunn. For the past three years he has been a platform and convention speaker, traveling throughout the U.S. and Canada.

What does the Garden of Gethsemane look like today?

It hasn't changed much in 2,000 years. Neither has the Mt. of Olives. Imagine seeing it for yourself! Or see where the stable stood in Bethlehem! Visit the room of the Last Supper and follow the road up to Calvary!

Lufthansa will fly you there. We have a 15-day Bible Lands Journey with escorted departures every Monday. For as little as $798.

Mail this coupon today for details on the Bible Lands Journey.

Price based on 14-21 day GIT Economy Class fares from N.Y. when applicable; land arrangements based on each of 2 people traveling together.

Lufthansa German Airlines, Dept. JL1021
410 Park Avenue, New York, N.Y. 10022
Send information on the Bible Lands Journey and on your Pay Later Plan.

Name_____

Address_____

City_____ State_____

Zip_____ I plan to leave_____

My Travel Agent is_____

Lufthansa

Methodist Structure and Christian Mission

by Leonard M. Perryman

This is a report of the recent regional consultation on motivation for Christian mission held at Charlotte, Sept. 23-26. It was one of five such consultations held in the United States during September and October and was authorized by the Uniting Conference and sponsored by the Board of Missions. Key mission leaders from annual conferences in the nine Southeastern states were in attendance.

Leonard M. Perryman is director of the New York office of Methodist Information. For a number of years he has been associated with the News Service Department of the Board of Missions, and was its director from 1960 until taking over his present position.

Justice, freedom, soul-saving, the need for bread, ecumenical mission, world-saving, national development.

Those were some of the key words that set the tone, and were the catalysts for hours of small group discussion, among 325 United Methodist mission leaders in Charlotte Sept. 23-26. They attended a regional conference on "Mission Renewed," one of five such conferences being sponsored across America this fall by the United Methodist Board of Missions.

The conference was for mission leaders —chairmen of annual conference boards of missions, conference missionary secretaries, officers of conference Women's Societies of Christian Service, and others — from the nine-state Southeastern Jurisdiction.

No resolutions were passed; no votes were taken; no message was issued; no programs were "handed down" from the general board to conferences and local churches. There was presentation of key mission issues by the top staff leaders of the Board of Missions from New York, and there was plenty of time for the ideas and issues to be churned about in 15 small groups.

Then there was a final "reading of the mood of the conference" in a plenary session on the last day, led by the Rev. Dr. Tracey K. Jones, newly-elected general secretary of the Board. It was in that session, if anywhere, that one might have been able to discern the main points of concern. An observer hazarded these very few, very general conclusions from the flow of dialogue in the free-and-open closing plenary:

Because of a terrifyingly, poignantly graphic portrayal of the literal starvation of the Biafran people, presented through a just-completed film, the conference members determined to go home to awaken United Methodists to the tragedy and urge maximum relief giving through the United Methodist Committee for Overseas Relief.

The continuing dialogue between black Methodists and white Methodists in the Southeastern Jurisdiction was facilitated, as representatives of both groups expressed appreciation for the frank facing of continuing problems in race relations, a critical issue in the mission of the church, and for the common concern evidenced for an inclusive church—one, it was felt, not to be found through token integration, racial separatism, or old-style plantation paternalism, but through mutual respect leading to true reconciliation.

A concern was expressed for the widest possible dialogue and communication between Board of Missions leaders and local churches, but it was pointed out that while members of the Board must always be alert to the sentiments of the "grassroots church," they as Board members (not the full-time staff, it was emphasized) are the responsible decision-makers in guiding the missionary thrust of United Methodism.

"Priming the pump" for the small-group discussion and for the closing plenary were addresses and papers covering practically the whole range of contemporary mission issues in the United States and overseas. Undergirding the presentation of issues and the group-talk were three Biblical-theological lectures by a leading ecumenical mission strategist from New York, the Rev. Dr. David M. Stowe, United Church of Christ minister and associate general secretary of the National Council of Churches with responsibility for its Division of Overseas Ministries.

The first challenge was thrown out to the conference by its keynote speaker, Bishop James K. Mathews, episcopal leader of United Methodism's Boston Area, and a former Methodist missionary and mission executive:

"The eye of faith may perceive the action of God in the social, economic and other revolutions of our time. Down through history, God acts in seemingly secular events to work out his purposes, and this is especially true where issues such as freedom and justice are involved.

"The church has a mission to itself, and this is related to its own renewal. Christians can see the church renewing itself in this



Bishop James K. Mathews is here shown delivering the keynote address at the opening dinner meeting of the consultation. Seated to his left are Miss Theressa Hoover, associate general secretary of the Board of Missions with responsibility for the Women's Division, and Bishop Earl G. Hunt, Jr. Miss Hoover presented a paper on "Human Need and Social Justice." Bishop Hunt, as host to the meeting, brought words of welcome.

ge—in its unity, its worship, its forms and ructures, the ministry of its laity.

"If it is to have any meaning in today's orld, the church's mission must be related irectly to the real issues of the time, such s peace, economic and social justice, and ast plain humanity. Though some would eny the church's obligation to be involved n these issues, to remove the church from uch involvement would be to divorce it rom the world which Christ came to ave. There is no human concern which is ot a concern of the church and which is ot related to its mission. Indeed, we may ummarize by saying that the mission of he church is the true and full humaniza- ion of all mankind."

The Rev. Dr. J. Edward Carothers, ssociate general secretary of the Board or the National Division, addressed him- elf to the mission issue of "The Unity of oul Saving and World Saving":

"In the frontier stage of Christian expan- ion in America, it was in the person-to-per- on relationship that Christian conversion nd salvation took on its clearest profile. he preaching of the Gospel was a call to he life of love defined in terms of close ersonal relationships. This high degree of ersonalization bore real fruits. The love f human creature for human creature was efined in terms of the person-to-person elationships, and the portrayal of the ospel in terms of heavenly rewards and ellish punishments gave sanction to the ransaction.

"However, the rapid transition of our ulture into a pattern where systems and tructures—social, political, educational, conomic and others—relate us to other peo- le on an increasingly complex scale has ade us realize that in addition to kindness, we must also have justice, and justice is ocial love that has been written into the ontracts by which men and women live. The very same Gospel and the very same hurch that converts us to the life of kindness now calls us into whatever is necessary for the life of justice.

"The church must recognize that soul saving today deals with the conversion of the individual in two parts. First, there is the life of love on the person-to-person level, and this includes that mysterious level of a personal response to the in-pouring love of God. Second is the life of justice which requires a line of social action directed to the conversion of cruelty systems into something more nearly akin to what one can rightfully value as a nurture system.

"It is the second, or justice, part of the church's mission that is giving trouble today, and not entirely because it means social action with some amount of social conflict. The proliferation of social problems in our time is rooted in man's enormously increased power to do good or evil almost at will. The capacity of man has now evolved to the point where he is able to manipulate his own evolution and his environment at will. Thus the way the Gospel comes to man in our world must be radically enlivened by every possible means that can be brought to bear out of the resources man is developing at fantastic rates.

"In short, we can't be saved individually unless we are saving the world, and there isn't any doubt in my mind that the saving of souls and systems is our job. I think we sometimes save souls by saving systems first; other times we save systems by saving souls first. It is the role and mission of the church to work on both ends of the conversion front, and to know that what saves a soul will tend to save the world, and anything that converts a system from cruelty to some degree of nurture will be the means for the saving of souls."

Speaking on the mission issue, "World Hunger and National Development," the Rev. Dr. J. Harry Haines, executive secretary of the United Methodist Committee for Overseas Relief, said:

"Ours is a suffering world and what causes more suffering than anything else is the need for bread.

"Statisticians say that about two-thirds of the world's population, 60 out of every 100 people, are inadequately fed, living on 2,200 calories a day, about the minimum to preserve life. Thirty per cent of the underfed people are at the level of starvation. Compounding the world hunger problems is the population explosion. In 1961 the world population was three billion, and by the year 2,000, if present trends continue, it may rise to six billion.

"In our suffering world, sometimes the suffering is caused by man's inhumanity to man. Revolutions and wars drive men from their homes to crowd the highways with refugees and leave in their wake burning cities and villages. Sometimes suffering is caused by the unleasing of forces that men cannot control. A great deal of misery is due not to any deliberate human intent but to the different rates of technical development in different parts of the world; thus the rich nations are getting richer and the poor nations are getting poorer. Exacerbating the problem of world hunger, and the contrasts in rates of national development, is that people now know that their lot in life can be better. They know that the minority, one-third of the world's population, is enjoying things they lack.

"The church must be responsive to the crisis in world hunger and national develment, but charity will not do, and certainly a marginal charity will not do. The handout is an insult to these proud and often anxious people. Men want bread, and they want it with justice. Men want bread, and they want it with freedom. Men may riot when they are starving, but men create a revolution not simply to get bread, but to get it with honor and by the use of skill, the fruit of noble and honest labor.

"Within the panorama of hunger and suffering are Christian churches set in affluent Western nations, and in these churches are gathered people on whose imagination, and on whose readiness to deploy skills and to share resources, the hungry multitudes depend if they are to have their longings fulfilled."

The Rev. Dr. John F. Schaefer, associate general secretary of the Board for the World Division, spoke on the mission issue "The New Style of Leadership and the Emerging Church":

"Looking to mission in the '70s we can observe these trends among others: increased ecumenical planning and operation, greater internationalization of the missionary force including overseas missionaries to the U.S., and more use of mass communication media. Charting new directions to meet new needs does not mean abandoning all that is 'old' or rejecting the missionary heritage of the past. It involves building upon that heritage, and making flexibility and open-endedness to the future key guidelines in overseas mission.

"For more than 150 years, the missionary movement operated unilaterally, from denominations in the West to new churches created by these denominations in other parts of the earth. We are aware of the results of these operations. They were beyond expectation, for seldom in its history has the church demonstrated such a vitality as it did during the 19th century.

"Today, however, a new stance is demanded. The traditional approach by members of a single nation, race or denomination to disciple the nations, has been termed an unworkable anachronism. This does not imply that we should cut ourselves off from those who have long belonged to our extended United Methodist family in 50 countries. Rather, we shall invite them to join us in the kind of action the times demand—the marshaling of the resources of the whole church to meet the needs of the whole world. In the '70s, United Methodism must continue to consult with the ecumenical Christian community and establish priorities based upon world need rather than upon historic programs or traditional relationships.

"Internationalization of the mission witness is another trend of the future. Missionaries from Ceylon are working in East Africa, missionaries from Korea are at work in Thailand, Japanese evangelists are preaching in Southeast Asia, and Filipino theological professors are teaching in Indonesia. Sporadic attempts have been made to request missionaries from other nations to serve in the U.S. The movement of nationals from overseas churches to the U.S. as missionaries will accelerate in the immediate future.

"In the future, the world Christian mission must take the communications revolution seriously. As a multitude of voices literally blankets the world, the picture we must have in mind is not that of a missionary sitting under a banyan tree talking to a handful of children, but of a broadcaster, sophisticated, skilled in his trade, speaking to tens of thousands of men, women and children in the remotest village of Latin America or Africa."

Upper Room Honors Dr. Fry

The late Dr. Franklin Clark Fry, past president of the Lutheran Church in America and a world-known churchman, was cited in Minneapolis Sept. 26 as "a builder of ecumenical structures" and "a prophet of God in a new world."

The posthumous citation was presented to the widow, Mrs. Franklin Clark Fry, and son, the Rev. Franklin D. Fry, pastor of Christ Lutheran Church, York, Pa., in honor of the late world church leader. The presentation was made by Dr. Wilson O. Weldon, editor of *The Upper Room*, Nashville, Tenn., before more than 400 residents of cities of the world including Minneapolis, Minn. and Nashville, Tenn.

The Upper Room, a worldwide interdenominational devotional guide, based in Nashville, was host of the dinner.

Dr. Weldon read the citation at the 20th annual dinner of *The Upper Room*. It read: "To Franklin Clark Fry who was selected in 1967 to receive The Upper Room Citation in the Year of 1968 for notable leadership in World Christian Fellowship" and: "Franklin Clark Fry, brilliant student of the scriptures, warm-hearted pastor, Lutheran executive 'par excellence,' a pioneer builder of ecumenical structures, prophet of God in a new world, a strong evangelical witness, God's dedicated servant . . ."

Dr. Weldon's remarks were echoed as the principal speaker of the Citation dinner, Dr. Alan Walker, superintendent of the Central Methodist Mission, Sydney, Australia, called the late Dr. Fry—"an architect and a leader of the modern re-union movement."

"In the life of a man like Dr. Franklin Clark Fry, God speaks to His church and to the world," Dr. Walker told the Minneapolis audience. He added:

"The growth and stability of the World Council of Churches in its formative early years owes an inestimable debt to a small handful of leaders at the forefront of whom stood Franklin Clark Fry."

Walker, an Australian delegate to the founding conference of the World Council of Churches in Amsterdam in 1948, noted in his address that "God is renewing His church in the involvement of Christians in the world struggle for justice, freedom and peace, in the task of fashioning a new humanity."

The Methodist Mission head from overseas said the world must get used to a new breed of Christian, for Christians will be found where the action is, marching, protesting, "seeking God's new day of justice and peace."



Dr. Wilson O. Weldon, editor of The Upper Room, Nashville, presents the Upper Room Citation to the Rev. Franklin D. Fry of York, Pa., in honor of his father, the late Dr. Franklin Clark Fry, past president of the Lutheran Church in America. From left are the Rev. Mr. Fry and Mrs. Franklin Clark Fry, widow of Dr. Fry, and Dr. Weldon.

The Broad Scope

GAVILAN CALLS IT QUITS WITH CUBA

Kid Gavilan, world champion welterweight boxer from 1951 to 1954, has forsaken his Cuban homeland because of religious persecution. The 42-year-old Negro stated, "It is a crime to be religious in Cuba." A former Roman Catholic, but now a member of the Jehovah's Witness sect, he had been jailed nine times for preaching in the streets.

In explaining his personal position, he declared in Miami: "I have to work for Jehovah. I have to go any place where human beings are, to tell them about Jehovah's purpose. I have to tell them not to hate, but that people are to live together in love. I have to tell them that Jehovah is for everyone—not just the rich, and no matter what color they are."

He added, "But you can't say that in Cuba. They call it political. The police started chasing me. They called me a Yankee CIA spy who was hiding behind religion." Gavilan, whose real name is Gerardo Gonzales, said that such harassments were applied to anyone involved in public religious activities outside of routine Sunday worship services.

—o—

ETHEL KENNEDY: STRENGTH FROM THE BIBLE

Mrs. Robert F. Kennedy has announced plans for a memorial chapel to be erected in the White Mountains of New Hampshire in memory of her late husband who loved to ski there. She has chosen to have inscribed on the wall of the memorial a verse from the 121st Psalm (120th in the Catholic Bible). It is "The Lord shall watch over thy going out and thy coming in, both now and forever." She stated that in her bereavement she has received strength from the Bible.

The chapel is to be interdenominational. It will seat 200 worshipers, and will afford a place for meditation and worship to the 50,000 skiers who visit the Waterville Valley ski slopes annually.

—o—

BIAFRAN WOMAN APPEALS FOR AID

Christian women in America were asked not to stand with folded arms "while thousands of innocent and helpless women and children are being daily slaughtered" in the war. Miss Elizabeth Showatter, a former missionary now teaching at Eastern Mennonite College, quoted this from a letter which she had received from Mrs. Akunu Ibiam, wife of a Biafran leader.

Relief supplies continue to be flown in at great risk. Four relief workers have been killed by stray bullets. They are Mr. and Mrs. Albert Savory of Britain, Drajan Hercoj of Yugoslavia and Robert Carlsson of Sweden.

—o—

CHURCH MEMBERSHIP DROP IN EAST GERMANY

There has been a 25% drop in membership within a fourteen-year period among Christians of East Germany according to census figures recently made public. The decline is reflected in Roman Catholic as well as Protestant organizations. The span covers the period from 1950 to 1964.

The drop among Protestant groups was from 80% of the population to 59%, while the Roman Catholic was from 11% to 8%.

—o—

BISHOP BOYCOTTS PAPER

A Catholic weekly published in New Zealand has felt the wrath of Roman Catholic Archbishop James Michael Liston of Auckland. Considering that the policies of *The New Zealand Tablet* were too liberal, the 86-year-old prelate sent a letter to all of his clergy ordering them not to read nor to distribute the *Tablet*. The letter was supposed to be kept secret, but word about it leaked out when journalists began to investigate a drop in the newspaper's circulation.

J. P. Kennedy, editor of the *Tablet*, described the archbishop's order as a "a step back to the Middle Ages." The newspaper had recently made critical comments on the Pope's encyclical on birth control.

✧ ✧ ✧

Parish Visitor Added To Jarvis Memorial Staff In Greenville

Rev. A. E. Brown has joined the staff of Jarvis Memorial United Methodist Church, Greenville, as parish visitor.

A Greenville native, he entered the ministry from Jarvis Memorial. Joining the North Carolina Conference in 1922, Mr. Brown served in the pastoral ministry for 40 years. After retirement in 1962, he and Mrs. Brown returned to Greenville to live.

Mr. Brown was educated at Duke University where he received his B.D. and M.A. degrees.

Methodist Church Searches For Recruits For Ministry

The Commission on Enlistment for Church Occupations of the Western North Carolina Conference will hold three area rallies during November.

These rallies will be held in Charlotte on November 14 at the First United Methodist Church; in Asheville on November 15 at the Central United Methodist Church and in Winston-Salem on November 19 at the Ardmore United Methodist Church.

Attending will be the district directors on Enlistment for Church Occupations of the 14 districts, ministers, laymen and young people. Instructions will be given for setting up local church, subdistrict and district rallies which will involve the masses of young people throughout the conference.

Dr. Bevel Jones, minister of the First United Methodist Church of Decatur, Ga. will be guest speaker at each rally.

The purpose of the meetings will be to inform the young people of the many job opportunities open in church-related occupations and to point out the desperate need of the church for recruits to the pastoral ministry.

The Rev. A. James Clemmer, chairman for the Commission on Enlistment, stated that the urgent need for ministers was indicated in the appointment of ministers at the last session of the Annual Conference at Lake Junaluska in June. More churches than ever before in the history of the conference were either left without ministers (to be supplied), or had supply pastors appointed to them, or had to be supplied with lay preachers.

Each of the rallies will be dinner meetings beginning at 6:45 p.m. Attendance will be by invitation from the District Directors on Recruitment.

Fletcher Methodists Are Building

Ground was broken early this month for construction of a new educational wing of the Fletcher United Methodist Church at Fletcher, near Asheville. To be built at a cost of approximately $50,000, the contract calls for its completion in six months or less.

The new facility will contain six classrooms, two rest rooms and two storage rooms. To be used mainly by the children's division, the new wing will also house the week-day kindergarten operated by the church.

In addition to the new wing, remodeling is being done in the present building. These include provision for a pastor's study, church office and choir room.

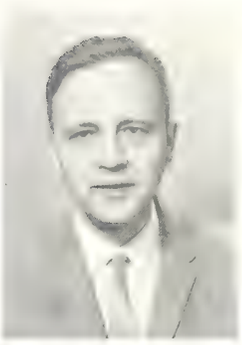
The church conducted a financial campaign during July, 1967 at which time substantial pledges covering a three-year period were received. The Rev. Harlan Creech, III is now in his third year as pastor.



CORPENING



COUSIN



HERZOG



CLARK

Urban Crisis Seminar Scheduled at Duke

Two Durham churchmen will join United Methodist Bishop Roy C. Nichols in a seminar on "The Urban Crisis" Tuesday afternoon at Duke University.

The Rev. Julius H. Corpening, minister of Temple Baptist Church, and the Rev. Philip R. Cousin, minister of St. Joseph's A.M.E. Church, will participate in a panel discussion on this subject at the annual Christian Convocation and N. C. Pastors' School.

As Pastors' School Lecturer, Bishop Nichols, episcopal head of the Pittsburgh Area, will deliver two major addresses during the sessions in addition to the seminar.

Two Duke University faculty members also will take part in the "Introductory Seminars." They are Dr. Frederick Herzog, who will direct a seminar on "Political Theology," and Dr. Kenneth W. Clark, who will lead a seminar in the Perkins Library Rare Book Room on the Duke collection of New Testament manuscripts.

Registration for the Convocation and Pastors' School will begin Monday at 2 p.m. in the Flowers Building Lounge. Bishop William R. Cannon of the Raleigh Area will open the program at 4 p.m. in Page Auditorium with the Bishop's Hour Address.

Other speakers at the three-day meeting which annually attracts hundreds of churchmen and theologians from a wide area include Dr. Dow Kirkpatrick, Evanston, Ill., Convocation Preacher; Dr. Samuel Sandmel, Cincinnati, O., Gray Lecturer, and Dr. Joel Cooper of Fayetteville, Ark., the Alumni Lecturer.

▶ *Issues and Opinions* ◀

BUSINESS KNOWLEDGE NEEDED

I have received notice and apologies from Dr. Wendell M. Patton, president of High Point College, because that institution has been forced to cancel its annual Church Management Institute.

I find Dr. Patton's apologies ludicrous because the reason for the cancellation of this outstanding institute gestates from within the ranks of the clergy. I do not believe that the ministers of our two conferences are so perfect in knowledge that we can afford to cancel even an annual Church Management Institute.

In one of Dr. Charles D. White's sermons on the Beatitude, "Blessed are the meek; for they shall inherit the earth . . . ," Dr. White quotes Dr. Clovis Chappell as saying, "How ridiculous would these words look if framed and hung in our business offices." In this guise I wonder how we of the clergy must look both to High Point College and to the business people who now realize that we are both apathetic and satisfied with our knowledge of business management for the church.

Certainly our schedules are full and our duties many. But in a day when we are talking about renewal in the church and preaching to business men and women that they should become more "spiritual," do we dare not take advantage of opportunities to understand the world from which we expect them to become more spiritual?

From some of the church records I have seen, and from my knowledge of some of the clerical entrepreneurs helping laymen run the church, I venture to say that the Bishop and the Cabinet should take into consideration yet another point of the individual minister's qualifications when considering his appointment.

Dr. Patton hopes to find another grant to underwrite the program completely and offer it again next year. I hope we all shall re-examine our own attitude in the meantime.

REV. DOUGLAS H. BUTLER
Northwood, High Point

SOUTHEASTERN EQUIPMENT CO.



Chairs and tables in complete range of sizes for every Church need. Steel and wood folding chairs, folding banquet tables, speakers' stands. Also office desks and chairs. Write for information.

SILER CITY, N. C.

Woman's Activities

N. C. CONFERENCE

Mrs. Ivan E. Welborn

GOLDSBORO EXECUTIVE COMMITTEE MEETING

The executive committee of the Goldsboro District Women's Society of Christian Service met at Griffin's Restaurant Sept. 23. at 10:30 a.m., with all 17 members present.

The meeting was called to order by the president, Lydia Thompson. Susan Hudson, chairman of Spiritual Growth, gave a devotional with scripture from Psalms 118 on "A New Day." She closed with prayer.

It was announced that the Board of Missions will meet in New York, October 14-17. Mrs. Hattie Perkins of Selma, chairman of Missionary Education, will attend as a delegate from our district. Plans for the coming months were discussed and the following dates for subdistrict meetings were announced.

Fremont Subdistrict, Oct. 15, Pikeville
Mt. Olive Subdistrict, Oct. 17, (place to be announced)
Clinton Subdistrict, Oct. 24, Epworth
Smithfield Subdistrict, Oct. 29, Elizabeth
Goldsboro Subdistrict, Oct. 31, Falling Creek.

Mrs. A. M. Benton
Chm. Public Relations
Goldsboro District

ROCKY MOUNT

The executive committee meeting of the Rocky Mount District Women's Society of Christian Service was opened to spiritual heights with a meditation by Mrs. L. G. Hooks. Her theme "Take Time, Time for Christ," was based on the lovely old hymn "Take Time to Be Holy" changing the words to "Take Time To BEHOLD."

Mrs. James King, Halifax subdistrict leader, was hostess to the group at her attractive home in rural Halifax on Sept. 19, with Mrs. J. C. Reynolds, president, presiding.

The executive committee has been directed by the conference treasurer to disburse a $5,000 certificate of deposit and the $150 interest to Missions. The committee was happy to use this accumulation to help further God's Kingdom here on earth.

Mrs. Charles Snipes, chairman of Christian Social Relations, stressed study of issues and candidates to be voted on in November.

Mrs. Cary Hunter Banks, chairman of Missionary Education, will attend the Board of Missions seminar in October and the committee voted to pay $150 on her expenses.

Highlight of a report by Mrs. Hooks, Spiritual Growth chairman, was sending letters to all local chairmen asking them and all interested women to join her in prayer and meditation every morning at 8 o'clock. She also emphasized "Call to Prayer and Self-Denial" and its projects.

Mrs. J. W. Benson, chairman of Nominations, presented the names of Mrs. J. L. Evans of Black Creek to serve on the Committee on Nominations and Mrs. Otis Lowry of Spring Hope to take the office of district secretary of Program Materials. They were duly elected. Mrs. Evans will be replacing Mrs. J. H. Cutchin who has served long and faithfully and been an inspiration to others. She will be missed. Mrs. Lowry will fill the unexpired term of Mrs. J. C. Lupton who moved to the Fayetteville District in June. Our loss is truly a gain for them.

Mrs. Emily Bullock, chairman of Wesleyan Guild, was present and reported eight very active Guilds with a membership of 182.

Rev. Paul Carruth, district superintendent, expressed appreciation for the women working toward the total program of the church.

The committee voted to send our president to the next Assembly and ask each local treasurer to send 10¢ per member to help defray expenses.

Plans for the subdistrict meetings were made using the theme "Renewed and Sent Forth." There will be Learning Groups led by district officers. Dates and places are:

Halifax, Oct. 22, Scotland Neck
Northampton, Oct. 24, Littleton
Tri-County, Oct. 17, Spring Hope

Mrs. Reynolds closed with the thought from Vance Havner, "The only way to minister to this generation is to be CHRISTIAN in it; not run-of-the-mill church members but Christian in all the glorious implications of the word." She used the hymn, "I Surrender All," as a benediction.

Mrs. William Adler
Chm. Public Relations
Rocky Mount District

GOLDSBORO WSG

Mrs. E. L. Peterson, district Wesleyan Service Guild chairman of the Goldsboro District, announces that their district meeting will be Nov. 19, 2:30 p.m. at First United Methodist Church, Clinton.

Mrs. E. C. Thompson, district WSCS president, will be the speaker. She will talk about the new structure of the United Methodist Church and Women's Society of Christian Service.

W. N. C. CONFERENCE

Mrs. John C. Wright

MEET YOUR CONFERENCE OFFICER, MISS MARY FLOYD

Miss Mary Fisher Floyd, professor of Religion at Pfeiffer College, began her duties as chairman of the Program Area of Christian Social Relations in the Women's Society of Christian Service of the Western North Carolina Conference of the United Methodist Church in June.

A deaconess in the Methodist Church, she brings to her new office a wealth of knowledge of concerns of Christian people and a deep understanding of the Bible and



Miss Mary F. Floyd

its teachings as related to today's world. She had served as secretary for Campus Ministry in the Woman's Society for the past four years and has been related to the Conference organization for many wonderful years.

As a deaconess she has served in many responsible positions including a few years as superintendent of Vashti School at Thomasville, Ga., and a teaching career that began in Florida, then to Brevard College for two years and to Pfeiffer College for the last twenty years. So outstanding has her work been at the college that the Conference Woman's Society established the Mary Floyd Chair of Religious Life in her honor. Her interest in missions and the organization of the Mission Club at the college has influenced many young people to enter this field of Christian service.

Her summers have been spent in teaching also. For ten years she served on the summer faculty of Perkins School of Theology at Southern Methodist University at Dallas, Texas, and she has been a teacher in Woman's Society Schools of Christian Mission many times.

She was president of the Deaconess

Board of the WNC Conference for four years and has held many important positions in the Southeastern Jurisdiction Deaconess Organization.

Her loyalty to the Woman's Society and its work has been recognized through the years. In 1967 the Annual Report of the Society was dedicated to her and to her friend, Miss Mary E. Bethea, also a deaconess.

A native of LaGrange, Ga., Miss Floyd received her early education in the schools of this city and at LaGrange College. She holds a master's degree from Scarritt College in Nashville, Tenn. and has done postgraduate work at Columbia University, New York City; Garrett Theological Seminary, Evanston, Ill.; Union Theological Seminary, Richmond, Va.; and Northwestern University, Evanston, Ill.

As a writer she has contributed articles to *The World Outlook* and other church publications. In a recent story in a conference newspaper she summarized Christian Social Relations work in these words: "The program area of Christian Social Relations shall devote itself to a study of current social issues and shall seek to witness with courage in the contemporary world. It shall be aware of community and world conditions and shall give guidance to individuals and groups in relevant action. This shall be done within the framework of the United Methodist Church, as well as within the ecumenical relationship."

SALISBURY DISTRICT NEWS

The officers of the Salisbury District Women's Society conducted a series of workshops in their area during September to instruct the women of the local societies on the changes in the structure of women's work and in the organization of the new United Methodist Church.

Some 250 women attended the workshops which were held in Concord on Sept. 15, in Salisbury on Sept. 22, and in Kannapolis on Sept. 29.

Using a theme of, "Centering on New Dimensions," Mrs. Ray Simpson, Jr., district president, outlined the changes to be made and answered questions concerning the new church organization.

After a devotional message by one of the hostess society, the group was divided into separate departmental meetings or "Happening Groups." Each district officer was in charge of the group of corresponding local officers.

Each workshop was held on Sunday afternoon from 3 to 4:30.

MRS. EDDIE GOULDMAN
Dis. Ch. Public Relations

DO YOUR CHURCH PEWS AND PULPIT FURNITURE NEED REFINISHING?
Write or Call
EFIRD'S FURNITURE REFINISHING
719 Hill St. Albemarle, N. C. 28001
Phone: 982-6596

• CALENDAR OF COMING EVENTS •

NOTE: If any of the meeting dates or places are in error, please inform the ADVOCATE immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

Oct. 24-31: Executive Committees of the Board of Missions and Divisions, New York
Oct. 28-31: First National Conference, Christian Education Fellowship, New Orleans
Oct. 30 : Annual and Re-organization Meeting, Board of Publication, Nashville
Nov. 4- 8: Biennial Meeting, Conference Directors of Education, Nashville, Tenn.
Nov. 7-10: National Meeting of The Twelve, Peoria, Ill.
Nov. 8- 9: Organizational Meeting, General Committee on Family Life, Chicago, Ill.
Nov. 8- 9: Judicial Council, Denver, Colo.
Nov. 11-13: Commission on Worship, Conrad Hilton Hotel, Chicago, Ill.
Nov. 11-14: Council of Bishops, Conrad Hilton Hotel, Chicago, Ill.
Nov. 11-15: Meeting of Conference Coordinators of Children's Ministries, Nashville
Nov. 14-17: District Superintendents' Convocation, Conrad Hilton, Chicago, Ill.
Nov. 20-23: Plan of Union Commission, COCU, Atlanta, Ga.

NORTH CAROLINA CONFERENCE

Oct. 24 : Coordinating Committee, Pembroke Area
Oct. 24 : Committee on Camps and Conferences, Camp Chestnut Ridge, Efland, 10 a.m.
Oct. 25 : N. C. Wesleyan College Founders Day Convocation and Semi-Annual Board of Trustees Meeting
Oct. 27-31: New Bern Area Christian Workers' School, Centenary Methodist Church, New Bern
Oct. 28-30: Christian Convocation and North Carolina Pastors' School, Duke University Durham
Oct. 31 : Board of Education, Methodist Building, Raleigh, 10 a.m.
Nov. 1 : Methodist College Founders Day; Board of Trustees Meeting
Nov. 3- 6: Snow Hill Subdistrict Christian Workers' School, Hookerton
Nov. 8 : Louisburg College Board of Trustees
Nov. 13 : Elizabeth City District Conference, Manns Harbor
Nov. 14 : District Secretaries of Commission on Town and Country Work, Methodist Building, Raleigh, 10 a.m.
Nov. 23 : Fall Meeting, Board of The Laity, Methodist Building, Raleigh
Nov. 24 : Rocky Mount District Conference, Bailey Methodist Church, 2-5 p.m.

WESTERN NORTH CAROLINA CONFERENCE

Oct. 24 : College Recruitment, High School Juniors and Seniors, College Coordinating Council, Statesville, Broad Street, 7:30 p.m.
Oct. 28-30: Pastors' School and Convocation, Durham, Duke University
Nov. 3- 7: Salisbury District Christian Workers' Schools
Nov. 3- 7: Marion District Christian Workers' Schools
Nov. 6 : College Recruitment, High School Juniors and Seniors, College Coordinating Council, North Wilkesboro, First Church, 7:30 p.m.
Nov. 7 : College Recruitment, High School Juniors and Seniors, College Coordinating Council, Elkin, First Church, 7:30 p.m.
Nov. 10-14: Winston-Salem District Christian Workers' Schools
Nov. 10-14: Statesville District Christian Workers' Schools
Nov. 14 : Rally for Recruitment of Church Occupations, First, Charlotte, 6:45 p.m.
Nov. 15 : Rally for Recruitment of Church Occupations, Central, Asheville, 6:45 p.m.
Nov. 17 : Marion District Zone Meetings on New Structure, 2:30 p.m.
Nov. 18 : Greensboro District Mission Society, Mount Pisgah, 7:30 p.m.
Nov. 19 : Rally for Recruitment of Church Occupations, Ardmore, Winston-Salem, 6:45 p.m.
Nov. 19 : College Recruitment, High School Juniors and Seniors, College Coordinating Council, Mount Airy, Central, 7:30 p.m.
Nov. 20 : College Recruitment, High School Juniors and Seniors, College Coordinating Council, Winston-Salem, Centenary, 7:30 p.m.
Nov. 21 : College Recruitment, High School Juniors and Seniors, College Coordinating Council, Kernersville, Sedge Garden Church, 7:30 p.m.
Nov. 22-23: Vocations: Testing and Guidance Clinic, Greensboro College
Nov. 24 : Charlotte District Conference, Charlotte, Memorial Church, 4:00-5:30 p.
Nov. 24 : Winston-Salem/Forsyth District Conference, Winston-Salem, Burkhead Church, 3:30 p.m.



Together Emphasis In WNC Conference Now Underway

Promotional materials for *Together* magazine are being mailed from Nashville, Tenn., to the local church agents of the Western N. C. Conference. In cases where agents are not listed, the promotional items have gone to the pastor.

Where neither agents nor pastor receive materials, Mr. Lewis G. Akin, promotion manager of *Together*, should be contacted; or the district director of publishing interests. Mr. Akin's address is *Together*, 201 Eighth Avenue South, Nashville, Tenn. 37203.

The cost of *Together* is $3.00 per subscription when bought through the church. Single subscriptions not bought through the church are $5.00 each. District directors, pastors and local church agents are urged to secure renewals for each expiring subscription and to increase subscriptions substantially especially in those areas of the membership where *Together* is thinly distributed.

Pastors and local church agents are urged to close out the *Together* campaign as soon in November as possible.

W. H. Dyar, Vice President
Comm. on Publishing Interests
WNC Conference

Dr. Isaac Miller Inaugurated As Bennett College President

Dr. Isaac H. Miller, Jr., was inaugurated Oct. 12 as the tenth president of Bennett College, a Methodist-related institution in Greensboro. Nearly 250 educators, representing colleges and universities across the nation, attended the exercises in Pfeiffer Chapel.

After receiving his investiture of office from Dr. Frederick D. Patterson, chairman of the college Board of Trustees, Dr. Miller told the assembly that Bennett College "stands as an eloquent testimony to the wisdom of her founders," and pledged that under his administration she would continue "to go forth in excellence."

Citing the various manifestations of unrest on college campuses, Dr. Miller said he was not so much afraid of the unrest as "of the possibility that we who are in education may not succeed in responding creatively soon enough to the implications of this unrest." He added that while not proposing that colleges become platforms for the espousal of causes that "we serve relevant goals uniquely when the collegiate experience inspires in our graduates a commitment to man."

Noting the financial problems faced by many small liberal arts colleges, Dr. Miller said Bennett would seek support from the local community, the church, the alumnae and the federal government, but at no time would academic principle nor institutional integrity be compromised.

In answer to those who have declared open season on the colleges which have been the major institutions for the education of black Americans, Dr. Miller said he only asked equal time for work and performance.

Dr. Francis Keppel of New York City, a former U.S. Commissioner of Education and head of the General Learning Corp., delivered the inaugural address.

He said even if there was no question of equity involved in gaining professional roles for women, the sheer weight of need in tomorrow's job market would require women to acquire education on higher levels.

He said one means of containing rising costs of operating colleges is the pooling of resources among academic institutions, presently a feature of Bennett's program.

The new president of Bennett College calls North Carolina "home." Born in Jacksonville, Fla., in 1920, he lived in Greensboro from 1923 to 1926 when his father was dean and treasurer of Bennett. In 1929 Dr. Miller's father joined the faculty of Livingstone College in Salisbury. His parents have lived in Salisbury since then.

Dr. Miller received a B.S. degree from Livingstone College and a Ph.D. from the University of Wisconsin. He served as professor of biochemistry at Meharry Medical College in Nashville, Tenn., and as a visiting scientist at the Oak Ridge Institute of Nuclear Studies.

He is married to the former Effie Elliott of Fayetteville, and is the father of four sons and one daughter.

Other events in connection with the inauguration included a symposium on "The College Women in Today's World" and the dedication of the Henry Pfeiffer Science Building.

Bennett was established as a college for women in 1926 from a coeducational institution founded in 1873. Current enrollment is 650.

Methodist News Round-up

BARFOOT JOINS LAITY BOARD

The Rev. Earl F. Barfoot of Syracuse, N.Y., will join the staff of the General Board of the Laity in Evanston, Ill., Jan. 1.

Presently on the staff of the Central New York Annual Conference as director of camps and conferences and counselor in youth ministries, Mr. Barfoot in his new post will serve as director of the department of training for stewardship leaders in the Board of the Laity's Division of Stewardship and Finance.

—o—

NEW CHAPLAINS ENDORSED

Organization of the United Methodist Commission on Chaplains and Related Ministries for the quadrennium was completed in Washington, D.C. Sept. 24-26.

The agency gave endorsement to ten ministers for service as chaplains, bringing to 769 the total roster of those on duty, the highest on record except during World War II. Of the total, 622 are on duty with the armed forces. Bishop Dwight E. Loder of Detroit, Mich., is chairman of the commission. The Rev. Dr. John R. McLaughlin was re-elected general secretary.

—o—

NEW STUDENT PROGRAM LAUNCHED

Four young people will go overseas this autumn under a new international Work-Study Year for Seminary Students developed by the World Division of the United Methodist Board of Missions.

Larry E. Adams, McComb, Miss., a student at Duke University Divinity School, Durham, will be located at Epworth Theological College, Salisbury, Rhodesia, for study and work in Salisbury.

Goals of the program for the seminarians are to provide opportunities to develop new approaches, to study and reflect on involvement in mission, to experience personal and professional growth in an international and intercultural situation, and to develop mission concern among seminary classmates and other people.

—o—

BRITISH MINISTERS TO VISIT U.S.

A group of 28 British Methodist ministers will be available to conduct week-long evangelistic missions in the United States in the spring of 1969, according to the Rev. Dr. George Jones, director of overseas missions for the General Board of Evangelism of The United Methodist Church.

The project is planned cooperatively by the Mission Department of the British Methodist Church and the Board of Evangelism which has its headquarters in Nashville. The visiting ministers will be prepared to conduct preaching missions, revival services, Bible studies, spiritual life or koinonia groups and related projects, Dr. Jones said.



Amity Church, Chapel Hill, Plans Open House

Amity United Methodist Church, Chapel Hill, will observe Open House from 3:00 to 5:00 on Sunday afternoon, Oct. 27, at which time the new church facilities and renovated parsonage will be open to the public for viewing.

Amity church was organized in 1958 by Rev. A. M. Fisher in a home on Williams Circle. Shortly thereafter the congregation purchased a 6.6-acre tract of land on Airport Road and Estes Drive and built a little chapel which was used for worship services until the new building was erected. The congregation worshipped in the new church for the first time on Sept. 1, with Dr. C. D. Barclift, Durham District superintendent, presiding over the consecration services. Rev. H. L. Tenney is the present pastor.

The new facilities consist of eight classrooms, kitchen, fellowship area, pastor's office, and sanctuary, with a seating capacity of 250-300. The building was constructed by Van Thomas of Siler City at an approximate cost of $118,000. The architects were M. A. Ham and Associates of Durham.

The church also operates a kindergarten-day nursery with approximately 85 students enrolled at the present time.

The renovation of the parsonage has been accomplished through hours of volunteer labor from laymen of the church and various other sources. The exterior was finished in brick veneer, the interior was completely renovated and new furniture purchased for the living room as well as new drapes for all the windows.

The Amity congregation extends to former members, former pastors, and friends of the church an invitation to attend its Open House on Sunday.

Columbus Church Dedicated

Columbus United Methodist Church, Columbus, was dedicated on Sunday afternoon, Oct. 20, by Bishop Earl G. Hunt, Jr. Dr. A. Glenn Lackey, superintendent of the Marion District, assisted in the service along with Robert Means, chairman of the Official Board, and the pastor, Rev. Clark W. Benson.

Columbus Church was officially organized on Oct. 22, 1961, although a small group of Methodists had been meeting together since July. Groundbreaking ceremonies for the church building were held on April 1, 1962, and construction was completed in late July of that year.

The present value of the church, furnishings and property is $34,500. Church membership is presently 49, with an average attendance of 32.

During the worship service prior to the dedication, Bishop Hunt preached on "A Church For These Times."

Limited Amount

REGISTERED FIRST MORTGAGE CHURCH BONDS

with **7%**

Yield to Maturity

Call or Write

Church Investors

DeKalb-Peachtree Airport
Atlanta, Ga. 30005
PHONE 451-5431

CHILDREN'S PAGE

Mrs. Catherine Vick



Dear Girls and Boys:

We have been thinking together about *faith* for several weeks. We have discussed things and people in whom we have faith. But there is only one fact in the world that is really certain. That is the only one that deserves your deepest faith. That faith supports all other "faiths" we have talked about. We can put our deepest faith safely in the fact that God made the world, and he loved it so much that he sent his only Son to die for us. That is proof that he loves us. Each one of us. We can put our deepest faith in that one certain fact; God loves and cares for each one of us. No person is unimportant, no event is too small for God to care about. He is near to everyone and he wants us to depend on him for guidance in all we do. When we try to follow his plan, he will show us his way for our lives and guide us to do what is right and best. It may not be what we would choose for *ourselves* but it will be what is best for all his children.

Aunt Cay

WHERE THE PUMPKINS GROW

One of the very best places in all the world to visit is a farmer's market. At least that is what Joel thought. Once a week his mother took him to the market when she went to buy vegetables. There was so much to see there.

Often mother would let Joel walk by himself while she did her marketing. Then he would notice the big, shiny red tomatoes; the yellow carrots, scrubbed so clean; cabbages piled neatly; and eggs enough to make a hundred cakes or more. There was the little round lady who sold cheeses in little round pans, and the lady with a sad face who sold flowers in bunches.

One morning, as Joel was going about the market by himself, he passed the shiny red tomatoes and the corn and beans. He walked past the great piles of red, yellow, and green apples. He smiled at the round cheese-lady, and the sad one who sold such pretty flowers. Then he came to a big surprise. Right before his eyes was a pile of the biggest pumpkins, yellowest pumpkins he had ever hoped to see. They were that very kind he had been hoping to have for his Jack-o'-lantern.

"Oh!" said Joel, "what jolly Jack-o'-lanterns those pumpkins would make. I wonder how they grow so big."

"Didn't you ever see a pumpkin growing?" asked the farmer who stood close by.

"No, sir," said Joel; "I haven't ever been on a farm."

"Do you suppose your mother would let you go home with me? Martha and I know all about little boys. We have two of our own, who are big now and away at school."

"I'll find mother and see," cried Joel, with eyes shining.

He told mother all about the pumpkins and how the farmer wanted to take him home to see where the pumpkins grow. Joel wanted so much to go with him.

At first mother was not sure. But when she saw the farmer and saw his kind face, and heard about his little boys now grown up, she nodded her head and thanked him.

The farmer lifted Joel up on the seat beside him. Joel waved back, and the truck rumbled down the street. It made so much noise they could not talk much, so Joel watched the house growing farther and farther apart, until at last he knew he was in the country.

By and by they drove up a lane and into a yard. Out of the pleasant-looking house came a pleasant-looking lady. She made Joel think of his grandmother.

"Look here, Martha," called the farmer; "I've got another boy for you. Only this one isn't grown-up. He came to see where Jack-o'-lanterns grow."

Martha smiled and held out her hands toward Joel. "Now, isn't that fine," she said. "And *am* I glad I made cookies this morning. You just come on in and have some; and some nice cold milk too."

As soon as the cookies and milk were finished, the farmer took Joel to the barn, where they saw the horses and cows and pigs—even the family of baby kittens in the hay-mow. Then they took the truck out to the field for the pumpkins.

At first Joel could not believe his eyes. Everywhere he looked were big pumpkins growing. At one end of the field was a pile of them all ready for market.

"Now," said the farmer, "While I load them, you just pick out the one you'd like for your own Jack-o'-lantern. If you'll be careful, you may take my knife and cut out its face."

Joel had never been so happy. By the time he had finished the face, with its broad smile, the pumpkins were all loaded. He held his own on his lap as they drove back to town. He could hardly wait to show it to his mother.

Joel carried the Jack-o'-lantern in his arms around the market. He told the smiling cheese-lady all about it, and the lame man who sold apples. Even the flower-lady smiled when she saw the jolly Jack-o'-lantern. But Joel smiled most of all, for he had made it.

Mary Odell

A SPECIAL HALLOWEEN

On Halloween this year, something special will happen again. Children all over America will take part in the only program in the world where children help children. Trick or Treat for UNICEF—the United Nations International Children's Emergency Fund. The money

(More on next page)

FOR NOVEMBER 3

Sunday School Lesson

By Dr. Raymond A. Smith

(International Lesson Series)

Witness in Suffering

Background Scripture: I Peter 1:39; 2:18-25; 3-5

Lesson Scripture: I Peter 3:13-17; 4:12-17

We are told that the word "witness" has a close kinship to the word "martyr" in the tradition of the early church. This is because being a witness to the Christian faith led, in many cases, to a martyr's death. Nor can we say that the age of martyrs has passed from history. There are many, even in our century, who have paid with their lives for what they believed to be a Christian witness.

The Roman authorities cared not at all for what the Christian believed, but any behavior that seemed "irregular," that seemed to be against "law and order," that stirred people up, was viewed with suspicion. In a word, it was the *effect* of the teaching on the *behavior* of people that brought them into conflict with the authorities.

There is a striking similarity here between this situation in the early church and that of our own time. A person may believe what he pleases so long as that belief does not result in actions that are unpopular with the crowd, or cause him to refuse to do things that are regarded as "normal." Tacitus, a Roman historian, wrote that one reason for the action taken against the Christians was their "sullen hatred of the human race." Another writer of that time said Christians were "advocates of a new superstition, dangerous for society." It was hard for those who killed the early Christians to understand why they were unwilling to worship the emperor. In a world where people were used to worshiping many gods, they couldn't see why adding one more to the list would make much difference. There is evidence that, in some cases, prayers for the emperor were included in the church services. However, praying *for* the emperor and praying *to* the emperor were two quite different matters.

And now we need to consider a teaching which has been mentioned in other lessons, but needs repeated emphasis; it is that one should rejoice in suffering for a good cause. It is natural for one to say: "I have to stand it, but I don't have to like it." Dorothy Sayers, a contemporary British Christian, has reminded us that the proper question to ask about any creed is not "is it pleasant?" but rather "Is it true?" She then goes on to say that the Christian faith has commended itself to the world, not because it gives the most cheerful view of the human condition, but the truest one. We have to keep in mind the fact that "Jesus was not crucified for saying 'behold, the lilies of the field, how they grow' but for saying 'behold the thieves in the temple, how they steal'." The original cross was not made of gold, resting comfortably between two huge artistically carved candlesticks in a cathedral, but one made of rough beams of wood, erected outside the city, between two other crosses on which were impaled two criminals.

By some strange perversion many of us modern Christians have come to think of our faith as something that will bring us constant happiness. If it does, it is not the faith of the New Testament, but some modern counterfeit of it. The pages of that book show a band of brave people, struggling against an empire that could build roads and police the world, but which, with all its grandeur, "didn't know the difference between God and two thieves."

But doesn't our lesson teach that we should be happy in suffering? No, but it does teach that the reward of suffering for the right is an inexpressible joy. The difference between joy and happiness is one that too few people have learned. Happiness is freedom *from* suffering; joy is rejoicing *in* suffering. Nowhere are we promised that the Christian's life will be free from difficulties and trials. But we are promised that if our relationships to God and man are what they ought to be, we shall then realize the profound truth, not only *taught* by our Lord, but proved out in his life and ministry, that: "Blessed are you when men denounce you, and persecute you and utter all manner of evil against you for my sake; rejoice and exult in it, for your reward is rich in heaven; that is how they persecuted the prophets before you."

Just as in the early church, there are those living today who have found that the world isn't ready for their witness; therefore, their lot is one of rejection and suffering. But we should never forget that this sort of suffering is not fruitless. William Blake put it this way: "The deep groan of the martyr's woe is an arrow from the Almighty's bow." And another has written: "Great souls nearly always wear crowns that have been fashioned in the fires of suffering." Could this be the lesson that the Church of Christ must learn again?

North Carolina Christian Advocate
$3.00 per year. Subscribe now.



RECEIVES EAGLE AWARD

James Willis Webb, Jr., son of Mr. and Mrs. James W. Webb, Sr., of Tarboro, received his Eagle Scout Award during the morning worship service at Saint James United Methodist Church, Tarboro, on Oct. 13. Paul Jones, former Scoutmaster, and George Pate, Advancement chairman of the Edgecombe District, made the presentation. James is 14 years old and a member of Troop 96, the troop sponsored by Saint James Church.

Children's Page Continued

(Continued from page 14)

is to help needy children in other lands to have food. Milk containers are used to collect the money. This reminds people that money buys milk and medicine. Just one penny will buy five cups of milk for a hungry child. Five pennies will buy pencillin to make a child well. Most people are happy to give to UNICEF. Perhaps you can help collect money in your community. See if there is a way you can have a part in helping other children of the world.

RIDDLES

When is an artist unhappy? When he draws a long face.

Why do you forget a tooth when it is pulled? Because it goes right out of your head.

ANSWERS FOR LAST WEEK

Elephant; Beaver; Rabbit; Mouse; Frog; Fox; Pig; Ox.

CAROLINA BRIEFS

¶ Rev. and Mrs. Russell L. Young have returned to their home in Florida for the winter. Their address will be Box 876, Umatilla, Fla.

¶ Dr. Thomas A. Collins, president of North Carolina Wesleyan College in Rocky Mount, will preach at Glenwood United Methodist Church, Rockingham, on Sunday, Oct. 27, at 11 a.m.

¶ Rev. Orville Leonard of Richlands has just completed preaching in a revival service at Benton Heights Methodist Church, Monroe. The Rev. Foy L. Brooks, pastor of Benton Heights, reports a successful meeting.

¶ Parkwood Church, Durham, is having special evangelistic services this week with Rev. Sidney Huggins as the guest preacher. Mr. Huggins is a conference evangelist. The services will continue through Friday night.

¶ The parsonage of First Methodist Church, Morehead City, will be dedicated Sunday afternoon, Nov. 3, at 4:30. Bishop William R. Cannon will conduct the dedication service, and then preach at 7:30. An open house will follow the 4:30 service.

¶ Dr. Ernest Gordon, dean of the Chapel at Princeton University, will be the guest preacher for the Tenth Annual Finch Preaching Mission Nov. 3-6 at Memorial United Methodist Church, Thomasville. Dr. Gordon is author of *A Living Faith for Today, Through the Valley of the Kwai* and *Miracle on the River Kwai.* Glenn Draper will be song leader.

¶ Mrs. Frank Redding, Jr., of Asheboro, president of the WSCS for the WNC Conference, led the charter membership service for the Coburn Memorial Women's Society, Salisbury, on Sunday afternoon, Oct. 6. The service was held in the sanctuary of the church, followed by an Agape Feast in the fellowship hall. Miss Violet Taylor is president of the Coburn Memorial WSCS, and Mrs. K. B. Mitchell is vice-president.

The Rev. James W. Ferree, minister of Union Memorial-Celia Phelps United Methodist Church, Greensboro, has accepted appointment as Program Assistant, with responsibility to the Council of Secretaries in our Statesville offices, for the remainder of this Conference year. While Brother Ferree's selection for this important task was made by the Council of Secretaries, it carries with it full episcopal endorsement.

EARL G. HUNT, JR.
Resident Bishop of
the Charlotte Area

¶ The Rev. George W. Blount, a retired member of the North Carolina Conference now living at 2614 Cooleemee Drive, Raleigh, has been approved by the North Carolina Conference Board of Christian Social Concerns to speak to local churches on United World Federalism, a movement concerned with the establishment of an effective world government.

¶ Winstead United Methodist Church, Wilson, will hold its annual homecoming on Sunday, Oct. 27. The Rev. Charles W. Wooten, pastor at Winstead when the sanctuary was built, will preach at the morning worship service. Following the fellowship dinner there will be a musical program and greetings from other former pastors present. All former pastors and friends are invited to attend.

¶ John T. Blackmore, a layman from First United Methodist Church, Hendersonville, spoke at Balfour-Moore's Grove United Methodist churches in the Asheville District on Laymen's Day. He is a certified lay speaker. The church lay leader at Moore's Grove, Clarence Blythe, presided with William S. Prim and William M. Guice assisting. At Balfour, Al Pruitt, church lay leader, presided assisted by Mac Phelps, Robert Gaillard and Miss Lou Ellen Hammond.

¶ There will be a Symposium on Draft Counseling for local pastors sponsored by the Methodist, Episcopal and Presbyterian campus ministries in the Triangle (Raleigh Durham, Chapel Hill) area, on Nov. 11 from 10 a.m. until 3 p.m., meeting at the Wesley Foundation in Chapel Hill. Resources will include materials from several church peace agencies and a film "Alternatives" from the American Friends Service Committee. Leonard Jaffee, a member of the Committee for Conscientious Objectors, will be the resource person for the symposium.

¶ Mrs. Ella Bethea, mother of the Rev. Joseph B. Bethea of Greensboro, died Oct. 18 at L. Richardson Hospital. The funeral service was held on Oct. 21 at Saint Matthews United Methodist Church in Greensboro, where the Rev. Mr. Bethea is pastor. Mrs. Bethea, 65, made her home with her son. Other survivors include two sisters.

¶ The Goldsboro District UMYF rally will be held at Providence United Methodist Church Sunday, Nov. 3, with registration beginning at 2:15 and the business session beginning at 2:45 p.m. Outstanding resource leaders will lead workshops on various church-related vocations with each UMYF'er attending having the privilege of attending two classes. Donald Stephenson, district president, will preside. All Senior High Youth are invited to attend.

Worley Appointed Chairman of Committee to Seek GC President

A committee from the board of trustees of Greensboro College has been named to seek a successor to Dr. J. Ralph Jolly, GC president since 1964 who is resigning to return to his native Alabama because of "family responsibilities." Bland W. Worley, Greensboro, is chairman of the committee named by J. C. Cowan, Jr., board chairman.

Dr. Jolly's resignation, submitted earlier to the trustees' executive committee, was accepted by the full board with regret. The board praised him for leadership which has given the college one of its most significant and important periods of development and advancement.

The trustees approved a record budget of $1,546,840 for the current academic year. This compares with a budget of $1,405,350 for the 1967-68 year.

Dr. James W. Fowler, executive director of the College Co-ordinating Council, voiced faith in the majority of college students on campuses he regularly visits. The trustees informally discussed student attitudes and conduct at their fall session at GC on Oct. 17. Dr. Jolly described the present generation of young people as troubled by troublesome times—targets of problems coming at them from every direction.

Rev. N. W. Grant of Raleigh was elected trustee, replacing Dr. T. Marvin Vick, Jr., also of Raleigh. This was the only change in board membership.

Rev. E. B. Edwards Dies

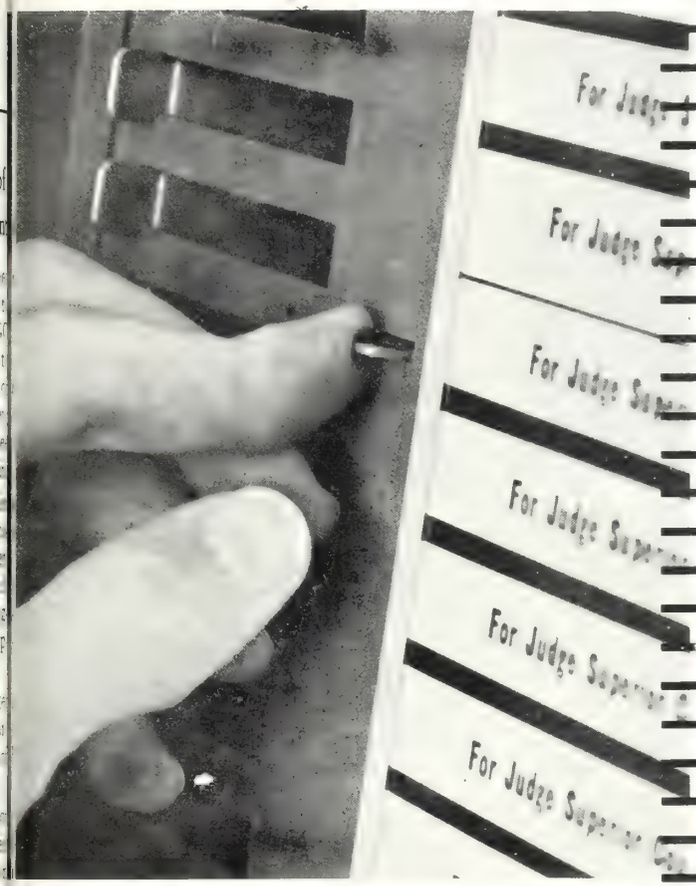
The 63-year-old pastor of Page Memorial Methodist Church, Biscoe, Rev. Earl B. Edwards, died suddenly at his home on Tuesday, Oct. 15. He had served in the Methodist ministry for 38 years, having been admitted on trial in 1930. He was in his first year as pastor at Biscoe.

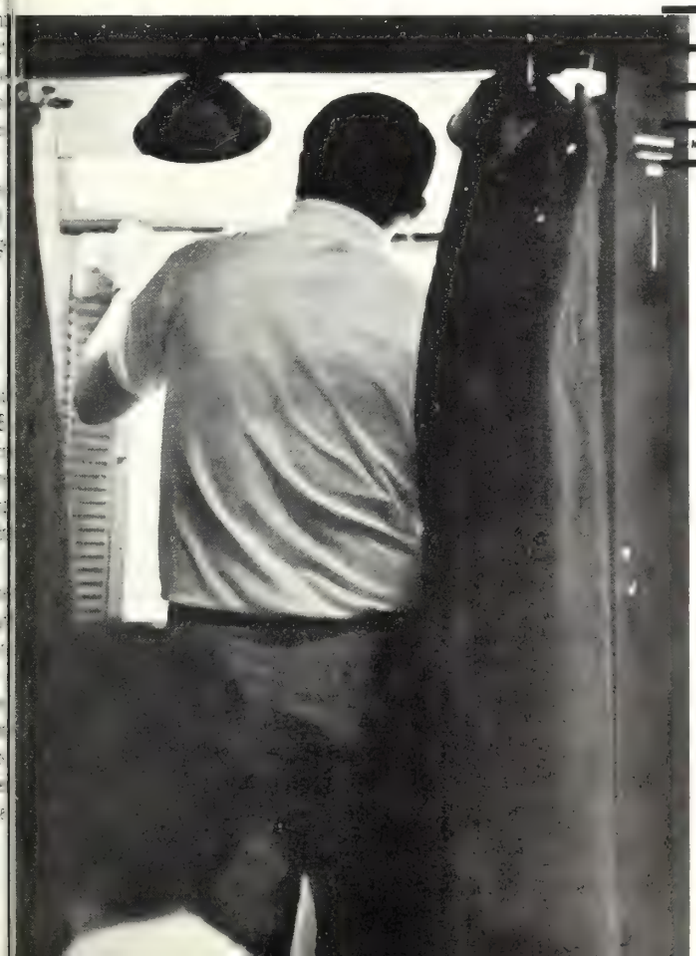
Funeral services were conducted at the Biscoe church at 2 p.m. on Oct. 17, and burial was in Maplewood Cemetery, Durham.

Among surviving relatives are his widow, Mrs. Rachel Copeland Edwards; a son Robert Earl Edwards of Haddon Heights, N.J.; and a daughter, Miss Sarah Frances Edwards, a student at Greensboro College.

DUKE UNIVERSITY LIBRARY
NOV 2 1968
DURHAM, N. C.

PHOTOGRAPHS COURTESY OF
THE GREENSBORO DAILY NEWS





Shoup Voting Machine Instruction Ballot

HOW TO OPERATE THE SHOUP VOTING MACHINE

NOTE: When voting on the machine LEAVE THE LEVERS WITH CROSSES SHOWING LIKE THIS

Name of CANDIDATE

OFFICIAL BALLOT
GENERAL ELECTION
Morehead Township
November 5 1968

STATE BALLOT

TO VOTE STRAIGHT TICKET
PULL LARGE LEVER

DEMOCRAT — REPUBLICAN

1st THROW SWITCH RIGHT TO CLOSE CURTAINS
2nd MARK YOUR BALLOT AND LEAVE MARKS SHOWING →
3rd THROW SWITCH LEFT

WARNING — VOTES CAN MARKS MUST BE SHOWING FOR VOTE TO REGISTER

	Column 1 NATIONAL DEMOCRAT	Column 2 NATIONAL REPUBLICAN	Column 3 NATIONAL AMERICAN	Column 4 STATE DEMOCRAT	Column 5 STATE REPUBLICAN
For President and Vice-President of the United States	HUMPHREY / MUSKIE	NIXON / AGNEW	WALLACE / GRIFFIN		
For United States Senator	→	→	→	ERVIN, JR	SOMERS
For Governor	→	→	→	SCOTT	GARDNER
For Lieutenant Governor	→	→	→	TAYLOR, JR.	GARRIN
For Secretary of State	→	→	→	EURE	EAST
For State Auditor	→	→	→	BRIDGES	CONRAD
For State Treasurer	→	→	→	GILL	GREENE
For Superintendent of Public Instruction	→	→	→	PHILLIPS	MORGAN
For Attorney General	→	→	→	MORGAN	COOLIDGE
For Commissioner of Agriculture	→	→	→	GRAHAM	GREENE, JR
For Commissioner of Labor	→	→	→	CRANE	INGLE
For Commissioner of Insurance	→	→	→	LANIER	PETTERSON
For Associate Justice of Supreme Court	→	→	→	BRANCH	
For Associate Justice of Supreme Court	→	→	→	HUSKINS	
For Judge Court of Appeals	→	→	→	MALLARD	
For Judge Court of Appeals	→	→	→	CAMPBELL	
For Judge Court of Appeals	→	→	→	BROCK	
For Judge Court of Appeals	→	→	→	BRITT	
For Judge Court of Appeals	→	→	→	MORRIS	
For Judge Court of Appeals	→	→	→	PARKER	
For Judge Superior Court 12th Dist.	→	→	→	BREWER	
For Judge Superior Court 13th Dist.	→	→	→	CLARK	
For Judge Superior Court 18th Dist.	→	→	→	EXUM, JR	
For Judge Superior Court 19th Dist.	→	→	→	SEAY, JR	
For Judge Superior Court 22nd Dist.	→	→	→	COLLIER, JR	BECKHAM, JR
For Judge Superior Court 25th Dist.	→	→	→	ERVIN, III	SIGMON
For Judge Superior Court 26th Dist.	→	→	→	MASTY	
For Judge Superior Court 26th Dist.	→	→	→	SNEPP	
For Judge Superior Court 26th Dist.	→	→	→	GRIST	
For Judge Superior Court 28th Dist.	→	→	→	MARTIN	
Member of Congress - 6th Congressional District	→	→	→	PREYER	OSTEEN

NORTH CAROLINA
christian advocate

VOL. 113 GREENSBORO, N. C., OCTOBER 31, 1968 No. 43



BONDS GROVE STARTS BUILDING PROGRAM

Groundbreaking services were held Sept. 29 at Bonds Grove United Methodist Church, Waxhaw, marking the beginning of construction of a proposed $36,000 educational building. This is the first step of a two-step master plan, with a new sanctuary as the second step. Dr. J. Elwood Carroll, Albemarle District superintendent, preached at the morning worship service and presided over the groundbreaking ceremony. Pictured above are some who took part in the ceremony: left to right, Miss Barbara Miller and Miss Sandra McCorkle, background: Rev. F. W. D. Bangle, minister of Waxhaw Methodist Church; Jimmy Rummage, Bonds Grove Church treasurer; T. R. McManus, chairman of the Official Board; Clyde Norwood, chairman of the Building Committee; Hazel Howey, church school superintendent; Henry Hunnicutte, the oldest member present, who was celebrating his 82nd birthday; Walter Norwood, building fund treasurer; Dr. Carroll; Rev. Hayward Morrison, minister of Bonds Grove, and Albert Lemmond, a long-time leader of Bonds Grove.

NORTH CAROLINA

CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western North Carolina Conferences of The United Methodist Church

ESTABLISHED 1855

James C. Stokes — Editor and Manager

Address all correspondence to P. O. Box 508, Greensboro, N. C. 27402

Second-class postage paid at Greensboro, N. C.

Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., 429 W. Friendly Avenue, Greensboro, N. C. 27401

Single subscriptions, $3.00 a year; every family plan: each subscription, $2.50 a year. All subscriptions payable in advance. Obituaries and resolutions, $2.00 for the first 100 words; $2.50 per hundred for next 200 words; 3 cents per word for all over 300 words.

The Methodist Board of Publication

O. Kelly Ingram, Durham, President; H. G. Allen, Statesville; N. E. Edgerton, Raleigh; William R. Henderson, High Point; T. C. Hoyle, Jr., Greensboro; Charles E. Jordan, Durham; C. P. Morris, Raleigh; L. W. Routh, Greensboro; Wilson O. Weldon, Nashville, Tenn.; Carl C. Wooten, Kinston.

Salisbury District Plans Two Christian Workers' Schools

Two Christian Workers' Schools are scheduled in the Salisbury District Nov. 3-7.

The school at Kannapolis will have Rev Louis H. Murray as dean. The following persons will serve as faculty members: Dr. and Mrs. E. C. Few, children's ministry; Rev. Larry Bumgarner and Rev. J. Pat Heafner, youth ministry; Dr. George Schreyer and Rev. Gary Brown, adult ministry.

For the Concord school, Rev. H. P. Myers, Jr., will be dean. Faculty members are: Mrs. J. E. Carroll and Mrs. Betty Richardson, children's ministry; Rev. Curtis Sides and Miss Angela Smith, youth ministry; Rev. John Spillman and Rev. A. T. St. Clair, adult ministry.

New Audio-Visual Equipment To Be Shown During DS Meeting

A new concept in audio-visual educatio will have its formal introduction into Th United Methodist Church during the quad rennial District Superintendents' Confer ence in Chicago, Ill., Nov. 14-17.

Utilizing cartridge-loaded 8mm motio pictures and a compact projector and self contained screen, the new approach ha been developed by two divisions of th church's Program Council—the Division o Interpretation and the Division of Televi sion, Radio and Film Communication.

According to church officials, studies in dicate that local churches want more tha filmstrips, but often do not have the facili ties or trained people to operate standar 16mm projectors.

All that is required in the new techniqu is to snap the cartridge containing the film into place in the projector and turn on th machine. The film is projected and the rewound without ever having to be touche and one cartridge and film can be use several hundred times without servicing.

The self-contained screen on the projecto is considered ideal for use with small group and can be used without darkening th room. It is possible by a simple adjustmen to use the projector in the conventiona way in larger groups.

The introduction to the denomination' more than 600 district superintendents wi feature the new World Service film, "Space ship Earth." (World Service is the basi benevolence fund of The United Methodis Church with an annual goal of $25,000, 000.)

A catalog listing films available in th cartridge format is to be released at th time of the introduction and is expecte to contain at least 250 titles from the re ligious and educational field. Additiona titles will be added as they become avai able.

Church officials and local churches ca obtain detailed information on the ne development from the Division of Interpre tation at 1200 Davis St., Evanston, Il 60201.

OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

"WANT A CHANGE? Great Challenge fo D. C. E. Apply First United Methodis Church, P.O. Box 926, Newton, N.C. 28658.

BUY BIBLES WHOLESALE—for yourself o resale. All kinds—Scofields, Dake, Family Children's Bibles. Unbelieveable saving Write: Book Room, Shade Gap, Penna.

FOR SALE—20 black faille choir robes, $5.0 each; 25 eggshell white choir robes, $3.0 each. St. Andrews United Methodist Churc Rt. 6, Box 9-A, Fayetteville, North Carolin Phone (919) 488-4648 or 488-2247.

Bishop Kennedy's Position On Accepting Pastorate Clarified

United Methodist Bishop Gerald Kennedy of Los Angeles and Dr. Harvey Potthoff of Denver, chairman of the Western Jurisdiction Committee on Episcopacy, joined in a statement Oct. 18 which was designed to clarify the Bishop's recently announced role at First United Methodist Church, Pasadena.

Bishop Kennedy announced Sept. 8 that he had accepted an invitation to become senior minister of First Church while continuing his role and responsibilities as bishop of the Los Angeles Area. The Bishop, who is 60 years old and looking ahead to his eventual retirement from the episcopacy, said that "I want to end my career in the local church."

The following joint statement was prepared by Bishop Kennedy and Dr. Potthoff after a meeting of the College of Bishops of the Western Jurisdiction and the Committee on Episcopacy Oct. 18 in Los Angeles.

"The Committee on Episcopacy of the Western Jurisdiction and the College of Bishops of the Western Jurisdiction held a joint meeting in Los Angeles Oct. 18, 1968. The purpose of the meeting was to clarify certain misunderstandings which had grown up concerning Bishop Gerald Kennedy's relationship to First United Methodist Church, Pasadena.

"First of all, it was made clear that no appointment of the Bishop to that pulpit is involved. Bishop Kennedy has agreed to preach two or three times a month in that pulpit until he can retire as a Bishop. The Bishop will not assume responsibility for the pastoral or administrative work of the church.

"Bishop Kennedy made it clear that he will receive no financial remuneration from the Pasadena Church.

"It is the intention of Bishop and Mrs. Kennedy to maintain their present residence for the time being."

Mrs. O. E. Croy Succumbs

Mrs. Elizabeth McCracken Croy, 69, widow of Dr. Oakley E. Croy, died Oct. 6 at the Wesley Nursing Center, Charlotte. She had been a member of The Methodist Home since 1965.

Mrs. Croy's husband was a minister in the Western N.C. Conference for 28 years, prior to his death in 1956. A teacher in the public schools of Asheville and Winston-Salem, Mrs. Croy also taught at Biltmore College in Asheville. From 1956 to 1963 she was a housemother at the Methodist Children's Home in Winston-Salem.

The funeral service was conducted by Rev. Jack Caudle, Rev. T. S. Hoffman, Dr. James Fowler and Rev. James Bellamy, and burial was in Cane Creek Cemetery.

Surviving are a daughter, Mrs. Gayle Overby of Winston-Salem, two sisters, six brothers and a grandson.



Members of the executive committee review reports and plans for CONTACT, a 24-hour telephone crisis intervention ministry, as Rev. Ross Whetstone, director of the program reports 14 cities are in the stage of organization for new CONTACT centers. Left to right are the Rev. Ross Whetstone, Bishop W. Kenneth Pope of Dallas, Texas, chairman of the executive committee, Rev. John Brand, initiator of a CONTACT center in Dallas, Texas, and Dr. Alan Walker who operates the first center ever organized in Sydney, Australia and heads an international organization to encourage the development of crisis intervention centers throughout the world.

Telephone Contact Centers Planned in Three Cities

High Point is in the training stage for a CONTACT telephone ministry center, three cities are in the first stages of organization, and fourteen are at the stage of active interest, according to a report made recently to the Telephone Ministries Executive Committee by the Rev. Ross Whetstone, director of Telephone Ministries for the General Board of Evangelism of The United Methodist Church.

CONTACT is a 24-hour-a-day telephone service designed to put help as close as the telephone in time of personal crisis. It is sponsored by the General Board of Evangelism, but directed by an ecumenical board of directors.

The Rev. Mr. Whetstone listed Charlotte; Chattanooga, Tenn.; Kansas City, Mo.; and San Jose/Santa Clara County, Calif. as places in the early stages of organization. Each city has an active committee in existence doing spade work in developing broad community support for the program.

The Telephone Ministries director listed Winston-Salem among the 14 cities showing active interest in developing CONTACT centers.

The Statesville District is also at the active interest stage.

Thirty-five other cities have inquired about the program, Mr. Whetstone said, but are still in the inquiry stage.

The director also outlined for the committee a handbook for accredited CONTACT boards which is in preparation and will be available from Tidings, 1908 Grand Ave., Nashville, Tennessee 37203.

The proposed handbooks will discuss such subjects as finding personnel, planning a study course for CONTACT telephone workers, recruiting workers, location and facility of CONTACT centers, finance, referrals, records, opening the center and continuing the ministry.

The committee laid stress on the Christian content of the training materials and the Christian commitment of the telephone workers.

Bishop W. Kenneth Pope of Dallas presided at the executive committee meeting.

✧ ✧ ✧

Bishop Cannon On TV Program

Bishop William R. Cannon of Raleigh will appear on television Sunday, Nov. 3, at 1:30 on WRAL-TV, Channel 5, in Raleigh. A number of young couples from St. Mark's United Methodist Church in Raleigh will meet the bishop, and he will speak to them informally on this second program of the new fall series of "The Circuit Rider."

EDITORIALS

★

AFTER THE SOUND AND FURY

Next Tuesday will bring a conclusion to the sound and fury of a hard-fought election campaign. It is ardently to be hoped that all who are eligible will go to the polls and vote.

There are those, of course, who have publicly declared their intention to stay away; to express their dissatisfaction with all candidates for the presidency by not voting for any. We cannot see the wisdom of sulking in one's tent, so to speak, while the main battle is in process. Granted that the favorite candidates of some people never got beyond the primaries. Granted that many citizens do not have much enthusiasm for any of the present contenders.

Every citizen, however, must remember this: at this point, we are not asked to vote for that citizen who, in our judgment, would make the best president. The field is now narrowed down to three—or perhaps two, one of whom will be elected president. Our choice at this juncture must be between them. A deliberate refusal to vote, even from lofty motivation, comes down to being a highly arrogant, undemocratic expression of dissent. It is futile negativism. If the voice of the North Carolina Christian Advocate has any influence with those who are so inclined, we would beg of them to remember that in a true democracy every citizen must in the end surrender his private judgment to the collective voice of the citizenry as expressed at the polls. A non-vote really becomes a vote against that democratic system.

As to the election itself, no one can know at this time who will be our next president. He may be the candidate for whom we will vote or he may not. But when he is elected he becomes the president of us all.

It then becomes the duty of all to support him; to give him a chance to become the best president possible for him. With the presidency of the United States, it is not only the man who makes the office; but the office has a way of bringing out the greatness which is inherent within the man.

Let us, therefore, here and now, before the election has taken place, resolve that whoever is elected we shall give him the kind of loyalty which any president of the United States has a right to expect of all citizens. No president need ever expect unanimous agreement, but he has a right to expect loyalty even from his opposition.

The time to promise loyalty is now, before the voting has begun; before the returns are in.

THE PLACE OF AN OPEN BIBLE

Every now and then someone makes reference to "the Bible Belt." It is not used as a term of endearment or of approval. Usually he is speaking of the southern regions of the United States. Henry L. Mencken coined the expression, if my recollection serves me right, at a time when the Bible was being sharply discounted in the face of science's march to kingship. Those who still accepted the Bible literally from cover to cover were viewed with restrained contempt; they were thought of as a throwback to the middle ages, or at least to the 17th century.

Since the days of Mencken, ideas about the Bible have changed rather radically. There are not even many conservative religious groups which do not accept textual criticism as legitimate and necessary. Biblical scholars with strong evangelical leanings are among the best in the world today. The findings of archeology have been eagerly appropriated by conservatives and liberals alike.

Therefore, it is probably unrealistic to think of "the Bible Belt" as identified with a section of the country—even though a Methodist bishop, as recently as this month, used it in such a context. Frankly, we would like to see the term laid to rest; it is misleading; it does not accurately describe any large regional grouping of people; and it places the Bible in a bad light.

Christians ought not to continue to use the expression—unless we want to imply that the Bible is irrelevant and unimportant. It condemns the Bible by association.

Any observer of the modern scene realizes that there are segments within Christendom that belittle the Bible and have largely drifted away from its use. The fault lies partly in the fact that literalists have misused the Bible in the past. But also, there has been a substantial shift in emphasis. This is well typi fied in the remark of a gifted lady fron Africa who after graduation from th University of Ghana is now studyin at Cambridge University. She suggest that the churches give up being "s preoccupied with Bible study and in creasing membership," and get on wit the business of helping youth get a education and jobs.

She apparently sees no connection be tween the biblical world-view and th struggle for human betterment. She doe not realize that there is a "Bible Belt that runs right back through time t the first Christian century; which take in all of the religious giants—includin Wesley, Luther, Calvin, Augustine, t name but four. What she is implying i that the springs are not important t the lake; that a building can stan without a foundation; that faith is irrele vant to action.

It is our humble opinion that program for human betterment all over the worl are lagging—even many under Chris tian sponsorship—because they are no sufficiently grounded in the great con cepts of the Bible. Too often we ar saying "This is man's world and let u make of it what we wish" rather tha "This is God's world; we are his chil dren; let us accept his will and liv according to his ways."

The Bible reveals to us as no othe literature the nature of God and of mar It sets forth a view of the world an of life which is philosophically soun and which gives relevance and meanin to life. The biblical perspective has don more down the centuries to lift mankin than any other world-view. To be sur there have been times when Christian have barred the door to progress du to their misinterpretations of the min and will of God. Other Christians hav come along and have applied necessar correctives. This process must continu ously go on.

A proper study and understanding c the Bible will not shut a man up in small closet of predjudice and selfish ness. Rather it will bring him out of hi small house of narrow living, and le him see the grand panorama of God purposes as revealed preeminently i Jesus Christ.

The man of tomorrow must be lik Christ if we are to have any real tomo row; the Christ of the Sermon on th Mount, who rolled back the stone c death and opened the way to life. Ho can we capture the picture and keep in focus if we close the book and set aside?

Fall Housecleaning

By Carol Bessent Hayman

I don't think I am unusual in the fact that the nip of fall in the air and the thought of holidays not too far away puts me in the mood to do some housecleaning that is more than the customary weekly going over my house always gets. This week I have begun. And it has proven to be an eye-opening and a soul refreshing experience.

I began in the attic where I put together a whole box of clothes for the school drop-out program . . . boy's clothes our own 6'3" Richard will not use again, yet they are still good and may help some boy stay in school. As I put them together, it was with thankfulness for Richard and a prayer for all teenage boys growing up in this age of war and confusion.

Nearby was some of Richard's scout equipment so I made a pile of that also, noting with delight the three canteens that will make wonderful surprise gifts to three little nephews, and remembering a Sunday not so long ago when our minister presented the "God and Country" award to Richard with tiny miniature pins for a proud father and mother.

Nearby was a music stand and a case containing a cornet. I brought this down too, to be used by another boy who loves music, remembering all the time a boy who marched in a parade with a high fever rather than let his band section down. "Help me be faithful Lord, to Thee and always take my responsibilities seriously," I prayed.

On the other side of the attic I found enough things for another box, this one for Toys for Needy Children at Christmas . . . down stairs in our yard was a bicycle never used now, and I heard again a strong voice say, "Give it to some boy who doesn't have one, Mother." "Yes, God, help me to share what Thou hast given. Take away my selfishness and fill me with Thy love."

I have not finished my fall housecleaning. In each room I find things I would like to share or give to others . . . a pile of magazines, news items and newspaper clippings, a gift I should have delivered long ago, a jar of my homemade peach jam, snapshots that mean so much to friends and relatives far away . . . the list goes on and on, and all the while I am praying:

> "Lord, help me to houseclean in my heart and soul . . . to sweep out the cobwebs of pride and jealousy, the dust of hate and temper, the extra burden of self-importance. Help me to polish my love for others until it shines. Keep my mind open, my heart filled, my hands ready to do Thy bidding. Give me strength to live each day as if there was no tomorrow, and faith so great I know there will always be tomorrow with Thee."

Have you done your fall housecleaning? It can be a most eye-opening and soul refreshing experience. With God's help.

Weldon Chosen As President Of Junaluska Associates

New officers for the Junaluska Associates have been elected at a meeting held at Lake Junaluska Assembly. Gathering in the new International Room at Lambuth Inn, the steering committee of the Associates on Oct. 18 chose Dr. Wilson Weldon of Nashville, Tenn. to serve as president of the Associates. Dr. Weldon, editor of the *Upper Room* and a member of the Assembly's executive committee of the Board of Trustees, is a well known minister from the Western North Carolina Conference.

Other officers selected were George Proctor of Andalusia, Ala., vice president; Rev. H. Levy Rogers of Darlington, S.C., secretary; and Dr. J. W. Bischoff and Rev. C. P. Payne, members at large.

The Junaluska Associates is an organization which was formed in April of this year to help raise funds for the Assembly. At least $100,000 in financial contributions is anticipated for the first year, with the money to be used for needed improvements and for expansion of the Assembly's total program.

Bishop Paul Hardin, Jr. of Columbia, S.C., R. P. Caldwell of Gastonia, and D. W. Brooks of Atlanta, Ga. have served as co-chairmen for the campaign since its inception, having been appointed by the Board of Trustees.

Mr. Caldwell and Bishop Hardin, presiding during the recent steering committee session, both emphasized that Junaluska has made a wonderful contribution to the spiritual, cultural, and physical welfare of the Jurisdiction, but now having grown so rapidly the Assembly has a great need for broader support from throughout the Southeast.

Mr. Caldwell also explained the procedure for continuing the campaign in the coming months. The steering committee, composed of representatives appointed by the Jurisdiction's bishops, along with each bishop and district superintendent, will select a layman and minister from each district of each conference in the Southeast to head the drive.

Although the original goal was to enlist 1000 persons in the Associates who would contribute a minimum of $100 each, it is now expected that the campaign will produce an even larger number of participants.

Area representatives to the Executive Committee of the Associates are as follows: Charlotte, Dr. John Allgood; Atlanta, Dr. Frank Robertson; Birmingham, Dr. Thirwell Nolen; Columbia, R. H. Smith; Florida, John Morris; Louisville, William Savage; Nashville, George Cate, Jr.; Knoxville, R. H. Duncan; Raleigh, Mrs. Olin Mouzon; Jackson, J. F. Conger; and Richmond, A. G. Jefferson.

All workers in the campaign will submit reports on or before Feb. 20, 1969, so that this information will be available for the Board of Trustees in its Feb. 27 meeting at the Lake.

Methodist Layman Gives Large Sum To Brevard College

Cary C. Boshamer, Gastonia textile executive and a member of the First United Methodist Church, has given Brevard College $650,000 to be used in the college's capital expansion program.

The gift, announced at the fall meeting of the Board of Trustees, will be used to help with construction costs on the new classroom building, to build an addition to Boshamer Gymnasium, and for other capital needs at Brevard. Mr. Boshamer is a trustee of the college.

The 70-year-old businessman has been the chief benefactor of the college gym and gives heavily for athletic scholarships, both to Brevard, and to his alma mater, the University of North Carolina at Chapel Hill.

The Boshamers have no children, and their philanthropic interests have centered around institutions which minister to children and young people. A Shriner, Mr. Boshamer is particularly interested in children's hospitals. In a recent interview, he said, "Just say I love children and young people. I like young people and want to see them given a chance to do their best."

A native of Statesville, Mr. Boshamer spends most of the week in Marion, S. C., when his business interests are headquartered. He and his wife also maintain their home in Gastonia.

Longs Accept Mission Assignment

Mr. and Mrs. James A. Long, IV, 117 Crestwood Drive, Roxboro, have left the United States for a one-year term of service as missionaries-on-special-assignment of the World Division of the United Methodist Board of Missions.

They will serve on the faculty of Soochow University, a Methodist institution of more than 1,000 students in Taipei, capital of Taiwan.

Born in Roxboro, Mr. Long attended Davidson College, where he was graduated with the bachelor of arts degree in 1963. He studied at the Vanderbilt University School of Law, Nashville, Tenn., and received the bachelor of laws degree in 1966. Mr. Long passed the bar examination in North Carolina and was admitted to practice law before the courts in this state. From August, 1966, to August, 1968, he served in the U.S. Army and was stationed in New York City.

Mrs. Long attended Duke University, Durham, and was graduated with a bachelor of arts degree in 1963. She did theological study at the Duke University Divinity School and the Faculty of Divinity of the University of Edinburgh, Scotland; she received the bachelor of divinity degree from Duke in 1966. She has been a minister of education in churches in North Carolina and a social worker in New York.

YOUR CHURCH IMAGE AND HOW TO PROJECT IT

By Winston H. Taylor



Winston H. Taylor

Be careful of typographical errors in that title. It would be easy, by changing only one letter, to make it read, "How to Protect It," and that is not our goal.

We need to know what the church's image is, with whom, and what we want it to be. In the words of "The Music Man," ya gotta know the territory.

This calls for self-examination, or perhaps examination of the other fellow, because it's always easier to see our own faults in others. Would you want others to say about your church or your public relations what you think or say about theirs?

What is your church's image?

Would you believe, if you were outside:

- that the church wanted you, for any reason other than statistics?
- that the church was more than a building in which people gathered each Sunday at 11 a.m.?
- that the church taught anything that carried over into its members' daily lives?
- that the church's talk about kings and lambs and fishes had anything to do with you in 1968, the year of color television, of space ships around the moon, of heart transplant?

As an outsider would you believe that the church had faith in its own image, when it builds facilities that are used for two or three hours a week and then hold only half the congregation?

The importance of the pulpit in communication has been pointed out. I agree with this fully, but insist that the church be aware that many people are staying away from the church because of what they heard from the pulpit last Sunday or last year, or because they went to Sunday school 25 years ago and presume it hasn't changed.

Language is only part of the church's problem. It's like the Eskimo mother in the igloo reading to her small son, "Little Jack Horner sat in the corner." Said the boy, "Mother what's a corner?" This gets more serious when you say to some people, "God is like a father," and they respond either with "what's a father?" or "If God's like my old man, I don't want anything to do with him."

You may remember the Dennis the Menace cartoon in which, as he leaves church, Dennis says, "So long, everybody, see you next week, same time, same place." To me, this is symbolic of one of the problems we face—we expect to see the same audience at the same time and place. We figure if we advertise where the church is, when it meets and who's preaching, we've done our job and people will come. We should know by now that that isn't true.

Let me hasten to say that PR is not, repeat not, a short cut to anything, especially to filling pews, classrooms or offering plates, although it is involved in all these.

Perhaps we should be more like the little girl whose father asked what she had learned in her first Sunday school class. She replied how the teacher had told about God creating the world, and on the first day made light, the second day heaven, and so on through the fifth day. When she stopped, her father asked what happened after that. She said, "That's all we learned today. But it's so exciting. You never can tell what God will do next."

It is exciting, or it can be. But how do we project it now?

We seem to be satisfied with a Saturday church page ghetto, that says, "tomorrow's Sunday, that's all that counts," or with a Sunday morning radio ghetto that says "nobody going to listen anyway."

The church advertises, or so we say. Too many church ads say nothing but "we're here; if you want us, come and get it." Nothing about why people should come or what might happen if they do come.

There is an old story that Queen Elizabeth I feared getting old and losing her beauty. She had a youthful portrait of herself painted on a mirror, to see herself as she had been, not as she was.

This indicates that image-making can be done in various ways, by changing what others see or by changing the actual thing. Elizabeth took an even more perilous approach, changing the mirror, deceiving herself rather than others.

The Apostle James wrote that one who is only a hearer of the word "is like a man who observes his natural face in a mirror; for he observes himself and goes away and at once forgets what he was like." If you're going to use a faulty mirror or forget what you've seen, you must take the consequences.

In my history as an active churchman I can remember at least two or three times when local churches were asked to turn the mirror or the microscope on themselves and let the image they saw there be a guide for the future. I'm sure some churches have done this effectively, but it hasn't happened in any church where I belonged, which may reflect on me. I hope that the self-evaluation called for in the new quadrennial pro-

Mr. Taylor is the director of the Washington Office of Methodist Information.

gram will be more widespread, especially with some North Carolinians in key roles.

If we don't like our image, how do we go about changing it?

Christians shouldn't need to be reminded to tell the truth, but apparently we do. The slogan for Advertising Month this year was "The truth is the best ad for anything." Are your image-methods telling the truth, through your building, your publications, your advertising, your people?

Some millionaires get to be that way by getting a better idea. F. W. Woolworth learned that people would buy more if they could see and handle the goods, rather than their being under glass or back on the shelf.

We often talk about having the world's best product, but we're really merchandising a service, changed life. That can be demonstrated only by our samples — the lives that have been changed. Do we dare put our own lives, and those of most churchgoers, on display to be inspected? Will they stand the handling? Or are they only 60-minute Christians?

We may need our own truth-in-packaging bill. We say that the church is not buildings, but we keep on building at a record rate; we say that Christ is what counts, but Methodists and Baptists get fearful over who has the larger denomination. Some of us get fearful that churchgoers dare to practice during the week what they have learned on Sunday—that all lives are valuable, that God created us all, that we cannot be free by preventing the freedom of another man, that loyalty to God is higher than any other loyalty.

How do we project, or change, our image?

- Through ads that say something. The purpose of advertising is to create a need or to make people aware of a need. I have some real concern about churches whose ads feature the fact that they have air-conditioning. Is that what we need to attract people to our churches?
- Through worthy news stories—more than a sermon topic or a bean dinner or a car wash.
- Through open doors.
- Through our message.
- Through listening, and being open. Even silence communicates.

Let's remember that there is no question of whether the church should have public relations. We've got it—the only question is, good or bad?

What is the purpose of public relations? To make a person, an institution, a product or a movement more widely known, better understood, and, if possible, more favorably known. For religion, it is not necessarily to make friends for Christ and his church, as one definition goes. We may have too many friends already — the people who belong and attend regularly, twice a year; those who *send* their children, or bring them as far as the parking lot; those who can be counted on for donations, every year to the rummage sale.

The goals of church public relations are to inform members more completely, to motivate them to greater commitment and participation,to make leadership aware of others' thinking (both within and outside the church), to help non-members know the meaning and program of the church.

One expert has defined church public relations as "a program of public information and personal contact designed to reveal the true spirit of the church, to win community attention, understanding and confidence."

Of course, there may be times when, in order to be faithful and obedient, we will have to be content with getting the attention of the community, but realize that our policies will not gain its understanding or confidence.

Let me suggest some principles of public relations:

1. Don't try to do everything at once. Start where you are and move one foot at a time. Put your best foot forward. When the other one measures up to the image, bring it up ahead, and all of a sudden you're walking. This says that PR is not just communication, but it's also the fact behind the message; the program behind the promotion. The test of a bulletin or newsletter, like a menu, is whether or not the management can deliver what is listed in the contents.

2. Remember you are in competition for people's time, money, space, emotions, loyalties.

3. Communication is two-way, and the greater the degree of this, the more effective. Listening is vital. All of us do, or should, spend more of our time as receivers than as transmitters. We need to learn to read and listen and view critically, and to share what we think is good. We must learn to use the media in the church, such things as discussions based on newspaper or magazine articles or television programs.

4. Public relations is not an exact science. Experts will differ almost completely on some methods. It's important to know why you do something, rather than doing it merely because someone else says it's the thing to do.

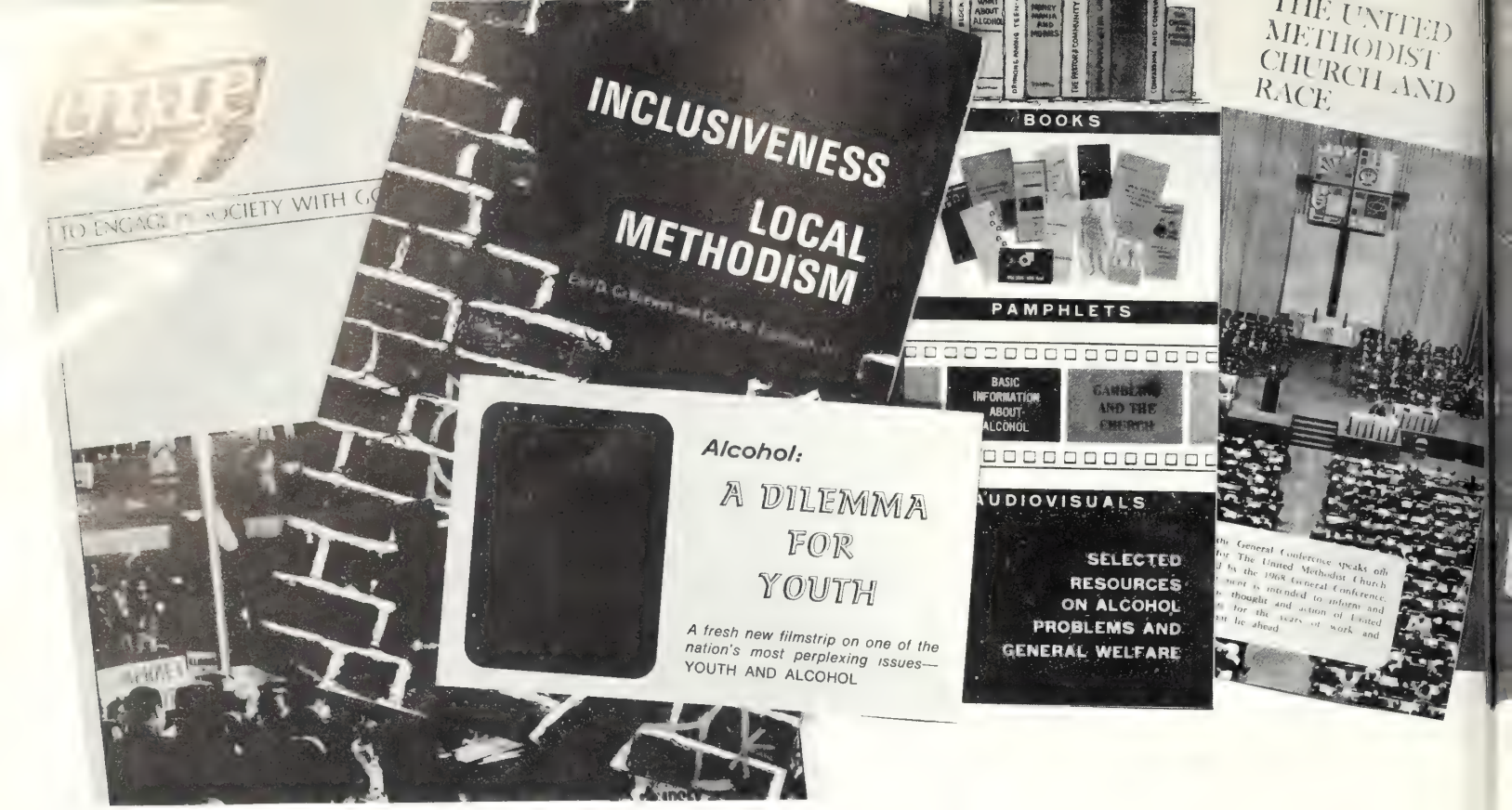
5. Words are important but not essential. Words are symbols that don't mean the same to everybody.

6. Different people respond to various stimuli, and the same people respond differently at different times. This is another way of saying we have several publics, not just one. Even within the church there are several publics. Some people who come regularly to church services have never been inside the educational building, while others who are in classes never darken the doors of your sanctuary. The life you live is both the message and the medium of communicating it. It the message hasn't reached you in such a way as to change your life, there's no point in trying to communicate it—people will get a message, but not the one you intended.

What do you want your publics to think of your church? It it true? Do you care?



"What's so great about hitting the moon? We reach all the way to HEAVEN every day."



A Look at New

By Jack Crum

After a sleet storm several years ago, we had a crisis in the Hope Mills Methodist Church where I was the pastor. The sleet banked up behind our steeple; and, as the warm mid-morning sun began to melt a little of it while it was still captive there behind the tower, the water began to run profusely down through the roof and to drip dangerously over the door in the sanctuary. We put out buckets and kettles to catch the waterfall, but this did not stop it. People would soon be coming to the church, and I did not know what to do. It was a bad time! Two of the boys, however, took action. They climbed a ladder to the roof and hacked off the ice. Where it would not budge they used a blowtorch. "A blowtorch!" I exclaimed in alarm. "And they didn't burn up the church?" No, they saved the church in time for its service.

Our local churches often get cold and sleeted over with the organizational ways of the world and the chilling waters of indifference to the gospel begin to come into our sanctuaries. Then the social concerns' leaders of our churches must climb ladders and use "blowtorches" to burn off the ice so that they can be of real service. The "blowtorches" they use are often pamphlets and booklets read by church members and discussed in church meetings.

In the new United Methodist Church each local church has a work area chairman on social concerns. A local church may also have a Commission on Social Concerns to work with this chairman and recommend "study action projects in the field of social concerns" (1968 Discipline, paragraph 158.4). The purpose of this chairman and Commission is to involve all the members of the local church in meaningful Christian study and social action—to burn the ice off the church. The 1968 General Conference of The United Methodist Church which met in Dallas last spring wrote many new official statements for our church. Below are listed some of these new "blowtorches" for use during the next four years. You should not miss them. They may be ordered from the Service Department of the Board of Christian Social Concerns, 100 Maryland Avenue, N.E., Washington, D. C 20002.

SOCIAL PRINCIPLES OF THE UNITED METHODIST CHURCH (G-2). This is the basic document of the Church giving our official principles on social questions. The first creed was passed by a Methodist General Conference in 1908 and spoke against child labor and the sweat shop in the name of Christian love. Now the creed speaks on family life, economic life, general welfare, human rights, and peace and world order. Included are the beliefs of the former E. U.B. Church on social issues. Do not miss reading this basic booklet. Order 10 for $1.00 or 100 for $5.00.

THE RULE OF LAW AND THE RIGHT OF DISSENT (H-414). This controversial statement coming from the General Conference has been often misquoted by the press. In its third point the statement reads, "We affirm the right of non-violent civil disobedience in extreme cases as a viable option in a democracy and as a sometime requirement for Christians. . . ." "By civil disobedience we mean the deliberate and non-violent disobeying of a law believed to be unjust or unconstitutional, and the willingness to accept penalties for that violation." To judge this statement fairly, you will have to read it all. Order for 15c per copy or $4.00 per 100.

RESOLUTION ON VIETNAM (P-60). This statement, written in May, is still very much up-to-date. It calls for self-determination for all the people of South Vietnam and urges that all the Vietnamese people participate in negotiations. The statement lists six lessons the world should learn from Vietnam so that such tragedies may be avoided in the future. Order for 15c each or $2.50 per 100.

THE UNITED METHODIST CHURCH AND RACE (H-21). Once again the General Conference re-affirmed the aim of The United Methodist Church to be "an inclusive church in an inclusive society." "We call upon each local church," said the Conference, "to assume its Christian responsibility for the creation of a community atmosphere wherein all people will have free access to all community advantages inherent in its educational, political, employment, housing and public accomodations opportunities." This is spelled out in much more detail in the complete state-

---

The Rev. Mr. Crum is director of Christian Social Action of the North Carolina Council of Churches.



Materials in Christian Social Concerns

ment. Order for 15c each, 10 for $1.00, or 100 for $4.00.

THE UNITED METHODIST CHURCH AND PEACE (P-12). This longer statement calls attention to the unique opportunities of the church as an instrument of peace and discusses the following items: (1) national sovereignty, (2) disarmament, (3) peacemaking initiatives, (4) man's struggle toward self-government, (5) the United Nations, (6) a re-examination of policy toward certain communist countries (China, Cuba, North Korea and Germany), (7) the individual and military training and service, (8) world trade and economic development, and (9) the utilization of ocean resources. The statement affirms "the opposition of The Methodist Church to compulsory military training and service in peace time." To get the full breadth of this inclusive statement, order it at 15c per copy or $4.00 per 100.

THE UNITED METHODIST CHURCH AND CHURCH GOVERNMENT RELATIONS IN THE U.S.A. (H-108). This booklet presents six statements of our church: (1) Religious Liberty, (2) Social Welfare, (3) Education, (4) Governmental Chaplaincies, (5) Tax Exemption, and (6) Church Participation in Public Affairs. The statements lay down certain principles regarding the use of public grants by church related colleges and regarding public chaplaincies. They outline the new conviction of the General Conference "that the special treatment accorded to 'churches . . .' with respect to exclusion of their unrelated business income from income taxation ought to be discontinued." The General Conference, specifying that only it can speak in the name of The United Methodist Church, called upon all connectional units (such as annual conferences or local congregations) to "continue to exercise the right to advocate government policies which involve basic moral or ethical issues." This booklet, which incorporates the work of two commissions and eight years of study, is an important document. Order for 25c per copy or 10 for $2.00.

HEALTH, WELFARE AND HUMAN DEVELOPMENT (T-414). Here are statements on the proposed guaranteed annual income, social welfare policy, health care, sexuality, parenthood, crime and delinquency, gambling, public safety, aging, films, radio, TV, drugs, alcohol problems, and tobacco. Order for 20c each, 10 for $1.80, or 100 for $15.00.

NEW UNITED METHODIST POLICY ON DRUG AND ALCOHOL CONCERNS (T-415). The official statement. Order for 15c each, 10 for $1.00, or 100 for $5.00.

GENERAL CONFERENCE ACTION ON ALCOHOL (T-1177). In May some newspapers gave the erroneous impression that Methodist ministers may now drink alcoholic beverages as a result of new actions taken by the General Conference. While the new rules do eliminate the legalism from the church laws, the report says they "can be regarded in no sense as sanctioning the use of alcohol or tobacco." Included in this report is a copy of the new clergy rule from the 1968 *Discipline*, the accompanying Resolutions of Interpretation, the Resolution on Alcohol Problems, and the legislation about the new special day on "Drug and Alcohol Concerns" for the second Sunday in November. Order for 25c each, $1.50 for 10, or $8.00 per 100.

PROJECT EQUALITY (H-2035). An explanation of why The United Methodist Church, by endorsing this project, seeks to make "ethical use of its own financial resources." Order for 15c each, 10 for $1.00, 100 for $4.00.

CHRISTIANS AND ANTI-SEMITISM (H-40). Not an official statement but a study document. Order for 15c each, 10 for $1.00 or 100 for $4.00.

ETHICS IN CONGRESS (H-2035). Two study documents. Order for 15c each, 10 for $1.00, or 100 for $5.00.

PACKET ON THE QUADRENNIAL PROGRAM FOR 1968-72: A NEW CHURCH FOR A NEW WORLD (G-5002). Includes all the above mentioned items. Order for 60c per packet.

ENGAGE. The new bi-monthly periodical of our Church designed to engage people in serious conversation on social issues. Subscription rates: 50c each; $5.00 per year, $9.00 two years, $12.00 three years, $4.50 group (10 or more ordered together but mailed individually), $4.00 bulk (10 or more mailed together).

Woman's Activities

W. N. C. CONFERENCE

MRS. JOHN C. WRIGHT

CONFERENCE CHAIRMAN OF SPIRITUAL GROWTH

Mrs. John P. Nesbitt of Clyde is the chairman of Spiritual Growth in the Women's Society of Christian Service of the Western North Conference of the United Methodist Church.

Elected in June to this program area, Mrs. Nesbitt will serve until June, 1970. A native of Asheville, Betty Nesbitt has brought joy and Christian fellowship to each church she has served during all of her years. Young Betty Sue Davis attended the public schools of Buncombe County, a student from a home with a rich Methodist heritage. She began teaching in the church school in her early teens, as she led the boys and girls in the Beginners Department in their Sabbath worship services.

Later she followed in her mother's footsteps, serving in various offices of the Woman's Society of her church, first as treasurer, vice-president and then as president. She was counselor for the Methodist Youth Fellowship for six years.

When she became the wife of John Patrick Nesbitt, an employee of Southern Bell Telephone and Telegraph Co., she soon learned the art of making friends quickly, for his work required them to move every few years to new communities

Her first job as a district officer in Women's Work came when she was elected as secretary of Spiritual Life Cultivation of the Asheville District Women's Society, filling an unexpired term for Mrs. C. G. Norton of Hendersonville, who had been chosen for similar work in the conference society. After her second year as a district officer, again she was asked to fill Lucy Norton's place, when the conference elected her as secretary of Spiritual Life Cultivation, after Mrs. Norton resigned to become a full-time pastor of two churches in the conference.

The Nesbitts have two sons, Michael, 17, and Joe, 12. These three Nesbitt men and Betty's parents, Mr. and Mrs. Coy Davis of Fairview, are very cooperative in assisting her in all of her projects and programs throughout the conference. With all of her busyness she finds time to enjoy two hobbies—she loves to sew and to refinish old furniture.



MRS. JOHN P. NESBITT

Her companions in the conference admire her quiet, competent work that shows the depth of the spirit of God at work in one consecrated woman's heart.

SPIRITUAL GROWTH RETREATS

More than 400 women of the Western North Carolina Conference laid aside their daily routine of responsibilities to attend Spiritual Growth Retreats at Lambuth Inn at Lake Junaluska on weekends in October. There were 175 in attendance at the first retreat October 12-13 and 250 took part in the second on October 19-20.

Dr. J. Clay Madison of West Market Street United Methodist Church, Greensboro, was the leader of the first weekend. He chose a series of messages with a progressive line of thinking, all with texts from the Gospel of John. He gave the basis of his first sermon, "God's Word," to point out what God would have His people do. His second message emphasized, "Man's Response," and the final challenge of, "The Gift of Life," pointed out that man's true response requires definite action in order to be a real Christian.

Special music for the retreat was presented by Mrs. Charles Gidney, Clyde, soloist, Mrs. Tom Zinavage and Mrs. Garland Schoonover, Waynesville, organists.

Mrs. Ben Johnson of Atlanta, Ga. and a team of Lay Witness women were leaders for the second retreat. Mrs. Johnson used as a theme, "Making Christ meaningful in my life." She said that Lay Witness teams were workers endeavoring to bring new life and a new form of meaning into the church. Her three messages were given as answers to the questions, "What Shall I Do With Christ?" "What Shall I Do



BISHOP HUNT SPEAKS TO WSCS

Bishop Earl G. Hunt, Jr., speaks to members of the Winston-Salem/Northeast District Women's Society of Christian Service at Rural Hall United Methodist Church. Local church officers and district officers met there for a "Go-Do Gathering" on Oct. 6. Bishop Hunt challenged the women to lead the church into the quest for truth concerning the National Council of Churches. A panel composed of district officers presented principal responsibilities of the corresponding local officers.

With the Broken Relationships in My Life?" and "What Shall I Do With My Life?"

After each of her messages, the assemblage divided into small sharing groups for discussion of how one grows spiritually.

The Sunday morning worship was the highlight of the retreat when the service of the bread and wine was held and a prayer of dedication given by the leader.

Musicians for the services were Mrs. Charles Gidney, soloist, and Mrs. Donald Davis, Swannanoa, pianist.

The members of the Lay Witness team presented testimonies during each service. Mrs. John P. Nesbitt, Clyde, was in charge of arrangements.

GLEANINGS FROM THE RETREATS

Give as much of yourself as you can to as much of God as you understand.

•

Start where you ARE—give what you've got!

•

It is the feeling level we have to watch in our relationships.

•

There are four areas to make a life complete: love, play, work and worship.

•

Listen for your note, whether it is solo or in the chorus.

•

I'm not what I ought to be,
I'm not what I want to be,
I'm not what I'm going to be,
But, thank God,
I'm not what I used to be.

❖ ❖ ❖

N. C. CONFERENCE

MRS. IVAN E. WELBORN

WSCS RETREAT

A Spiritual Life Retreat for members of the Executive Board of Women's Society of Christian Service of Jarvis Memorial United Methodist Church was held at the cottage of Mrs. William H. Taft at Island View Shores on the Pamlico River. It was a two-day retreat.

Mrs. Robert L. Bame of Tarboro, conference secretary of Spiritual Growth, gave the Wednesday program by reviewing W. E. Sangster's book, "The Secret of Radiant Life."

Following a morning meditation on the pier Thursday, Mrs. Taft, new president of the Women's Society of Christian Service, challenged each officer to "enlist non-member women in the Methodist Church to become members of WSCS during the coming year."

She outlined the year's program during an officers training period which climaxed the two-day event.

In addition to Mrs. Taft other officers who attended the retreat included Mrs. J. Knott Proctor, Jr., Mrs. Phil Goodson, Jr., Mrs. Phil Moore, Jr., Mrs. Robert Thomp-

(Continued on page 15)

• CALENDAR OF COMING EVENTS •

NOTE: If any of the meeting dates or places are in error, please inform the ADVOCATE immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

Nov. 4- 8: Biennial Meeting, Conference Directors of Education, Nashville, Tenn.
Nov. 7-10: National Meeting of The Twelve, Peoria, Ill.
Nov. 8- 9: Organizational Meeting, General Committee on Family Life, Chicago, Ill.
Nov. 8- 9: Judicial Council, Denver, Colo.
Nov. 11-13: Commission on Worship, Conrad Hilton Hotel, Chicago, Ill.
Nov. 11-14: Council of Bishops, Conrad Hilton Hotel, Chicago, Ill.
Nov. 11-15: Meeting of Conference Coordinators of Children's Ministries, Nashville
Nov. 14-17: District Superintendents' Convocation, Conrad Hilton, Chicago, Ill.
Nov. 20-23: Plan of Union Commission, COCU, Atlanta, Ga.
Dec. 17-18: Committee of Fifty, Quadrennial Emphasis

NORTH CAROLINA CONFERENCE

Nov. 1 : Methodist College Founders Day; Board of Trustees Meeting
Nov. 3- 6: Snow Hill Subdistrict Christian Workers' School, Hookerton
Nov. 8 : Louisburg College Board of Trustees
Nov. 13 : Elizabeth City District Conference, Manns Harbor
Nov. 14 : District Secretaries of Commission on Town and Country Work, Methodist Building, Raleigh, 10 a.m.
Nov. 23 : Fall Meeting, Board of The Laity, Methodist Building, Raleigh
Nov. 24 : Rocky Mount District Conference, Bailey Methodist Church, 2-5 p.m.
Dec. 1 : Burlington District Conference, Hebron Church
Dec. 1 : Greenville District Conference, St. James Church, Greenville, 2:30 p.m.
Dec. 9 : Committee on Two-Percent Plan, Methodist Bldg., Raleigh, 10 a.m.
Dec. 9-10: World Service and Finance Budget Hearings, Methodist Bldg., Raleigh
Dec. 9-10: Cabinet Meeting, Methodist Building, Raleigh
Dec. 13 : Greenville District Christmas Party for Pastors and Wives

WESTERN NORTH CAROLINA CONFERENCE

Nov. 3- 7: Salisbury District Christian Workers' Schools
Nov. 3- 7: Marion District Christian Workers' Schools
Nov. 6 : College Recruitment, High School Juniors and Seniors, College Coordinating Council, North Wilkesboro, First Church, 7:30 p.m.
Nov. 7 : College Recruitment, High School Juniors and Seniors, College Coordinating Council, Elkin, First Church, 7:30 p.m.
Nov. 10-14: Winston-Salem District Christian Workers' Schools
Nov. 10-14: Statesville District Christian Workers' Schools
Nov. 14 : Rally for Recruitment of Church Occupations, First, Charlotte, 6:45 p.m.
Nov. 15 : Rally for Recruitment of Church Occupations, Central, Asheville, 6:45 p.m.
Nov. 17 : Marion District Zone Meetings on New Structure, 2:30 p.m.
Nov. 18 : Greensboro District Mission Society, Mount Pisgah, 7:30 p.m.
Nov. 19 : Rally for Recruitment of Church Occupations, Ardmore, Winston-Salem, 6:45 p.m.
Nov. 19 : College Recruitment, High School Juniors and Seniors, College Coordinating Council, Mount Airy, Central, 7:30 p.m.
Nov. 20 : College Recruitment, High School Juniors and Seniors, College Coordinating Council, Winston-Salem, Centenary, 7:30 p.m.
Nov. 21 : Special Session, Western North Carolina Conference, Charlotte, First Church, 10 a.m.
Nov. 21 : College Recruitment, High School Juniors and Seniors, College Coordinating Council, Kernersville, Sedge Garden Church, 7:30 p.m.
Nov. 22-23: Vocations: Testing and Guidance Clinic, Greensboro College
Nov. 24 : Charlotte District Conference, Charlotte, Memorial Church, 4:00-5:30 p.m.
Nov. 24 : Winston-Salem/Forsyth District Conference, Winston-Salem, Burkhead Church, 3:30 p.m.
Dec. 1 : Greensboro District Conference, Bethlehem Church, 2:30 p.m.
Dec. 1 : Marion District Conference, Forest City, First Church, 2:30 p.m.
Dec. 1 : Thomasville District Conference, Tyro Church, 2:30 p.m.
Dec. 3 : College Recruitment, High School Juniors and Seniors, College Coordinating Council, Gastonia, First Church, 7:30 p.m.
Dec. 4 : College Recruitment, High School Juniors and Seniors, College Coordinating Council, Shelby, Aldersgate Church, 7:30 p.m.

ON A WIDE CIRCUIT

By W. W. Reid

Recommendations For Rural Welfare

"The President's National Advisory Commission on Rural Poverty is convinced that the abolition of rural poverty in the United States, perhaps for the first time in any nation, is completely feasible. The nation has the economic resources and technical means for doing this. What it has lacked, thus far, has been the will. The Commission rejects the view that poverty, in so rich a nation, is inevitable for any large group of its citizens."

This is one of the promising conclusions of the government study that recently brought to light the existence of 14,000,000 poor in rural areas scattered across the face of this nation. The conclusions should be widely considered in our churches for public opinion is necessary if some of them are to be enacted by various legislatures and officials. In making recommendations for legislation and government action to remove the causes of this poverty, the Commission proposed measures briefly summarized here.

"The Commission recommends that the United States adopt and put into effect immediately a national policy designed to give the residents of rural America equality of opportunity with all other citizens. This must include equal access to jobs, medical care, housing, education, welfare, and all other public services, without regard to race, religion, or place of residence.

"The Commission recommends, as a matter of urgency, that the national policy of full employment, inaugurated in 1946, be made effective. The need is even greater in rural areas than in urban areas. The Commission urges that this need be given priority in legislation and appropriations. . .

"The Commission believes that the United States has the resources and the technical means to assure every person in the United States adequate food, shelter, clothing, medical care, and education and, accordingly, recommends action toward this end. . . . In some rural areas of the United States there is not only malnutrition but hunger. Existing public programs for food distribution to those in need have failed to meet the need. The Commission recommends that the food stamp program be expanded nationwide and that eligibility be based upon per capita income.

"The Commission recommends a thorough overhauling of our manpower policies and programs, particularly including public employment services, in order to deal effectively with rural unemployment and underemployment. . . .

"The Commission recommends extensive changes in our rural education system, ranging from preschool programs to adult education. Rural schools must be brought up to par with urban schools. The educational system must reclaim youth and adults who drop out before obtaining sufficient education to cope with the complexities of today's world.

"The Commission is deeply concerned at the evidence of disease and the lack of medical care in rural areas. The Commission, therefore, recommends rapid expansion of health manpower—both professional and subprofessional—in rural areas, and the establishment of Community Health Centers which can focus on the health needs of rural people.

"The Commission recommends development and expansion of family planning programs for the rural poor.

"The Commission recommends immediate action to provide housing in rural areas by public agencies and puts special emphasis on a program providing rent supplements for the rural poor. . . . The Commission also urges a substantial increase in appropriations for Indian housing.

"The Commission believes that without citizen responsibility, which includes the active involvement and participation of all, antipoverty and economic development programs will flounder. Therefore, the Commission recommends that increased attention be given to involving the poor in the affairs of the community, on both local and areawide levels."

Junaluska Host For Luncheon

When the Pigeon River Road, a link of Interstate 40, was dedicated Oct. 24, the Lake Junaluska Assembly was host for the official luncheon at Lambuth Inn following the morning dedication ceremony.

The luncheon, attended by about 500 North Carolinians and Tennesseans, was the largest ever held in Lambuth Inn.

W. Curtis Russ of Waynesville, commissioner of the 14th N. C. Highway Division, acted as master of ceremonies with Dr. Lee Tuttle, executive secretary of the World Methodist Council, pronouncing the invocation and benediction. Lowell K. Bridwell, federal highway administrator, delivered the main address, and Gov. Dan Moore spoke briefly.

Gov. Moore and Gov. Buford Ellington of Tennessee headed the list of dignitaries who attended the ceremonies held at the N. C.-Tenn. line.

The Pigeon River Road is a 22-mile link of Interstate 40, built on the precipitious banks of Pigeon River through the northern section of Haywood County. Construction has been underway for 15 years, and has cost more than $33.7 million in state and federal funds.

High Point College Plans Parents' Day Saturday

More than 400 parents of High Point College students have accepted invitations to attend the sixth annual Parents' Day scheduled at the college on Saturday, Nov. 2.

Parents, students and faculty members, along with members of the administration and staff, will mingle throughout the day to ask and answer questions concerning mutual interest in the college.

Officers of Parents Associated will be elected during the business session to be held at 8:45 a.m. in Memorial Auditorium. The Rev. Paul Hamilton, pastor of Central United Methodist Church in Mooresville and president of Parents Associated, will preside.

Dr. Wendell M. Patton, High Point College president, will address the parents.

Most of the activities throughout the day will be of informal nature. Parents may visit the various buildings and dormitories, meet with classes, visit faculty members in their offices and enjoy a musical program during the afternoon.

The meeting will end with a tea in the Student Center at 4 p.m. for all those on campus.

Brevard College Building Named For McLarty-Goodson

The new classroom building under construction at Brevard College will be named in memory of the college's late beloved president and in honor of the bishop of the Birmingham area.

Chairman of the Board Allen H. Sims announced that the facility would bear the name McLarty-Goodson Classroom Building in memory of the late Dr. Emmett K. McLarty, Jr. and in honor of Bishop W. Kenneth Goodson.

Designed to hold eighteen classrooms and twenty faculty offices, the building will be ready for occupancy in the summer of 1969.

Something To Think About

In a very real sense all of us build walls behind which we leave God-given potentialities imprisoned. The freedom of being what we are capable of being is frightening —so we build our separate cells out of fear, egoism, intemperance, and indifference.

None of us is free—but we can be much freer than we are. In the synagogue in Nazareth Jesus appropriated these words to him: "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and to set at liberty those who are oppressed . . ." He calls us now to come out of our bondage and close the gap between what we are—and what by His Grace we can become.

Bernard R. Fitzgerald

METHODIST NEWS ROUND-UP

CONFERENCE SPONSORS BROAD-SCALE ADVERTISING PROGRAM

The Southern California-Arizona Conference has launched into a broad-scale advertising campaign involving its six metropolitan areas. A series of 13 messages will appear a total of 164 times in 10 newspapers published in Los Angeles, San Diego, Phoenix, Tucson, Las Vegas and Honolulu.

Some of the ads will appear on news pages, others in sections devoted to sports, entertainment, finance and home decoration. None will appear on weekend church pages because the messages are directed primarily to the "outsider" or non-churchman who spends little or no time reading church pages.

Vote for God; He's for peace.

He wears no party label, yet he's been the choice of millions over the years.

He's for peace—peace on the streets, and in the hills of Vietnam and everywhere else.

Peace based on love and understanding.

You know what he stands for, and he keeps his promises.

You can cast your vote Sunday mornings or any time during the week. At your church.

You don't have to be registered to vote. It's an open election.

For use on news pages on election day
Los Angeles Times—Nov. 5, 1968
San Diego Union & Tribune—Nov. 5, 1968
Phoenix Republic & Gazette—Nov. 5, 1968
Tucson Star & Citizen—Nov. 5, 1968
Las Vegas Review-Journal—Nov. 5, 1968
Honolulu Advertiser & Star-Bulletin—Nov. 5, 1968

BISHOP CANNON NAMED TO EMORY BOARD

Bishop William R. Cannon of the Raleigh Area is one of three members named to the Emory University Board of Trustees. Emory's 33-man board of trustees governs one of the nation's major private universities with 6,600 employees and an annual budget of $47 million.

Bishop Cannon was on the faculty at Emory for 24 years prior to his election to the episcopacy.

—o—

PACKET OF SOCIAL CONCERNS MATERIAL ISSUED

What the United Methodist Church stands for, in race, peace, alcohol and other social issues, is down in black and white for all to read in a new packet issued in Washington, D.C. by the General Board of Christian Social Concerns.

Prefaced on each pamphlet by the reminder that "Only the General Conference speaks officially for the United Methodist Church," the items are those to which the 1968 General Conference gave approval. They include the statements on health, welfare and human development, Vietnam, Project Equality and "the rule of law and the right to dissent," and the document on church-government relations.

—o—

AMERICAN UNIVERSITY PRESIDENT INSTALLED

Dr. George H. Williams, Episcopalian layman, was installed Oct. 16 as the ninth president of American University, Washington, D.C. In his inaugural address, he declared that the school "must be a university first and foremost" as he called for it to be an innovator, to regain the offensive, to become more deeply involved in the city of Washington in order to "provide a unique educational experience."

—o—

JUDGES CHOSEN FOR BOOK AWARD

Charles Schulz, creator of the *Peanuts* comic strip, and Ruth Hill Viguers, editor and author, will judge the 1970 Abingdon Press Children's Book Award. The $5,000 award will be given for the most outstanding book of humorous fiction written for ages eight to twelve.

Manuscripts for the 1970 Children's Book Award will be accepted between Jan. 1 and March 1, 1970. For more details write to: Award Editor, Abingdon Press, 201 Eighth Ave., S., Nashville, Tenn. 37202.

—o—

JOINT VOTE PROPOSED IN ENGLAND

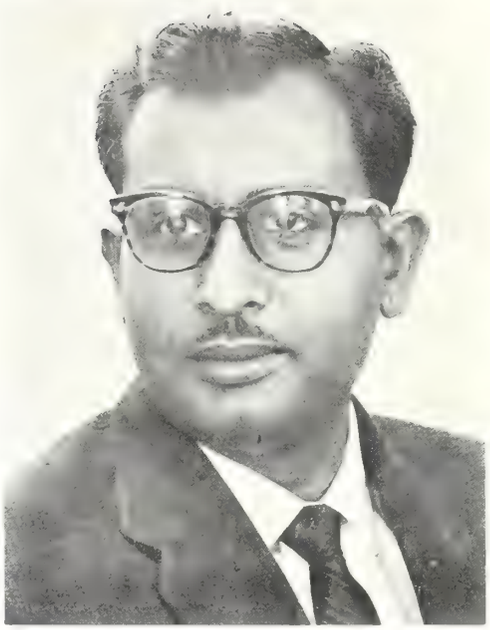
Anglican Archbishop Michael Ramsey of Canterbury and British Methodist Conference President E. Gordon Rupp have proposed in a joint letter that the two churches vote on union at the same time and on the same date, according to Religious News Service.

The proposed date is July 8, 1969. The letter was published only two days after the Convocation of Canterbury approved a revised timetable moving the Anglican vote from May to July. The archbishop and Mr. Rupp suggested that the final vote on introduction of the "first stage of union" be taken when the Methodist conference meets at Birmingham.

—o—

PAKISTAN METHODISTS ELECT BISHOP

The Rev. John Victor Samuel has been elected bishop of the 41,000-member United Methodist Church of Pakistan. He is the first bishop to be chosen by the Methodists of that country and is the first Pakistani ever to be elevated to the Methodist episcopacy. Previously, bishops administering Methodist work in Pakistan have been either Indians elected in India for service in Pakistan or Americans appointed by the Methodist Council of Bishops.



BISHOP J. V. SAMUEL

Bishop Samuel was elected Oct. 15 on the first ballot at the meeting of the newly constituted Pakistan United Methodist Central Conference. He had been executive secretary of the West Pakistan Christian Council, and previous to that served as a district superintendent and as a pastor. Several years ago he filled a short assignment as a staff executive of the Methodist Board of Missions in New York. During that time he traveled throughout America interpreting the Christian mission in Southern Asia.

The 38-year-old bishop is a graduate of Punjab University and Leonard Theological College at Jabalpur, India. In 1961 he was appointed the first Pakistani secretary of the Student Christian Movement with headquarters in Lanore. He also directed an ecumenical work camp in West Pakistan. Last spring, he served as a delegate to the United Methodist General Conference from the Indus River Conference.

The new Pakistan Central Conference comprises all United Methodist work in West Pakistan.

Limited Amount
REGISTERED FIRST MORTGAGE CHURCH BONDS
with **7%**
Yield to Maturity
Call or Write
Church Investors
DeKalb-Peachtree Airport
Atlanta, Ga. 30005
PHONE 451-5431



MRS. CATHRINE VICK

Dear Girls and Boys:

There is a verse in the Bible that says, "We must obey God rather than men." A man wrote these words many years ago to tell the leaders of a city that Christians ought to obey God. When men tell us to do or say things which God would not like, we must do what God tells us. A little girl I know, once ran out into the street. She knew she was not supposed to do this. When her mother asked her why she has disobeyed, she said, "I knew better but something pushed me out into the street." God tells us what is right. But sometimes we get pushed into doing wrong things by other people.

The book of Hebrews tells us, "Although he (Jesus) was a Son, he learned obedience. . . ." Even Jesus obeyed God. There were times when Jesus would have liked to do something different from what God wanted him to do. But Jesus obeyed his Father in heaven. When we learn what is right, we must obey. This is what is expected of us, no matter how important we may think we are. As Christians, we ought to want to do God's will even if we might feel like doing something else.

AUNT CAY

MIKE'S TEXAS ORANGE

It seemed as if the morning chores had never taken so long to finish. Mike wanted to have his "Texas orange" entered in the contest at the fairgrounds by noon, even if the judging wasn't until three o'clock.

He stopped again by the pumpkin patch to check on his "Texas orange"—the biggest pumpkin he had ever seen in his life!

"You're going to win the first prize ribbon," Mike told the pumpkin, "and the $50 prize for me so I can get my new bicycle." He had been wanting one for ages. Mike gave the pumpkin a pat and went to find his dad.

"Okay, Okay," said his father, laughing at Mike's impatience. "Your mother and I are almost ready. You can load your 'Texas orange' in the truck."

"Boy! I can't lose," Mike told himself as he loaded the huge pumpkin carefully and wrapped it in some burlap bags, just in case the truck hit any bumps. After he had spent so much time cultivating his prize, he wasn't taking any chances.

A happy crowd was already gathering as Mike and his parents turned into the fairgrounds. People were inspecting the contest entries and judging among themselves which they thought would win.

Mike asked to be allowed to enter the "Texas orange" all by himself. Smiling, his parents watched him lug the big pumpkin away.

Mike was glowing as he left the produce booth. The man in the booth had said: "What a beauty! That's the biggest yet."

Just then Mike noticed two boys coming up to the booth. The taller one was carrying a pumpkin.

"It's the biggest pumpkin in the whole world," said the small boy. "I bet it weighs 15 pounds!" Mike nearly hooted.

"Won't everyone back home be happy when our pumpkin wins and we bring home that $50 prize?" chattered the little boy. "What a great Thanksgiving dinner we'll have! All the kids are excited, aren't they?"

"Yeah," said the taller boy. "Let's just hope it wins." They put their pumpkin on the scales and the man began to write down the entry.

That pumpkin doesn't have a chance, scoffed Mike to himself. The "Texas orange" is going to win — I want that new bike. He started touring the exhibits.

(Continued Next Week)

A PRAYER FOR OUR CHURCH

Our church should be a happy place,
That's kept with love and care,
Where everything is neat and clean.
Please help us do our share.

We can straighten up the room,
When all our work is through.
Help each of us remember,
The task he has to do. Amen.

CECIL RHODES

Great things come from great dreams Cecil Rhodes was born in England. His father was a clergyman. Cecil loved school and he loved to learn. But many times Cecil was ill and could not go to school. One day, as he talked with his father, he said, "Some day I will be wealthy." His father asked him what he would do with his wealth and he replied, "I will help others."

When Cecil was a man, he went to Africa. He remembered what he had told his father and so he said to himself, "If I find wealth, I will give it to boys and girls who want to go to school." Cecil was still sickly and had missed much school himself. He went to work in the diamond mines of Africa. Gradually his health came back to him and he returned to England to go to school.

Cecil went back to Africa, and Africa gave him wealth in diamonds. He gave his wealth for schools. He became a great man and he built schools and mines in Africa. The country of Rhodesia is named for this boy who loved to learn.

ADD A LETTER

What one letter will complete these eight words?

TH..	MA..
FR..	BO..
KE..	ST..
CR..	HA..

THESE EIGHT

EA..	SI...
FU..	HE..
TA..	OA..
AI..	NO..

JUST FOR FUN

Sue: Did you hear about the fight in the candy store?

Tim: No, what happened?

Sue: The lollipop got licked.

Dot: Why are you jumping up and down?

Dash: I just took some medicine and it says "Shake well."

EVERY MAN AS FRIEND

This world was made to grow a race
Of men in harmony with God,
Filled with his spirit and his grace,
Living in peace at home, abroad.

Men of good will whose purpose is
To serve, to help where'er the need
To think of every man as friend,
Then would the world have peace indeed!

When shall we know a happy world,
Freed from its bitterness and strife!
Only when men draw near to God
And learn from him the way of life!

JULIA C. CORY

FOR NOVEMBER 10

Sunday School Lesson

By Dr. Raymond A. Smith

(International Lesson Series)

Christians, Live Expectantly

Background Scripture: II Peter

Lesson Scripture: II Peter 1:3-11; 3:9-11

We come now to consider what most scholars agree to be the latest of the writings which make up our New Testament. In introducing II Peter in the Interpreter's Bible Dictionary, J. C. Beker has said that its purpose is "to combat growing doubts about the Parousia," a term often used to signify "the end of the age," or the second coming of Christ. If we date the crucifixion at about 30 A.D. and this letter about 150 A.D. this would mean two whole generations, and more, of Christians had waited anxiously for this world-shaking event.

In chapter 3, verse 3, we read: "First of all you must understand this, that in the last days mockers will come with their mockeries, going where their passions lead and saying 'where is the promise of his coming?'" The answer to their questions appear in 3:8: "But do not overlook this fact, dear friends, that with the Lord one day is like a thousand years and a thousand years are like one day."

There is no space available for an adequate discussion of the second advent. We know that Christian groups in our time differ from one another regarding this doctrine. But it is a question that divides not only Christians but others also into two groups: (1) those who believe history is leading to some meaningful end, and (2) those who believe it is only a matter of "sound and fury, signifying nothing." Of course, among those who believe there is a goal for history, there are vast differences as to what its nature is. Likewise, those who believe history has no goal differ markedly in their attitudes toward their belief. To some the prospect is anything but pleasing, while to others non-belief leads to the attitude that we "can live it up" while we are still alive. There were evidently a good many of these people around when II Peter was written. In fact, one of the letter's main concerns is the effect of such non-belief on the character of those who thought this way.

In verses 5-8, of chapter one the positive side of this question is presented in what has been called "the ladder of virtues." It consists of seven qualities the writer believes will help the Christian to live helpfully and victoriously in a dark world. We mention each of these briefly.

The first is faith, which is regarded as the foundation upon which all the others is to be built. As we have pointed out before, faith is more than belief. It is essentially trust in a way of life, involving commitment. The second rung of the ladder is virtue, a quality which can best be described as religion in action: "the habitual sense of right, and the habitual courage to act up to the sense of right." Knowledge is the third quality mentioned. In the context of our Scripture lesson this doesn't mean information about a great many things. It means rather insight into the deeper meaning of life. Then comes self-control. One might call it "taking yourself in hand" and making yourself do what you know you ought to do, and refraining from doing what you know you ought not to do. The fifth quality is steadfastness, or consistent Christian behavior. Robert Louis Stevenson once said that people who have this quality are "like a clock in a thunderstorm," going ahead with their jobs in spite of temptations and distractions from outside. Then comes godliness. How can it be defined? Floyd Filson, in the International Lesson Annual, says: "Godliness is grateful and obedient response to the gifts and the will of God." The sixth quality is brotherly affection. In the New Testament it frequently means having regard and respect for those who make up the community of faith. The final rung on the ladder of virtues is love. This may mean the extension of the concern one has for the members of the church to others outside the church.

Now what is the practical value of the letter we have been studying? First, we notice that it takes into account the presence of active evil in the world. It implies that nothing is to be gained by putting on rose-colored glasses in order to get a pleasing though false, view of the world we live in. Second, we are urged to "keep the faith," and not surrender to hopelessness: "In the fulfilment of his promise we expect new heavens and a new earth, wherein uprightness will prevail' (3:13). People can live when they have a "why" to live for, even when the "how" may not always be as clearly evident as we would like. All of which seems to mean that the future may be our friend or our enemy, depending on whether or not we live expectantly.

✧ ✧ ✧

CHRISTIANS are like tea bags. You never know what kind they are until they are in hot water.

—*Selected*

Woman's Activities

(Continued from page 11)

son, Mrs. Joe Goodson, Mrs. Billy Goodson, Mrs. Melvin Hoot, Mrs. M. B. Massey, Jr., Mrs. E. Hoover Taft, Jr., Mrs. W. H. Williford, Mrs. Rufus Stark, Mrs. Joe Taft, Jr., Mrs. Ed. Clement, Mrs. J. C. Galloway, Mrs. Ted Smith, Mrs. J. F. Arthur, Mrs. James Hobbs, Mrs. Linwood Whichard, Jr., Mrs. W. D. Hudson and Mrs. Wyatt Brown.

CONFERENCE VICE PRESIDENT

Mrs. Donald K. Fry (Mildred Powell Fry), native of Henderson, is the new N. C. Conference vice president of the Women's Society of Christian Service of the United Methodist Church.

Mildred is a member of Hayes Barton Methodist Church, Raleigh. She has served her church and the Women's Society of Christian Service in many ways.

On the local level she was secretary of Christian Social Relations and president for three years. During the time she was president Hayes Barton was the host church for the Woman's Society of Christian Service Annual Meeting.

Before becoming conference secretary of Christian Social Relations, Mildred was vice president of the Raleigh District.

Mildred's family consists of husband Donald K., assistant to the chairman of the Board of Carolina Power and Light Company; two children, Donald, Jr., assistant professor of English at University of Virginia, Charlottesville, and Sandra, who will graduate from Carolina in June.

Mildred says "I think the only thing I can really tell you about me is that I love the work of the Women's Society of Christian Service and it is always exciting to me."



Mrs. Donald K. Fry

CAROLINA BRIEFS

¶ Miss Judith Bass of Newton Grove will assume the position of Educational Assistant at Calvary Church, Charlotte, on Nov. 1. She is a graduate of Methodist College, Fayetteville.

¶ Dr. Mack B. Stokes, acting dean of the Candler School of Theology, Emory University, will preach during spiritual enrichment services at First Church, Lexington, Nov. 17-20.

¶ Rev. Silas Strader of Eden will preach at Palestine Methodist Church Nov. 3 through Nov. 8. These revival services will begin at 7:30 each evening. Palestine Church is on the Flat Rock Charge, near Stokesdale.

¶ Revival services for Trinity Church, Thomasville, will be held the week of Nov. 10-15, with services at 7:30 p.m. The guest preacher will be the Rev. Robert L. Oakley, pastor of the Westford United Methodist Church, Concord.

¶ A very successful Every-Member-Canvass has just been completed at Groce Church, Asheville, under the direction of Dr. E. H Blackard. The congregation pledged $50,000—$10,000 above what was pledged last year. Guy Queen was the general chairman.

¶ Rev. and Mrs. Robert M. Hardee have moved into the new four bedroom brick parsonage of Rehobeth United Methodist Church in Greensboro. Open house will be held Sunday, Nov. 17, from 2:30 until 5:00. The new parsonage is on the Rehobeth Church Road near the church.

¶ Elizabeth Chapel United Methodist Church, Waynesville, will be dedicated on Sunday, Nov. 3. The Rev. C. C. Herbert, Jr., of Charlotte, administrative assistant to the bishop, will preach and officiate at the dedication service. The Rev. H. D. Noblitt is pastor of Elizabeth Chapel.

¶ Layman's Day at High Shoals Methodist Church, Gastonia District, will be observed Nov. 10 with Dr. Joe Frye of the University of Tennessee speaking. Iron Station Methodist Church had Layman's Day on Oct. 13. David Ballard and Richard Goodson, certified lay speakers, and Gordon Schronce, lay leader, brought the messages.

¶ Methodist Men of the Thomasville area will hear Tank Harrison of Memphis, Tenn., at the annual Laymen's Rally at Fair Grove Church, Thomasville, Nov. 19. A barbecue supper will be served at 6:30. Mr. Harrison, a member of the Memphis Police Force, took part in the WNC Conference Laymen's Advance this summer.

¶ Mrs. Virginia Law, former missionary to the Congo and author of *Appointment Congo,* will visit First Church, Roanoke Rapids, Nov. 9-11. She served in the Congo for fifteen years with her missionary husband, Burleigh Law, who was killed by Congolese rebels in 1964 while piloting a mission plane to rescue five other missionary families.

¶ A spiritual growth conference for the High Point District is scheduled Nov. 8-9 at Camp Caraway. The conference will begin with supper at 6:30 p.m., Friday, Nov. 8, and will end with lunch on Saturday. The leaders are Dr. Robert G. Tuttle, pastor of Myers Park United Methodist Church in Charlotte, and Dr. Julian A Lindsey, superintendent of the Winston-Salem/Northeast District.

¶ W. Donald Penley, assistant to the administrator of The Methodist Home, Charlotte, and Mark B. Edwards of Charlotte, a member of the Home Board of Managers, attended the Seventh Annual Meeting and Conference of the American Association of Homes for the Aging in San Francisco Oct. 28-31. AAHA is the national membership organization of non-profit, voluntary and governmental Homes for the Aging across the country.

¶ Laymen's Day was observed in the United Methodist Church of Williamston on Oct. 20. Rev. Robert Gibbons, youth evangelist, led the congregational song service. Three young people — Miss Mary Ann Corey, Wesley Brown and Gene Wood—spoke on "The Urgent Fellowship." H. L. Swain, church lay leader, conducted the service, and Will Hofler led the morning prayer. The church has just completed a successful revival with Dr. J. V. Early, pastor of Jarvis Memorial, Greenville, preaching and the Rev. Mr. Gibbons leading the singing.

¶ John Wesley United Methodist Church, Fayetteville, has a full schedule of activities from Sunday, Nov. 3 through Sunday, Nov. 10. Homecoming Day will be observed on Nov. 3, with the pastor, Rev. E. G. Hinton, preaching at the 11 a.m. worship service. Rev. James W. Gamble of Rowland will preach at 3:30 that afternoon, and Rev. James McCallum, former pastor and at present assistant to the Cabinet, will preach at 8:00 p.m. Nov. 4-8 will be a Week of Enrichment, with Rev. W. F. Elliott of Red Springs as the evangelist. Mortgage burning ceremonies will be held on Sunday morning, Nov. 10. Bishop L. Scott Allen of the Holston Area will preach at 11 a.m. Members and friends of John Wesley Church are invited to all of these services.

DEC 8
JKE UNIV LIBRARY
JKE STA
JRHAM N C 27706

¶ The Rev. Sherrill Biggers, Asheville District missionary secretary, reports that 31 persons attended the district Coaching Conferences for Mission Studies. This is believed to be a record attendance for the district. Some 30 persons were involved in the presentation of the studies. This year instruction was given at two locations: Weaverville and Hendersonville.

✧ ✧ ✧

Methodist College To Observe Ninth Founders' Day Friday

Methodist College, Fayetteville, will observe its ninth Founders' Day, Friday, 10:30 a.m., in Reeves Auditorium.

Dedications and presentations scheduled for the service include the Fine Arts Building-Reeves Auditorium, Horner Administration Building, Fleishman Pool and Fountain, chemistry laboratory equipment and the Trustees Building.

The Fine Arts Building-Reeves Auditorium will be dedicated in honor of John M. Reeves, a member of the Board of Trustees and benefactor of the college. Reeves Auditorium opened for the 1967 graduation.

Horner Administration Building, opened July, 1968, will be dedicated in honor of William E. Horner, member and first secretary of the Board of Trustees and benefactor of the college.

Fleishman Pool and Fountain, completely installed during September, 1968, will be given by Mr. and Mrs. Maurice Fleishman, Mrs. Leon Fleishman and Mrs. W. E. Fleishman to honor W. Ed Fleishman, a member of the original Board of Trustees.

Equipment for the chemistry laboratory will be given by Mr. and Mrs. J. Bernard Stein in honor of Mrs. Kalman H. Stein.

The classroom building, first structure to be erected on campus, will be dedicated in honor and in memory of the men and women who served on the original Board of Trustees. Now named the Trustees Building, the structure was completed in November 1959.

There will be open house from 11:30 to 12:30 in each of the buildings dedicated during the program.

OFFICE OF THE DEAN
DUKE DIVINITY SCHOOL
DURHAM N C 27706

NORTH CAROLINA
christian advocate

VOL. 113 GREENSBORO, N. C., NOVEMBER 7, 1968 No. 44



Space Travel

Behold,
The Spires of a Million Churches
Ready,
Like Rockets on Launching Pads,
Aimed at Destiny
Far Beyond the Moon
And Outer Space.

We,
Who Worship here
Are God-Destined
For Space Travel
Into the Infinite—

And that
Will take some Preparation.
Dare We,
Timid Earthlings
That we are—

Enter the Capsule,
Make fast the Hatch
And, Committed,
Await the Count-down?

ROBERT G. TUTTLE



NORTON



ARGO

Scarritt Alumni Luncheon Slated

Miss Pat Norton of Edneyville and David Argo of Kernersville, seniors at Pfeiffer College, will be the guest speakers at the annual Scarritt Alumni Luncheon to be held at Brevard College on Saturday, Nov. 16, at 1:15 p.m.

Miss Norton is the daughter of Mr. and Mrs. C. G. Norton of Hendersonville. She is a major in Christian Education and is a member of the Christian Education Fellowship, serving as secretary of the Christian Life Council of the college. After graduation she plans to work in some phase of an Inner City Ministry.

Mr. Argo is a major in religion and is president of the Student Government Association. After graduation he will begin his theological education for the ministry.

The Scarritt luncheon is sponsored by alumnae in the Asheville District each year and young people of the district interested in a church-related vocation are invited to the program.

Reservations may be made through Miss Clara Howard, 29 Spears Ave., Asheville, N. C. 28801.

NORTH CAROLINA

CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western North Carolina Conferences of The United Methodist Church

ESTABLISHED 1855

James C. Stokes — Editor and Manager

Address all correspondence to P. O. Box 508, Greensboro, N. C. 27402

Second-class postage paid at Greensboro, N. C.

Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., 429 W. Friendly Avenue, Greensboro, N. C. 27401

Single subscriptions, $3.00 a year; every family plan: each subscription, $2.50 a year. All subscriptions payable in advance. Obituaries and resolutions, $2.00 for the first 100 words; $2.50 per hundred for next 200 words; 3 cents per word for all over 300 words.

The Methodist Board of Publication

O. Kelly Ingram, Durham, President; H. G. Allen, Statesville; N. E. Edgerton, Raleigh; William R. Henderson, High Point; T. C. Hoyle, Jr., Greensboro; Charles E. Jordan, Durham; C. P. Morris, Raleigh; L. W. Routh, Greensboro; Wilson O. Weldon, Nashville, Tenn.; Carl C. Wooten, Kinston.



SHELBY CHURCH HAS GROUNDBREAKING

A Groundbreaking service was held Oct. 13, on the site for the relocation of LaFayette Street United Methodist Church, Shelby. The new site, a 10½-acre tract, is located about 1½ miles south on N. C. 18 of the present building which has served the congregation for over 60 years. Morrison Construction Company of Shelby has been awarded the contract to build the new facilities at a cost of $245,000. The architect is James L. Beam, Jr. of Gastonia. In the picture from left to right are Marvin Blanton, Jr., chairman of the Building Committee; Carl Morrison, the contractor; Dr. Charles D. White, district superintendent of the Gastonia District; Rev. F. Doyle Freeman, pastor; Grady Shrum, Herman Hamrick, and Ralph McMurry—members of the Building Committee. The other member of the Building Committee, Ronald Austell, was not present when the picture was taken.

Youth Service Fund Declines

The giving of about 1,500,000 Methodist youth provided a total of $761,096.60 for missions, Christian education and youth work in the United States and around the world in the 12 months ending May 31, it was reported in Nashville Oct. 23.

The young persons gave through the Youth Service Fund of the United Methodist Church and its predecessor, the Methodist Youth Fund of the former Methodist Church.

A report on the funds in fiscal 1968 was given to the Administrative Committee of the Youth Service at its organizational meeting for the 1968-72 quadrennium. The committee elected as its officers for the quadrennium: chairman, the Rev. Dr. Howard M. Ham, general secretary of the Division of the Local Church of the United Methodist Board of Education, and secretary, Miss Emeline Crane, director of the Fund.

Miss Crane reported that in fiscal 1968. receipts from Youth Service Fund continued a four-year downward trend. This year's total was 9.6 per cent below fiscal 1967 receipts. Since the fund was started in 1941, a total of $15,278,321.33 has been given, she said.

"All related to the Fund, of course, re gret this trend and are working hard t reverse it," Miss Crane said. Reasons fo the decline have been revealed throug professional research, she added, and includ (1) the changing pattern and program o youth ministries with the many uncertain ties involved (such as no structured youth groups in some churches from which t solicit funds), (2) poor communicatio in the church at all levels, especially a this affects youth, and (3) youth giving t causes in the local community.

The fiscal 1968 Youth Service Fun receipts were allocated as follows: $532, 816.77 to the National and World Division of the Board of Missions; $114,175.02 t the Division of the Local Church; $114, 104.81 returned to the annual conference for youth work in the conferences.

OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

WANTED: Combination organist and choi director. Full time position available. Write First United Methodist Church, Box 246 Forest City, North Carolina 28043.

Crum Resigns As Christian Social Action Director

The Rev. Jack Crum, director of Christian Social Action of the North Carolina Council of Churches since 1964, submitted his resignation on Oct. 31 to Dr. Thomas Collins, president of the Council. He said that the work of establishing the Office of Christian Social Action firmly in the Council's structure had been completed and that he felt a new man should continue the work.

Mr. and Mrs. Crum and their son, Bart, plan to move to Massachusetts for about three years. He will be working for either a Master of Sacred Theology degree or a Doctor of Theology degree at Boston University School of Theology. He and Mrs. Crum will be serving the Chartley United Methodist Charge about 25 miles south of Boston. Mrs. Crum will be teaching. Their home address will be: 76 South Worcester Street, Chartley, Massachusetts 02712.

The resignation is to be submitted to the full Commission on Christian Social Action of the Council on Nov. 5 and to the full Executive Board on Nov. 21. Mr. Crum requested that the resignation be effective on Nov. 30.

In resigning, Mr. Crum said, "The last five years have been glorious years for me. Serving as the first director of Christian Social Action for the North Carolina Council of Churches has been the most exciting work in which I have ever participated. I want to express great appreciation to the North Carolina Council of Churches and to the North Carolina Conference for giving me this opportunity, and I want to thank all my friends for their generous help."

Mr. and Mrs. Crum expect to return to North Carolina in 1971 or 1972. He will retain his membership in the North Carolina Conference.



MR. AND MRS. CRUM AND SON, BART



C. A. Dillon, left, and Blaine M. Madison, commissioner of Juvenile Correction, stand beside the portrait of Mr. Dillon which was unveiled during dedication ceremonies on Oct. 20.

School Named for Methodist Layman

The C. A. Dillon School at Butner has been named in honor of a leading Methodist layman. Dedication services were held at the school on Oct. 20.

A Raleigh businessman, Mr. Dillon has been chairman of the State Board of Juvenile Correction since 1943. The new institution, completed in May is designed for aggressive juvenile offenders.

Mr. Dillon is a member of Edenton Street Methodist Church, where he has been church school superintendent for 40 years. He also served as president of the board of trustees of the Methodist Home for Children in Raleigh for more than a quarter of a century.

He is the founder and president of Dillon Supply Company, which has offices in Raleigh, Durham, Rocky Mount, Goldsboro, Charlotte and Greensboro.

In recognition of his contributions to higher education, the North Carolina State University at Raleigh awarded him the honorary degree of Doctor of Laws.

Gov. Dan K. Moore, in his dedicatory address, told the gathering that Mr. Dillon's "patient, persistent and God-fearing leadership has guided the system of juvenile correction in the State of North Carolina to the high level it has reached through the years."

Blaine M. Madison of Raleigh, commissioner of Juvenile Correction, also paid tribute to Mr. Dillon, saying, "to know him intimately is to hear the beat of a generous heart."

Charlotte Contact Office Opened

CONTACT, the telephone counseling service, opened an office in Charlotte on Oct. 21. It is a 24-hour-a-day service designed to put help as close as the telephone in time of personal crisis.

In Charlotte the new program is jointly sponsored by the First United Methodist Church and the Bi-centennial Committee of Charlotte. The church is furnishing facilities and leadership, and the Bi-centennial Committee is investing $5,000 in the program to help get it established.

Mrs. James F. Millroy has been employed as coordinator for CONTACT. Her office is in the First Church education building.

Limited Amount
REGISTERED FIRST MORTGAGE CHURCH BONDS
with **7%**
Yield to Maturity
Call or Write
Church Investors
DeKalb-Peachtree Airport
Atlanta, Ga. 30005
PHONE 451-5431

EDITORIALS

★

DRUGS AND ALCOHOL: A MORAL ISSUE TO BE FACED

Did the United Methodist Church weaken its stand against liquor last spring at Dallas? Many are saying that it did. Most are affirming that the Uniting Conference had no such intention, and that its actions should not be so interpreted.

Where then does the church stand now on this issue? In a sense, it stands where it always has: i.e. frowning on drink; concerned that so many of its people use liquor; urging its members to practice total abstinence as a wise way of life; concerned about the alcoholic and his problems.

Although the official position of the church may not have weakened during the last decades—there is sharp difference of opinion here—it is quite evident that by imperceptible degrees Methodist church members have changed in their attitude and in their practices. Little by little there has been a movement away from a stern, legalistic position, including strong support for prohibition and other stringent legal restraints, to a laissez faire permissiveness. In many church settings even the force of moral suasion has thinned out to near silence.

This shift in attitude among Methodists certainly cannot be laid to the Uniting Conference at Dallas last spring. At most, that conference simply registered what was already in the mind and practices of an ever larger segment of church members.

At this point, however, we don't wish to invite a pessimistic attitude. The changes in position and practice are not all on the debit side. We have moved off of a dead-center legalism which held the church frozen in an awkward if not unrealistic position. This position tended to assume that the problems of liquor could be solved solely by the enactment of prohibition laws and their stringent enforcement. It placed the sin of drinking in a special category, and marked it as more heinous than most others. It demanded of ministers and the laity that they take a special pledge to abstain from the use of liquor, but did not insist that over-eating, wife-beating, cheating and lying be similarly dealt with.

The change in stance can and should lead to increased emphasis upon the moral grounds for opposing the use of liquor. This emphasis has not always been present, in spite of the mounting evidence against the liquor traffic. Dr. John L. Norris, a well known physician who is recognized as a world authority on alcoholism, is reported to have stated recently that "if anything else in the United States created as much tragedy, as many deaths, as does alcoholism, it would already have been declared a national emergency."

Beverage alcohol is responsible for more violent deaths, for more crime than any other one factor. It is the main single contributor to our more than 50,000 fatalities on the highways. Its toll in broken lives, disrupted homes, and general social disorder is beyond calculation. The price we pay economically is in uncounted billions of dollars. When we add the factor of other drugs and narcotics, we have a human scourge which, year after year, exceeds every other evil in its destructiveness, including war itself.

In the face of such an enormous evil, it is hard to understand why so many elements in our society remain indifferent. It is especially appalling that almost all of our protesters against other moral evils such as the Vietnam war, race discrimination, and infringement of civil liberties are voiceless about the liquor traffic. If students, freedom fighters and champions of the oppressed are in search of a really big moral issue, here is one!

The United Methodist Church is calling upon its people to express their concern about the evils of drug and alcohol use on next Sunday, November 10. The fact that it is now called Drug and Alcohol Concerns Sunday rather than Commitment Day should make no difference in our sensitivity to a great evil.

Every Christian should seek to know the facts and to face them honestly. Then, in the light of these realities, he should reexamine his own attitude and practice. What position should a Christian take with reference to any and all evils which enslave people, strip them of dignity, and infringe upon their freedom to develop nobly.

Whether it is an unjustifiable war in Vietnam, a tyrannical invasion in Czechoslovakia, an oppressive treatment c Arab refugees, or whatever, let us stan as champions of humanity; of the hu manity which God loves and for whic Christ died. Whether it is a system c economic servitude for a class of peopl an infringement of civil rights and libe ties, an ignoring of the basic needs c the poverty stricken and the oppresse then let us strike a blow for what i right and just.

But let us do it all with an even handed sense of values, without fear c favor, without prejudice or reservation If we do this, how can we remain un committed on the issue of drugs an beverage alcohol? We leave this que tion for our readers to ponder earnestl and answer honestly.

DAVID S. COLTRANE

A Methodist layman of high Christia caliber slipped away from us last wee in Raleigh. David S. Coltrane was sti in harness at the age of 75, when h died of a heart attack.

While best known for his servic through various positions in the Nort Carolina state government, he also wa a churchman par excellence. His publi service and his private religious lif were so linked together that integrity honesty, courage flowed out throug the work he rendered.

He combined a deep personal fait with an equally deep concern for th welfare of people. Out of this mixtur there came a man of strong convictio and determined actions. His mind an heart were always in the right plac and he saw to it that his feet carrie him to those places where justice an understanding were so badly needed.

David Coltrane headed the Commi sion on Interjurisdictional Relations c the North Carolina Conference an helped guide it as it participated in th elimination of segregation at the co ference level in the state.

Perhaps his most enduring monume is the work he did as chairman of th North Carolina Good Neighbor Counci established in 1963 by Gov. Terry San ford. His patient wisdom and even handed fairness assuaged racial flare-up over the state and restored calm to e plosive situations.

We would hope that the example c his personal integrity and concern fc social betterment will inspire others t emulate him as they serve in church an state.

Pierce Re-elected Publisher

The General Board of Publication of The United Methodist Church met at Nashville Oct. 30 and re-elected Dr. Lovick Pierce as publisher and president of the publishing house. Bradshaw Mintener, prominent Washington, D.C. attorney and churchman, was elected chairman of the Board. He had previously been vice-chairman.

Other officers elected were Harry J. Fravert, Dayton, Ohio, vice-chairman, and the Rev. Dr. Claude Garrison, Columbus, Ohio, secretary. Fravert had been secretary of the Board of Publication in the former EUB Church. Garrison was a member of the former Methodist board.

Attempts from the floor to get a Negro elected to one of the offices failed. The Rev. Dr. Joseph Lowery of Atlanta was nominated from the floor for chairman and again for secretary. He withdrew in favor of Mr. Mintener for the former post and was defeated 28-10 for the latter. The Rev. Henry H. Nichols of Philadelphia was nominated from the floor for vice-chairman, but withdrew in favor of Mr. Fravert.

A statement outlining evidence of what was termed "good-faith compliance with the principles of Project Equality" and stating a "desire to cooperate fully in the attainment" of its objectives was adopted. However, the statement apparently did not meet the full requirements laid down by the Tennessee chapter of Project Equality. Included in these requirements are inspection of publishing house facilities and records.

In rejecting this part of Project Equality's program, the Board took exception to committing itself to "an investigation by appointees of Project Equality" and refused to "bind the House (publishing house) to Project Equality directions in the matter of minority-group employment." In speaking to this, Dr. Pierce stated that it would be irresponsible to turn such control over to an outside agency.

Project Equality was started in 1965 by Roman Catholic groups in St. Louis, Mo. and Detroit, Mich. Protestant and Jewish groups have now joined in the sponsorship, although it bears no official, structural connection with any church. The Uniting Conference at Dallas, however, recommended that its churches, institutions and agencies affiliate with Project Equality.

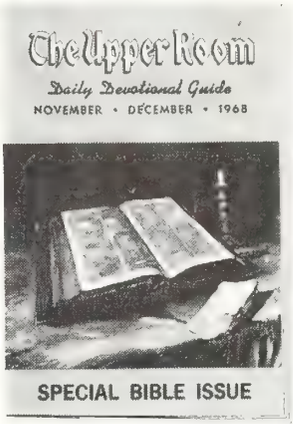
In reviewing operations for the fiscal year ending July 31, Dr. Pierce said that the combined sales figure for the former Methodist and Evangelical United Brethren publishing operations totaled $44,184,802 and that the assets of the now-combined boards totaled $45,559,484.

ELON COLLEGE

A Christian, co-educational Liberal Arts college offering A.B. degree with 20 majors, and B.S. degree in Chemistry.

Elon College, N. C. 27244

Christians who read



read this book more often



How often have you said, "I'd like to read the Bible regularly but I just can't seem to do it"? For many, daily Bible reading is a frustrated dream. But for some ten million Christians around the world, daily Bible reading, devotion and prayer have become a living reality through use of THE UPPER ROOM.

Each day's capsule devotion features a selection of Scripture, a meaningful short message-for-the-day and a prayer — a carefully prepared guide for a daily session with our Lord. THE UPPER ROOM is a creative devotional guide that will make you eager to start each day with your Bible.

SPECIAL BIBLE ISSUE

This year, the Christmas issue — November-December — of THE UPPER ROOM is dedicated to a special emphasis on the Bible. Each daily devotion or one of the features in this issue is related to a different book of the Bible. The full color cover, two special thoughts-of-the-month and a poignant Christmas message clearly emphasize the inspiration and meaning of the Bible.

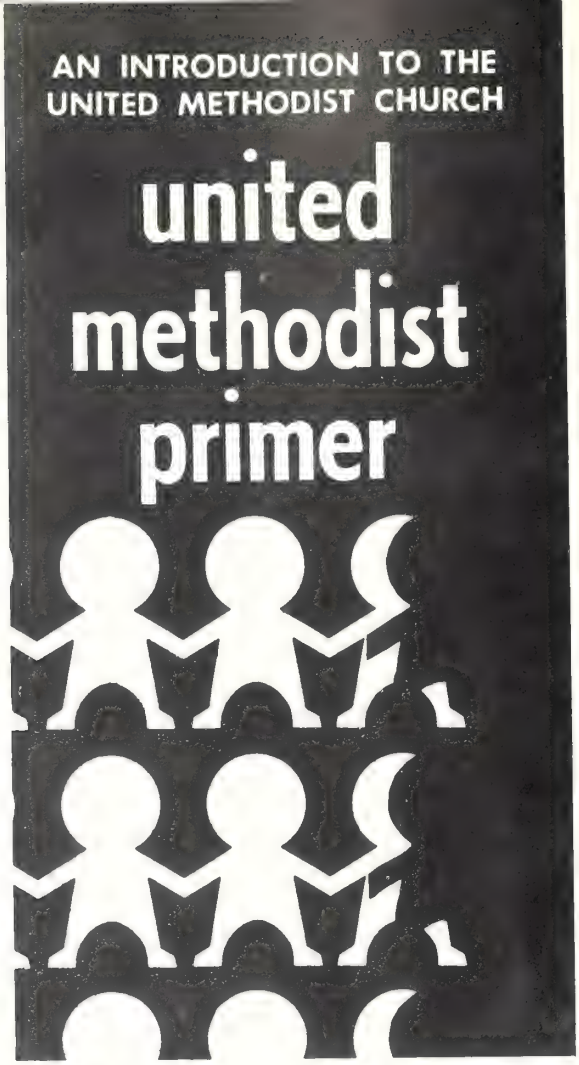
Begin daily prayer and Bible reading in your home this Christmas season. Send for a free sample copy of THE UPPER ROOM today. Or, better yet, subscribe now in time to receive the special Bible issue. Individual subscriptions, three years for $3.00, $1.50 per year. Ten or more copies of one issue to one address, 10 cents per copy.

The Upper Room

The World's most widely used daily devotional guide

Published in 37 Languages — 45 Editions

1908 Grand Ave. Nashville, Tennessee 37203



Abundance of Evangelism Material Available

By H. M. McLamb

Today's Methodism is in the tradition o the early circuit riders who carried Chris tian literature in their saddle bags an distributed it wherever they went.

The General Board of Evangelism ha two agencies to print and distribute litera ture: *Tidings* for evangelism materials an *The Upper Room* for devotional and relig ious materials.

It is our burning desire for all our peo ple to know about the evangelism literatur our church has made available, under suc headings as Methodism, evangelism know how, assimilation of members, church loy alty and the devotional life.

The aim of the General Board of Evan gelism and of the Conference Board o Evangelism is to inspire and help loca churches find and win people to Christ an the Church and help all members to matur as Christians and churchmen.

Here we list and discuss some of th materials pertinent to the various areas o evangelism concern.

Methodism

The United Methodist Primer, by Bisho Paul A. Washburn, was published by Tid ings Sept. 1, 1968. The United Methodis Primer was written to give former Method ist and EUB Christians an exciting intro duction to the new United Methodis Church. Bishop Washburn gives an excel lent introduction to our new church b tracing its history, nature and mission in unique and stimulating manner. He see the church as a living community, with living faith, a living mission, a living organi zation, and finally, he sees all Christians a pilgrims on a journey to the Promise Land. This is a book that every preache will want on his desk and in the hands o all laymen. It is ideally suited for person taking instructions for church membership



Rev. Mr. McLamb, executive director of the Board of Evangelism for the North Carolina Conference, holds one of the many publications on evangelism which he has available in his Raleigh office. In the background are tiers of pamphlets and booklets, some of which are described in the accompanying article.

New Methodists who transfer from other denominations should have a copy.

I'm afraid many new members transfer from other denominations and never learn about our church as described in the Primer. New Methodists have a desire and right to know their new church.

New member packets have been prepared by Tidings to be presented to new members, the title being, "I Will Pour Out My Spirit." Enclosure:

A Primer of Beliefs for Methodist Laymen, Bishop Copeland;
I Will Uphold the Church, Elford;
When Methodists Commune;
The Methodist Church;
What Every Methodist Can Do;
Getting the Most Out of Worship;
Witness and Live;
Covenant of Time and Talents for Church Members;
Membership Card. Price, $1.00.

A New Member's Packet is also available at 50 cents.

A local church can buy its desired materials and make up its own packet for new members.

Other suggested materials on Methodism:
75 cents each:
Articles of Religion, Chilcote;
Beliefs of a Methodist Christian, Cherry;
Marks of a Methodist, Bishop Kennedy;
Methodist First Reader, Bishop Selecman;
Pocket Book of Methodist Beliefs, Hazzard;
Primer of Beliefs for Methodist Laymen, Bishop Copeland;
Pocket Story of John Wesley, Sauer.

$7.50 per 100:
Character of a Methodist, Wesley;
Some Essential Methodist Beliefs, Tuttle;
Susanna Wesley, Moser;
When Methodists Baptize, Bishop Ensley;
When Methodists Commune, Jarvis.

$3.00 per 100:
General Rules of Methodism;
The Methodist Church, Chubb;
Five Methodist Beliefs, Bishop Kennedy;
What Every Methodist Can Do, Denman;
Why Join the Methodist Church.

$4.00 per 100:
Interpreting Infant Baptism, Sandlin.

The chart, "Spiritual Life for Methodist Christians," is an excellent study for classes, circles, church groups and membership training classes. It deals with Methodist beliefs about God, Jesus Christ, the Holy Spirit, salvation from sin, man, the Church, the Bible, the Kingdom of God, Divine judgment, eternal life, Christian experience, Christian perfection and the power of Christ to transform society. It also deals at length with Methodist heritage, the Methodist Church at work, and the duties of a Methodist Christian.

Devotional Materials

The *Upper Room*, in addition to publishing the best circulated devotional magazine in the world, has published some helpful devotional books and folders:

Listening to the Saints, Potts ($1.00), a collection of meditations from the devotional masters.

Love Abounds, Potts ($1.00), the story of Dr. Harry Denman, best known lay evangelist of this century.

Ministry of Parents, Genne (35 cents), to help parents in their day-to-day decisions communicate God's love to their children

Places Christ Hallowed, Sheets ($1.00), familiar places with a background of Biblical history with facts and pictures.

Pocket Books (75 cents) on Faith, Prayer, Power, Hope, Discipleship.

Teach Me to Pray, Sangster (35 cents), deals with three major emphases of prayer: First step in praying, how to form a prayer cell, and how to live in Christ.

New Life for Prayer Groups, Johnson (35 cents), purposes of and principles for prayer groups, and practical program aids for bringing new life and vigor to the group fellowship.

Witness of the Spirit, Kennedy (35 cents). Bishop Kennedy lifts up the truth that Christians today need to recapture the atmosphere of the Book of Acts. He drives home his point forcefully by means of sparkling humor, striking illustrations, and the warmth of an understanding heart.

Evangelism Know-How

Materials are available for making community censuses to discover prospective members and train members for visitation evangelism.

Visitation evangelism has been the most fruitful evangelism during the past generation. There has been a decline in evangelism and we believe it is in direct proportion to the decline in visitation evangelism. People are still lonely and spiritually hungry and still respond to the call of Christ through the personal interest of Christians.

The proper training of visitors is important for visitation evangelism. The best training guide is "They Went Forth Two by Two" by Bryan, 50 cents for the chart booklet and $15.00 for the big turn-over chart. The chart calls for four training sessions: (1) Confronting persons with the claims of Christ; (2) nine steps of effective witnessing; (3) how to handle unusual situations; (4) how to reach the whole family.

$3.00 per 100:
Every Member Is a Witness, Ferguson;
How to Be a Fellowship Friend, Thomas;
How to Win a Family to Christ, Bryan;
How to Win Youth to Christ, Ellis;
Why Not Make Your Church Home Here? Towner;
Be A Member Where You Are, Bryan;
Winning Persons to Christ, Walker;
Witness and Live, Denman;
Fill a Pew Plan, Golay;
Why I Go to Church, Hoover;
What Christ Offers You, Bishop Short.

Lay Witness Missions

This is a new spiritual movement in the United Methodist Church and is sponsored by the General Board of Evangelism under direction of Ben C. Johnson, the founder.

The mission is a weekend retreat in the local church and is led by visiting lay witnesses who come free and at their own expense.

A Road to Renewal, Johnson (60 cents), the manual.

The Great Discovery, Johnson (35 cents), for use by the church families.

Learning to Pray, Johnson ($1.25), and An Experience In Renewal, William R. Henderson (25 cents), for general use.

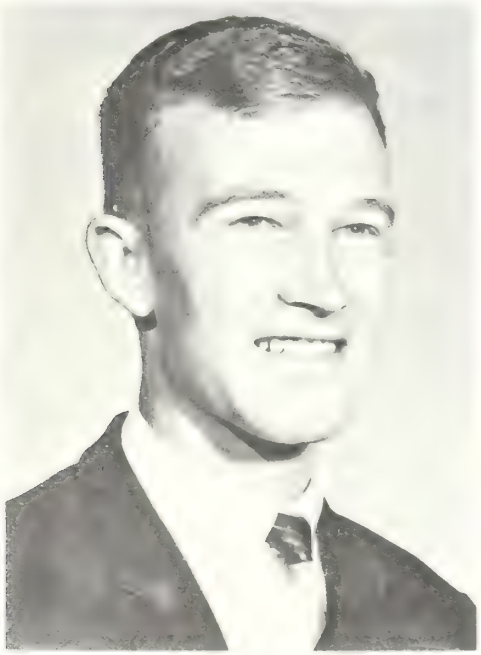
Materials listed in this article may be ordered and free catalogs requested from Tidings and The Upper Room, 1908 Grand Avenue, Nashville, Tennessee 37203, or Board of Evangelism, 203 Methodist Building, Raleigh, North Carolina 27605. Many new materials are now being prepared in view of the new United Methodist Church.

Mission Special To Help Fight Rhodesian Drought

Rhodesia, Africa, is experiencing the worst drought in forty-six years. Mission hospitals and schools are functioning under severe hardships, especially at Mutambara, Rhodesia.

The Mutambara Methodist Center is one of our key mission centers in Rhodesia. It consists of a 3,000-acre training farm, an 80-bed hospital, a school, grades 1-12 with 640 students enrolled. In all, 1448 people reside in the center at Mutambara.

The water supply at Mutambara is furnished through a main irrigation canal. The canal is ancient and needs major overhaul. This overhaul is a must if the farm, hospital and school are to continue to operate. Reconstruction of the canal will utilize concrete as the liner for the canal. This job will be sufficient for many years to come. The cost will be $9,870.



VALJEAN WARMAN



Making sandbags, Mutambara, Rhodesia.

The leaders of United Methodism in Rhodesia have listed the Mutambara Water Project as their number one priority. The North Carolina Conference has accepted this project as their World Division Mission Special for 1968-69. All churches wishing to participate should designate their funds "Mutambara Water Project" and send them to Mr. Charles McAdams, Conference Treasurer, 1307 Glenwood Avenue, Raleigh, North Carolina 27605.

In the Goldsboro District, the project has taken on several interesting phases, one of which is designated "Mutambara Water Buckets." Individuals make a water bucket from a tin can or a small bucket, place it on their eating table, and place money in the bucket daily for Mutambara. Later the contents of each bucket will be sent to the "Mutambara Water Project" through the local churches and the North Carolina Conference Treasurer.

One of the dynamic young missionaries, Mr. Valjean Warman, an agricultural missionary, visited in the North Carolina Conference for several weeks. Appearing in local churches, over radio and on television, and speaking in many schools—including Needham Broughton in Raleigh—Valjean helped the project really come alive. He is farm manager for the 3,000-acre farm at Mutambara and one of the six-man committee on conservation in Rhodesia. He commented that the school faced the possibility of being temporarily closed as a result of the lack of water. Therefore, the North Carolina Conference considers this request an emergency need for Rhodesia. Thanksgiving is a good season to remember those who have less reason to be thankful. A reasonable goal could be some contribution from every church in the North Carolina Conference by the end of November.

PAUL G. BUNN
Chairman, the Advance



The Rev O. Kelly Ingram (left) is shown presiding at the recent meeting of the Regional Commission. Next to him is the Rev. Stanley Potter, secretary of the Commission, who is pastor of the Mebane United Methodist Church. The Rev. William Wells, on the right, is the state director of Methodist Student Work. Mr. Ingram, Commission president, is on the faculty of the Duke Divinity School and is Associate Dean of Students.

Commission to Seek Tuition Grants

The North Carolina Regional Commission on Christian Higher Education and Campus Ministry of the United Methodist Church has gone on record as favoring tuition grants for students attending independent colleges. While not spelling out the exact form financial assistance from the state should take, the commission affirmed the growing necessity of such aid if private colleges are to survive.

Through its Committee on Church Related Colleges and Institutions, the Commission will work in close cooperation with the North Carolina Association of Independent Colleges. Dr. J. H. Ostwalt of the Davidson College faculty is chairman of the committee. The decision came in a meeting of the Commission held at Duke University on Oct. 28.

In other action, the Commission approved the selection of the Rev. Mark S. Rose, Jr. as director of the Wesley Foundation at Winston-Salem, and recommended to Bishop Earl G. Hunt, Jr. that he appoint him to the post. Mr. Rose has been pastor of the Casar Charge in the Gastonia District. He will replace the Rev. David Riffe who has gone to a similar post in Delaware.

The Commission also approved granting a year's leave of absence to the Rev. Fred K. Macon in order that he might carry out an inner city work project in Calcutta, India for the Board of Missions. Mr. Macon will be gone from June 1, 1969 through the following May, and will be expected to return to his position as director of the Wesley Foundation in Greensboro.

The Regional Commission was organized in a meeting held at Greensboro on Oct. 7, and is a joint project of the two United Methodist annual conferences in North Carolina.



FIBERGLASS SPIRES

Large variety of sizes and prices of spires and crosses. Easily Installed. Light Weight. Also, gas & electric water heaters, fiberglass baptistries and "Beauty Glass" for windows.

LITTLE GIANT MANUFACTURING CO.
P. O. BOX 518 / 907 SEVENTH STREET / ORANGE, TEXAS 77630

D. S. Coltrane Dies In Raleigh

David S. Coltrane, a well-known Methodist layman and North Carolina's top racial relations expert, died at his Raleigh home Oct. 31 of a heart attack. He was 75.

Five years past retirement age when Gov. Terry Sanford appointed him in 1963 as chairman of the newly created North Carolina Good Neighbor Council, he was reappointed to this important post by Gov. Dan Moore. He was inevitably on the scene of high racial tension, helping to smooth out troubled situations.

Gov. Sanford said in a statement: "In the face of radical and militant obstacles raised by extremists on both sides of the race question, Dave Coltrane never wavered in his determination for racial progress and peace in North Carolina. . . ."

A firm believer in equal rights for Negroes, Coltrane voiced this conviction in numerous speaking engagements across the state.

Gov. Moore said he had been "instrumental in establishing a climate which would allow the advancement of human dignity and opportunity."

Born in Randolph County, Coltrane was educated at Guilford College and N. C. State University. He went to Raleigh in 1937 as assistant commissioner of agriculture and remained in state government posts until his death. He headed the state's budget bureau under three governors and in 1960 was named to head the State Department of Administration.

In 1961 Sanford appointed him a consultant on economy and efficiency in government and chairman of the Advisory Budget Commission. A year later, he stepped down as budget commission chairman and devoted full time to working for economy and efficiency in government until appointment to the Good Neighbor Council.

A member of Edenton Street United Methodist Church in Raleigh, Coltrane was chairman of the Interjurisdictional Relations Commission of the North Carolina Conference.

The funeral was held on Nov. 2 at Edenton Street Church and burial was in Montlawn Cemetery.

Bishop William R. Cannon of the Raleigh Area and the Rev. Vernon Tyson, pastor of the Oxford United Methodist Church, conducted the funeral service.

He is survived by his widow; a son, James Ralph Coltrane of Madison; a daughter, Mrs. Jack Robertson of Raleigh; six grandchildren; and a sister, Mrs. A. B. Coltrane of High Point.

PEACE COLLEGE
Raleigh, North Carolina 27602
- A SMALL JUNIOR COLLEGE FOR WOMEN
- HIGHLY COMPETENT, CONSCIENTIOUS FACULTY
- AFFILIATED WITH THE PRESBYTERIAN CHURCH
- EXCELLENT LIBERAL ARTS PROGRAM

Write: James R. Stewart, Jr.
Assistant to the President



Retired Bishop Fred P. Corson of Philadelphia places the medallion of the John Wesley Ecumenical Award on Dr. Lee F. Tuttle, general secretary of the World Methodist Council. Looking on is Dr. John Horace Barnes, pastor of Old St. George's Church, which sponsors the annual award.

Lee Tuttle Receives Wesley Ecumenical Award

The trustees of Old St. George's United Methodist Church, Philadelphia, recently honored Dr. Lee F. Tuttle with the John Wesley Ecumenical Award. The presentation ceremony took place at the tenth annual St. George's Award Banquet on Oct. 22. At the same time, the St. George's Award was presented to Bishop J. Gordon Howard, resident Methodist bishop of the Philadelphia area, and to John R. Harper, a business man of Philadelphia who is currently lay leader of the Philadelphia Conference. Another recipient of the John Wesley Ecumenical Award was Dr. A. Stanley Leyland, who over the years has been a leader in British Methodism in its ecumenical thrust.

A native North Carolinian, Dr. Tuttle has served prominent pastorates in the Western North Carolina Conference before his appointment to his present post as General Secretary of the World Methodist Council in 1961.

The John Wesley Ecumenical Award was first presented in 1967, at which time the recipients were Bishop Fred P. Corson and John Cardinal Krol. St. George's is the oldest church in continuous service in United Methodism, having been organized in 1767.

Dr. and Mrs. Tuttle make their home at Lake Junaluska, where a major office of the World Methodist Council is located. He is a member of the United Methodist Commission on Ecumenical Affairs, and has been a participant in almost every major ecumenical conference during the past 10 years.

SOUTHEASTERN EQUIPMENT CO.



Chairs and tables in complete range of sizes for every Church need. Steel and wood folding chairs, folding banquet tables, speakers' stands. Also office desks and chairs. Write for information.

SILER CITY, N. C.

Woman's Activities

N. C. CONFERENCE

Mrs. Ivan E. Welborn

WSCS BAZAAR

The Women's Society of Christian Service of the Plymouth United Methodist Church is sponsoring a bazaar on November 13 from 10:30 a.m. until 7:00 p.m. at the church. The pipe organ in the church sanctuary, the only such instrument in Plymouth, is in need of extensive repair and all profits from the bazaar will be used for this purpose.

Handmade and home cooked items will be available, including baby clothes, preserves, candy, Christmas ornaments, and gifts for all occasions. In addition an artist's booth, featuring Mr. Arch Manning, is planned. Mr. Manning will cut silhouettes and draw quick sketches during the bazaar hours. The local Tupperware representative, Mrs. Furlough, will take orders during the day, and a large "white elephant" table will offer a variety of items.

A chicken salad luncheon will be served from 11:30 until 2:00 and a turkey dinner from 6:00 until 8:00.

Luncheon tickets are $1.00; dinner tickets are $2.00 for adults and $1.00 for children. Ticket quantities are limited and sales will conclude November 11. Any Women's Society member will be glad to get tickets for you while they last.

Mrs. Bob Tesh is president of the Women's Society of Christian Service, and Mrs. John Lowery is chairman of the bazaar.

Mrs. C. L. McPherson
Chm. Public Relations
Elizabeth City District

FAYETTEVILLE DISTRICT

The Executive Committee of the Fayetteville District of the Women's Society of Christian Service met on September 19 in one of the private dining rooms at Methodist College.

Mrs. Ivan Welborn, district president, opened the meeting and Mrs. Paul White gave the devotion.

Mrs. Welborn called for a report of the nominating committee. Mrs. W. L. Howell, chairman, presented for election to the office of recording secretary Mrs. Rhoda McMillan, to fill the vacancy left by Mrs. Harold Hockenberry who is leaving for Germany. Mrs. McMillan was elected district recording secretary.

Announcements of the subdistrict meetings were made. Mrs. R. L. Mangum of the Robeson Subdistrict invited the members of the Executive Committee to St. Pauls Church, Maxton; Mrs. B. T. Cottingham of the Cumberland-Hoke Subdistrict to Haymount Church. Harnett Subdistrict will meet at Divine Street Church, Dunn.

The treasurer's report was given by Mrs. Earl Peterson, followed by a report from each of the officers of the Executive Committee.

Mrs. Paul White, chairman of Spiritual Growth, told of the Day Apart to be held at Camp Ground United Methodist Church, September 26, beginning at 10:00 a.m. Mrs. White stated that Mrs. Lucy Norton of Edneyville and Fruitland United Methodist churches would be the guest speaker, using as her subject "The Purpose and Power of Prayer." She urged the attendance of all Women's Society Christian Service members and friends.

Mrs. Welborn announced that Mrs. A. C. Edens had been selected, along with other Missionary Education secretaries, to visit the Board of Missions in New York City.

Miss Ethelynde Ballance dismissed the meeting, after which a delightful lunch was served by the staff of the Methodist College cafeteria.

Mrs. Clarabel M. Howell
Chm. Public Relations
Fayetteville District

DAY APART

The Women's Society of Christian Service of the Fayetteville District held a "Day Apart" on September 26 from 10:00-2:30 p.m. at the Camp Ground United Methodist Church. The leader for the day was Mrs Lucy Norton, Methodist minister from the Edneyville-Fruitland United Methodist churches near Hendersonville.

The theme for the day was "The Purpose and Power of Prayer." The day was truly a day of spiritual renewal for each of the 150 persons present. The Rev. Richard Commander had the opening prayer. Mrs. Norton inspired each woman with the challenge to pray as Jesus did—early, in a quiet place, and yet at all times remaining in a spirit of prayer. She said the greatest people are praying people, not talking about it, but praying. She gave ten things God can do with a committed life and concluded by saying God uses a person to do great things if we live in obedience.

Fellowship was enjoyed over a delicious covered dish lunch. The Camp Ground Women's Society of Christian Service provided all necessary arrangements for the day including lovely flowers, a nursery, beverage and all luncheon arrangements.

District officers were introduced by Mary Welborn, the district president.

The services were concluded at 2:30.

Mrs. Frank Rawley was organist, and Mrs. John Copeland soloist for the day.

Mrs. Paul White
Chm. Spiritual Growth
Fayetteville District

★

W. N. C. CONFERENCE

Mrs. John C. Wright

CONFERENCE EXECUTIVE COMMITTEE MEETS

Plans for the coming year were made at the Fall Meeting of the Executive Committee of the Women's Society of Christian Service of the Western North Carolina Conference at Lambuth Inn at Lake Junaluska on October 21-22.

These events include:

A Leadership Training Day to be held in the early spring to provide content and



Mrs W. Frank Redding, Jr., of Asheboro, president of the Conference Women's Society of Christian Service and the Wesleyan Service Guild, was speaker at the Charter Meeting of the Women's Society of First United Methodist Church, Gastonia, on October 7. Left to right, the program participants include: Mrs. William Kendall, devotional leader; Mrs. Redding; Mrs. Albert Myers, Jr., president of the local society; and Mrs. Richard Simms, program chairman.

techniques for the Annual District Meetings in April and May.

Annual Meeting of the Women's Society at Lake Junaluska on June 10-12 and the Wesleyan Service Guild June 13-15.

The School of Christian Mission at Pfeiffer College, Misenheimer, the first week in August.

Two Spiritual Growth Retreats the first two weekends in October at Lambuth Inn at Lake Junaluska, with the staff of The Interpreter's House in charge.

In her message to the group, Mrs. W. Frank Redding, Jr., president, said, "As I have met with the women of our church in the various meetings, I am impressed with the eagerness with which they seek to become better informed and to receive inspiration and strengthening for carrying out the great command of Jesus, 'Go ye.'

"What a power there is in dedicated Christian women! May we as leaders, so prepare ourselves spiritually that we may be able to more effectively lead and share what we have learned and to ever be alert to the needs of those who do not know the love of God."

Mrs. Redding urged the officers to participate in the service of Charter Meetings in societies throughout the conference during October and November.

Mrs. Minnie B. Smith, associate professor at Bennett College, Greensboro, was elected dean of the School of Christian Mission, succeeding Mrs. J. Z. Watkins of Charlotte, who resigned because of illness Mrs. Van Dillon, Jr. of Elkin was chosen as assistant dean of the school.

Mrs. Thomas D. Harrell of Salisbury, conference treasurer, reported that during the first quarter the conference Women's Society had contributed $65,849 on pledge to missions and the Wesleyan Service Guild had given $9,817. She said that the 1968 love offering given at the Annual Meeting of the two groups in June had amounted to $11,000, $8,302 from the Women's Society and $2,460 from the Guild.

Mrs. Marian Wooten of Winston-Salem was elected as a member-at-large on the Conference Executive Committee, succeeding Mrs. Alvin Morrison of Statesville, who was chosen as a member of the Board of Missions in July.

Miss Edmonius Torrence of High Point was named on the Committee on Nominations.

Two recommendations were adopted by the committee. They voted to send a recommendation to the Core Planning Group of the Southeastern Jurisdiction that a Task Force Study Committee be appointed to study all of the projects related to the National Division of the Board of Missions located within the bounds of the WNC Conference, the study to include the program, purpose and operating budget of the institutions.

The second recommendation voiced concern over the mission at the Cherokee Indian Center. This recommendation was

(Continued on page 15)

• CALENDAR OF COMING EVENTS •

NOTE: If any of the meeting dates or places are in error, please inform the ADVOCATE immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

Nov. 7-10: National Meeting of The Twelve, Peoria, Ill.
Nov. 8- 9: Organizational Meeting, General Committee on Family Life, Chicago, Ill.
Nov. 8- 9: Judicial Council, Denver, Colo.
Nov. 11-13: Commission on Worship, Conrad Hilton Hotel, Chicago, Ill.
Nov. 11-14: Council of Bishops, Conrad Hilton Hotel, Chicago, Ill.
Nov. 11-15: Meeting of Conference Coordinators of Children's Ministries, Nashville
Nov. 14-17: District Superintendents' Convocation, Conrad Hilton, Chicago, Ill.
Nov. 20-23: Plan of Union Commission, COCU, Atlanta, Ga.
Dec. 17-18: Committee of Fifty, Quadrennial Emphasis

NORTH CAROLINA CONFERENCE

Nov. 8 : Louisburg College Board of Trustees
Nov. 13 : Elizabeth City District Conference, Manns Harbor
Nov. 14 : District Secretaries of Commission on Town and Country Work, Methodist Building, Raleigh, 10 a.m.
Nov. 19 : Workshop, District Secretaries of Evangelism, Methodist Bldg., 10 a.m.
Nov. 23 : Fall Meeting, Board of The Laity, Methodist Building, Raleigh
Nov. 24 : Rocky Mount District Conference, Bailey Methodist Church, 2-5 p.m.
Dec. 1 : Burlington District Conference, Hebron Church
Dec. 1 : Greenville District Conference, St. James Church, Greenville, 2:30 p.m.
Dec. 9 : Committee on Two-Percent Plan, Methodist Bldg., Raleigh, 10 a.m.
Dec. 9-10: World Service and Finance Budget Hearings, Methodist Bldg., Raleigh
Dec. 9-10: Cabinet Meeting, Methodist Building, Raleigh
Dec. 13 : Greenville District Christmas Party for Pastors and Wives

WESTERN NORTH CAROLINA CONFERENCE

Nov. 7 : College Recruitment, High School Juniors and Seniors, College Coordinating Council, Elkin, First Church, 7:30 p.m.
Nov. 10-14: Winston-Salem District Christian Workers' Schools
Nov. 10-14: Statesville District Christian Workers' Schools
Nov. 14 : Rally for Recruitment of Church Occupations, First, Charlotte, 6:45 p.m.
Nov. 15 : Rally for Recruitment of Church Occupations, Central, Asheville, 6:45 p.m.
Nov. 17 : Marion District Zone Meetings on New Structure, 2:30 p.m.
Nov. 18 : Greensboro District Mission Society, Mount Pisgah, 7:30 p.m.
Nov. 19 : Rally for Recruitment of Church Occupations, Ardmore, Winston-Salem, 6:45 p.m.
Nov. 19 : College Recruitment, High School Juniors and Seniors, College Coordinating Council, Mount Airy, Central, 7:30 p.m.
Nov. 20 : College Recruitment, High School Juniors and Seniors, College Coordinating Council, Winston-Salem, Centenary, 7:30 p.m.
Nov. 21 : Special Session, Western North Carolina Conference, Charlotte, First Church, 10 a.m.
Nov. 21 : College Recruitment, High School Juniors and Seniors, College Coordinating Council, Kernersville, Sedge Garden Church, 7:30 p.m.
Nov. 22-23: Vocations: Testing and Guidance Clinic, Greensboro College
Nov. 24 : Charlotte District Conference, Charlotte, Memorial Church, 4:00-5:30 p.m.
Nov. 24 : Winston-Salem/Forsyth District Conference, Kernersville, Sedge Garden Church, 3-6 p.m.
Dec. 1 : Greensboro District Conference, Bethlehem Church, 2:30 p.m.
Dec. 1 : Marion District Conference, Forest City, First Church, 2:30 p.m.
Dec. 1 : Thomasville District Conference, Tyro Church, 2:30 p.m.
Dec. 3 : College Recruitment, High School Juniors and Seniors, College Coordinating Council, Gastonia, First Church, 7:30 p.m.
Dec 4 : College Recruitment, High School Juniors and Seniors, College Coordinating Council, Shelby, Aldersgate Church, 7:30 p.m.
Dec. 8 : Asheville District Conference, Asheville, Biltmore Church, 3:00 p.m.
Dec. 8 : Salisbury District Conference, China Grove, First Church, 2:30 p.m.
Dec. 8 : North Wilkesboro District Conference, Miller's Creek, 3:00 p.m.
Dec. 8 : Waynesville District Conference, Bryson City, 2:30 p.m.
Dec. 8 : High Point District Conference, Archdale Church, 3:00 p.m.
Dec. 8 : Gastonia District Conference, Gastonia, Covenant Church, 2:30 p.m.
Dec. 8 : Statesville District Conference, Statesville, May's Chapel, 3-8 p.m.

METHODIST NEWS ROUND-UP

METHODIST RECRUITMENT AGENCY ORGANIZES UNDER NEW NAME

The name has been changed from the Interboard Committee on Christian Vocations to the Interboard Committee on Enlistment for Church Occupations (ICECO). But the job remains the same—recruitment for the ministry and for other church-related vocations.

The new 26-member committee met at Nashville, Oct. 15-16, and organized with the following officers: chairman, Bishop O. Frederick Wertz, Charleston, W.Va.; Bishop O. Eugene Slater, San Antonio, Tex., vice-chairman; recording secretary, Dr. John W. Johannaber, New York. Staff members selected for confirmation by the General Board of Education are Dr. Richard H. Bauer and Rev. Arthur Hopkinson.

The Rev. Jack Hunter, pastor of the Farmville United Methodist Church, Farmville, N. C. was one of three persons chosen to serve on the executive committee.

In commenting on the work of the committee, Dr. Gerald L. Clapsaddle of Dayton, Ohio suggested that the recruitment program should seek to reach that person "who is concerned with liberating the church and society, who is unafraid of controversy . . . can adapt to new situations, learn new skills and invent new roles, who can enthuse others to act and accept a supporting role himself. He is the type of individual who can provide the new style of leadership for the emerging church."

The next annual meeting was set for Oct. 14-15, 1969, probably in Kansas City, Mo.

★

CONTINUING EDUCATION CONSULTATION HELD

A consultation on the continuing education of ministers, sponsored by the Department of the Ministry of the Board of Education's Division of Higher Education, met Oct. 20-23 in Chicago. Some 70 leaders of The United Methodist Church and guest consultants were present.

Although the set of objectives formulated are not ready for publication yet, it was agreed that an overarching goal is "to provide the church with the leadership of a healthy, competent, effectively performing professional ministry after ordination." Specific objectives dealt with various facets of the minister's professional knowledge, skills and perspectives necessary to carry out his work.

DEACONESS COMMITTEE MEETS, PLANS FUTURE

The Committee on Deaconess Service of the United Methodist Church met in Atlanta, Ga., Oct. 24-25 and elected Bishop J. O. Smith of Atlanta as chairman. Miss Allene Ford was elected as the new executive secretary succeeding Miss Betsy Ewing who is now an assistant general secretary in the National Division of the Board of Missions. A native of Houston, Tex., Miss Ford has recently been engaged in missionary recruitment for the Board of Missions.

Mrs. H. M. Russell, Morristown, Tenn., president of the Southeastern Jurisdiction Wesleyan Service Guild, was elected vice-president, while Miss Catherine Ezell, Sedalia, Mo. is the new secretary of the organization.

There are currently about 300 active deaconesses serving in a wide variety of posts in the United Methodist Church.

★

FLORIDA MERGER SET

Florida Methodists are preparing for merger of all their churches into a single annual conference. The Florida Conference (SEJ) voted for merger last June by 748 votes to two. The annual conference of the former Central Jurisdiction met at Bethune-Cookman College last month and gave its approval by a 71 to 15 majority.

The new conference structure is to be set up in June, 1969. It will bring together in one conference all United Methodists of the Florida area which is presided over by Bishop James W. Henley. Churches of the former Evangelical United Brethren Church merged with the Florida Conference (SEJ) in a formal service held on Sept. 5 at Lakeland.

Bishop Henley stated about the upcoming union, "I am sure that all members of both conferences will rejoice. The merger will climax efforts which have been underway for several years by a joint committee on union."

★

ATLANTA PLANS FOR GENERAL CONFERENCE

Though United Methodism's 1972 General Conference is nearly four years away, planning has already begun on arrangements in Atlanta, where it will be held. It will be the first time the quadrennial meeting has been held in the Southeastern Jurisdiction.

Site of the conference will be the Atlanta Civic Center, a new $10 million theatre and exhibition hall opened this year in the heart of the city. Plenary sessions will be held in the exhibition hall. The Civic Center is located across from the Methodist Center, headquarters for the denomination in Georgia.

★

PRYOR ELECTED CHAIRMAN OF MISSIONARY EDUCATION COMM.

Bishop Thomas M. Pryor, Chicago, Ill., has been elected chairman of the Interboard Committee on Missionary Education of The United Methodist Church. The committee is composed of eight representatives from the Board of Education and eight from the Board of Missions. In addition there are 24 consulting members.

The interboard committee has as its purpose the promoting of effective cooperation between the Board of Missions and the Board of Education in missionary education.



CAMPBELL COLLEGE
— 1887 —

A church-related, fully accredited liberal arts senior college, offering a complete range of courses leading to a B.A. or B.S. degree.

2400 STUDENTS ENROLLED, FALL 1968

Write: Director of Admissions, Buies Creek, N. C.

* CAROLINA BRIEFS *

¶ Rev. W. T. Medlin, pastor of Central Church, Albemarle, will preach during revival services at St. Luke United Methodist Church, Charlotte, Nov. 10-14.

¶ Paul Hardin, III, president of Wofford College in Spartanburg, S. C., spoke at Aldersgate Church, Shelby, on Oct. 27 as the congregation observed Laymen's Sunday.

¶ George H. Forehand, lay leader of the Burlington District and a member of Burlington's Front Street Church, spoke at the morning worship service of Tabernacle United Methodist Church, Greensboro, as that congregation observed Layman's Day Sunday.

¶ Rev. Harold Leatherman, pastor of Queen Street United Methodist Church in Kinston, will be the guest preacher at the Beech Grove United Methodist Church revival in New Bern. Services will begin Monday evening, Nov. 11, and continue through Friday evening of that week.

¶ Mrs. Earl B. Edwards wishes to thank all pastors and friends who have extended comfort to her and her family during their recent bereavement. Every message of sympathy was appreciated. Sarah Frances is a senior at Greensboro College, and their home address is 17 Bruton Apts., West Main Street, Troy, N. C.

¶ Rev. Malloy Owen, minister of St. Mark's Church, Raleigh, will be the visiting preacher during revival services at First Church, Cary, Nov. 17-21. Services on Sunday evening will begin at 7:00, and on weekday nights at 7:30. Rev. LaFon Vereen, executive secretary of the Conference Board of Missions, will be the song leader.

Rev. C. Clyde Levergood, a member of the Philadelphia Conference, has been appointed as associate minister of Hickory Grove United Methodist Church. This appointment was effective Oct. 1. Mr. Levergood will retain his membership in his native conference.

HARLAN L. CREECH, JR.
Charlotte District Superintendent

¶ Revival services for Hopewell Church, Trinity, will be held the week of Nov. 10-15, with services at 7:30 p.m. The guest preacher will be the Rev. Donald Haynes, pastor of First United Methodist Church, Franklin.

¶ Open house was held Sunday afternoon in the new Hedgecock Lodge at Camp Mount Shepherd, the High Point District camp. The new lodge is part of a building program underway at this 530-acre camp ground in Randolph County.

¶ Perkins United Methodist Church, Shawboro, observed annual homecoming Oct. 6. The Rev. M. W. Maness, pastor of Trinity United Methodist Church, Fayetteville, and a former pastor of the church, preached at the morning service.

Bishop's Address

A number of requests have been received for Bishop and Mrs. Paul N. Garber's address. It is:

1 Rue du Colombier
Geneva, Switzerland

Appointment Changes

The following changes in appointments in the North Carolina Conference have been announced:

Aurora: John Wayne Yount
Oriental: George Campbell
Trenton: P. O. Oldaker

WILLIAM R. CANNON
Resident Bishop of
The Raleigh Area

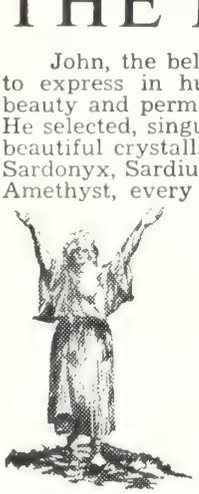
¶ M. Laney Funderburk, Jr., has been named alumni secretary of Duke University He began his work with the Duke Alumni Office during his undergraduate days and became a full-time member of the staff after his graduation in 1960. A former resident of Mount Holly and native of Maiden, Funderburk is a member of Duke Memorial Methodist Church in Durham.

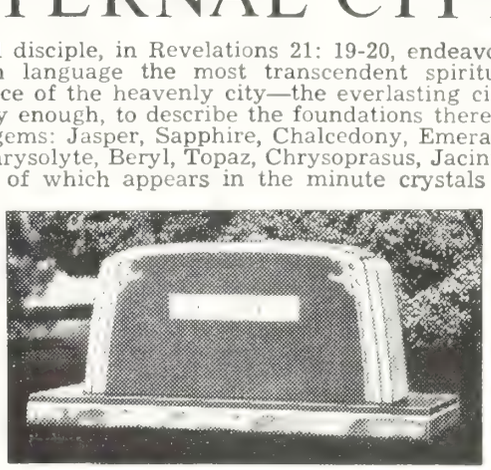
¶ Bethel United Methodist Church, Burlington District, will observe its annual homecoming Nov. 10. Rev. T. R. Conway, a former pastor, will preach at the eleven o'clock service. The Bethel congregation and pastor, Rev. C. P. Pearce, extend a special invitation to former pastors, former members and friends to attend the service and the fellowship meal which will follow.

For COLDS take 666

THE ETERNAL CITY

John, the beloved disciple, in Revelations 21: 19-20, endeavors to express in human language the most transcendent spiritual beauty and permanence of the heavenly city—the everlasting city. He selected, singularly enough, to describe the foundations thereof, beautiful crystalline gems: Jasper, Sapphire, Chalcedony, Emerald, Sardonyx, Sardius, Chrysolyte, Beryl, Topaz, Chrysoprasus, Jacinth, Amethyst, every one of which appears in the minute crystals of





WINNSBORO BLUE GRANITE

"the Silk of the Trade"

When the surface of this granite, which is a composite of these actual precious stone crystals is highly polished, all the scintillating beauty and color of these jewels become visible.

How peculiarly fitting that monuments to loved ones be erected of lasting granites, containing the very gems which the Apostle John mentioned in this metaphorical description of the foundations of the walls of the everlasting city, the city of our resurrection hope.

Be sure that monuments you buy are cut from genuine Winnsboro Blue Granite. There are many granites which have a surface resemblance to Winnsboro Blue Granite, but they do not possess its durable qualities and lasting beauty.

Write for FREE illustrated booklet, "FACTS for the Memorial Buyer"

Winnsboro Granite Corporation, Rion, S. C.



MRS. CATHRINE VICK

Dear Boys and Girls:

Have you ever stopped to think that the choices you make often influence your friends or members of your family to decide what they will or will not do? Perhaps you think you need some money to buy a new comic book. You have spent all you have, so instead of waiting until your next week's allowance is due, you choose to take fifteen cents from mother's purse. Later in the day your mother sees your younger brother or sister playing with a quarter. When she asks where he got it; he replies "From your purse. I saw sister take some money from there, so I took some, too."

Or you and a friend might be playing ball in a vacant lot near your home. You throw an extra hard ball to your friend and he hits it hard, sending it through a neighbor's window. "Come on, let's get out of here before she finds out her window is broken," says your friend. But you answer, "No, we'll go and tell her about it." So you and your friend tell the neighbor, for you know it is the right thing to do.

These examples show how making choices can affect others. You are an example for younger brothers and sisters and your friends, too. The choices you make do influence others, so it is most important that you make the right ones.

AUNT CAY

MIKE'S TEXAS ORANGE

(Continued from last week)

At five minutes to three he met his parents outside the judging tent and they went inside.

"Ladeees and gentlemen!" announced a man over the loud speaker. "You've seen the pumpkin entries on display. If you'll be patient, we'll announce the winner." He picked up the first-prize ribbon and the judges paper.

"We have two winners . . . young Larry Davis and Kent Anders—for the County Orphanage! Their pumpkin weighs 14 pounds, 9 ounces."

Amid applause, Larry and Kent accepted the ribbon and the $50 prize, grinning like jack-o-lanterns themselves. The "Texas orange" didn't even take third place.

Mike's mother and father cast quick glances at him. Mike was blinking hard, but smiling.

"I really thought your 'Texas orange' was bigger than that 14-pound pumpkin," said Mike's father, shaking his head as they left the tent. "But you were a good loser." He put his hand on Mike's shoulder.

"It's okay," said Mike. They walked back to the truck in silence. As Mike's father began to chain up the tailgate he saw the "Texas orange" in the corner of the truck.

"Why, what's it doing here?" exclaimed his father. Mike hesitated:

"I brought it back. It didn't really belong in the contest."

Mike's father climbed into the truck and picked up the "Texas orange." "It weighs more than 14 pounds, for sure. Closer to 20, I'd say. Didn't you want to win, son?"

Mike blushed. "I thought I did, but . . ."

"Wait," interrupted his mother. "I suspect you knew those boys from the orphanage were entering the pumpkin."

"That means," said his father, "you withdrew your prize winner so they could win!"

Mike kicked the ground. "Aw, I didn't really need that $50, and I overheard the boys say they were going to give the prize to the home so all the children could have a nice Thanksgiving dinner.

"Besides, they keep the winning pumpkin on display for a while. I don't want the "Texas orange" sitting around going to waste. Think of all the pies you can make, Mom. A couple for us, and maybe some for the orphanage." Mike's mother and father smiled at each other.

"It looks to me," said Mike's father, "as if we have a winner in our family after all."

ALAN CLIBURN

Reprinted from *Together*
November, 1965. Copyright, 1965
The Methodist Publishing House

THOMAS EDISON

I once read this story about Thomas Edison, a boy who became a great inventor. Thomas followed his mother into the house and placed his books on the table. He gave them a gentle pat, as if to say goodbye. The schoolmaster had just told his mother that he could not learn. He said it was a waste of money to keep the boy in school, he was a dummy.

Mrs. Edison sat down near the boy as she saw tears coming into his eyes. "I can't agree with the schoolmaster," she said to Thomas, "because of your gifts." The boy wondered what gifts his mother meant. He had received no new ones, only the sled at Christmas time, and that could not help his head learn from books.

"Two of them," said his mother, "gifts from God. Your head and your heart are the best friends ever, they work together. They even talk to each other. There are things that your head won't do that your heart says it can do. And there are things that your heart wants to do that your head says is foolish, that shouldn't be done. Your heart is trying to tell your head that it is not a dumb one, that it can learn from books. Your head is sad and has closed its doors to the talk of its friend. But you can open it, Thomas."

And Thomas did. His mother began to teach him at home and she soon discovered that the only reason Thomas had failed was because he did not hear well. Because he could not hear, he did not learn. Arithmetic was easy. One day after he had worked out a hard problem, Thomas bowed his head and said softly, "Thank you, God for my two gifts."

A saucy little grey squirrel
Is running all around.
He's on the picnic table,
And then he's on the ground.

He stops to find an acorn
He's hidden in the grass,
Then sits upon his haunches
And nibbles it so fast.

He stays so still and listens,
His head tilts to one side,
And in a flash he scampers off,
Because our cat he's spied.

RIDDLES

Why is a dog biting its tail like a good manager? Because he is making both ends meet.

Why is a poor joke like an unsharpened pencil? Because it has no point.

ANSWERS FROM LAST WEEK

Y and R.

FOR NOVEMBER 17

Sunday School Lesson

By Dr. Raymond A. Smith

(International Lesson Series)

Walking in the Light

Background Scripture: I John 1:5 thru 2:6; 3:1-10; III John

Lesson Scripture: I John 1:5 thru 2:6

"He tells it like it is." We have heard that statement many times in this election year. But, however true or untrue it may be of those of whom it is spoken, we can say that I John does exactly that. Nowhere are the fundamentals of the faith put in such direct and plain language. The two following lessons we are to have from this book can be summed up in I John 3:23, where we read: "And this is his commandment, that we should believe in his Son Jesus Christ and love one another." The first part of the verse stresses belief; the second part, love. In spite of the fact that many New Testament books have been divided by scholars into "the doctrinal section" and the "ethical section," we can't do this successfully with I John. In his book if belief doesn't lead to Christian action, it isn't true belief. He says love is the evidence of belief. No love, no belief.

In the gospel and letters of John the great words are Light, Life, Love, Truth, and Freedom. And, as Goodspeed has reminded us, "these are still the rallying cries of mankind." One could say of this work that it not so much an argument to be won, as an atmosphere to be breathed.

Beginning at verse one the reader is reminded that the Christian faith rests upon a historic person: "That which we have heard, seen, looked upon, touched; that we proclaim also to you." This emphasis was made necessary by a widespread belief that Jesus wasn't really a human being but just "seemed to be" one. Those who believed and taught this false doctrine were called "Docetists," or "seemers." Believing as they did that only spirit was good, and the material world wholly evil, they could not believe in the Incarnation. Their view was: "Jesus was one; Christ was another." They also believed that the Divine Christ entered Jesus at his baptism and left him before his crucifixion. This view also affected their moral lives. They reasoned that, since only spirit is good, it made no difference what they did with their bodies. As a result a life of licentiousness and indulgence was perfectly permissible and of no particular importance. It was this sort of twisted thinking that was playing havoc with the lives of many in the churches; therefore, the writer of I John was compelled to point out that: "Every spirit that confesses that Jesus has come in the flesh is of God, and every spirit that does not confess Jesus is not of God" (4:23).

To "walk in the light" is to see ourselves as we really are. This, of course, is no easy thing to do. It is perhaps natural for most of us to try to see ourselves in the most favorable way. But we are warned in 1:8 that self deception is possible: "If we say we have no sin, we deceive ourselves, and the truth is not in us." But in the very next verse the reader is reminded of the forgiving love of God. To walk in the light, then, is to strive to see ourselves as we really are, with all our weaknesses, but yet with hope.

In the Lord's Prayer the petition for forgiveness follows right after the petition for our daily bread. We have to have both in order to live. And not only the forgiveness of God, but the forgiveness of others. Indeed, the two are knit together in the words of Jesus in Matthew 6:14: "For if you forgive men their trespasses, your Heavenly Father also will forgive you; but if you do not forgive men their trespasses, neither will your Father forgive your trespasses."

In the ancient world where the Christian Church was so small, and appeared to be so weak, they could ill afford to be divided. All of them needed each other if they were to cope successfully with a hostile world. To maintain "the unity of the Spirit in the bond of peace" they must, of necessity, be of a forgiving and understanding mind toward one another's weaknesses. Paul knew this well; that was why he was so distressed at any evidences of division and disunity in the churches to whom he gave his life and ministry (see especially I Corinthians, chapter 1, verses 10, 13). The movement for a united Church has made great progress in our time. Our witness to a divided world can, and will be, more effective when we can speak with one voice.

✧ ✧ ✧

IN MEMORIAM

MRS. CORA WILLETT MURRAY

We, the members of the Women's Society of Christian Service of Meronies United Methodist Church, Bear Creek, North Carolina, Bonlee Charge, wish to pay tribute to one of our most faithful and beloved members, Mrs. Cora W. Murray, who passed away August 16, 1968.

Mrs. Murray will long be remembered for her sincerity, devotion and loyalty to her church. She was a devoted mother and wife and a faithful friend, never too busy to lend a helping hand or offer a word of encouragement, and always a witness for her Christ.

She was a charter member of both the Woman's Missionary Society and the Women's Society of Christian Service. She served in many capacities in the Society and in all phases of church work wherever she was needed.

Though she has been called to heaven by her Maker, she lives on in our lives through all the things she did for her church and community.

As a token of respect and affection for her and sympathy for her family, we are recording a copy of this memorial in the minutes of our society, sending copies to the family, and a copy to the North Carolina Christian Advocate for publication.

The Women's Society of Christian Service
Meronies United Methodist Church
Bear Creek, North Carolina

Woman's Activities

(Continued from page 11)

to the Quadrennial Committee of the Bishop's Fund for reconciliation that consideration be given to funds for the two Bethlehem Centers in the conference and to the reestablishment of a Day Care Center at Cherokee. The conference society voted to underwrite a portion of the cost of a van and the annual cost of a Day Care Center.

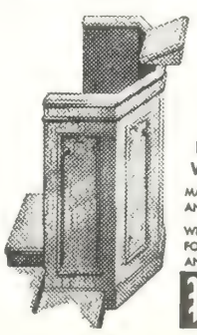
Cherokee was named to receive the Christmas offering for the current year.

The committee voted to dedicate the 1969 love offering in honor of a mission project of the National Division, the name of the project to be announced later.

Mrs. Fletcher Nelson of Morganton, conference vice-president, outlined plans for the Annual Meeting and conducted a panel discussion of the recent meeting, "The Church in Mission," held in Charlotte in September.

Mrs. Carl H. King of Charlotte, a member of the Board of Missions, spoke at the meeting, emphasizing the need in the mission field today. She said, "The aura of any newborn thing is an aura of hope. This is a NEW church in a NEW world. The change does not bother us as much as the possibility of settling back in old forms. It has been said that the greatest danger in the western world is apathy—and we are faced with a dilemma in every part of the world as the Board of Missions has had to cut its budget for almost every agency because of a shortage of funds given for missions. We must face this need."

The closing meditation for the group was given by Mrs. Nelson, who used a form of a Quaker worship service centering in the thought, "I am a part of Christ and the World. I am the Church!"


Page
CHURCH FURNITURE THAT COMBINES BEAUTY AND DIGNITY WITH LASTING QUALITY
MADE FROM HIGHEST GRADE DOMESTIC AND IMPORTED HARDWOODS.
WRITE FOR CATALOG CONTAINING INFORMATION ON OUR DESIGNS OF PEWS AND CHANCEL FURNITURE.
Page CHURCH FURNITURE CO.
ALBEMARLE, N. C.

DRUG AND ALCOHOL CONCERNS SUNDAY NOVEMBER 10th



ATTITUDES are standards people live by. What you think about alcohol and drugs is important. It determines what you are doing to support the alcohol-free and drug-free way of life.

Sponsored by
The Boards of Christian Social Concerns
Divisions of General Welfare

North Carolina Conference Western North Carolina Conference

THE UNITED METHODIST CHURCH



Tom Page, left, and Jim Moore, "Dust and Ashes" folk singing team, have joined the General Board of Evangelism.

Folk Team Joins Evangelism Board

A folk singing team, known as "Dust and Ashes," has been added to the staff of the General Board of Evangelism of The United Methodist Church.

Composed of two 1968 graduates of Wesley Theological Seminary, Washington, D.C., the team is available to local churches. district and annual conference youth and student gatherings, college and seminary groups and others. Their services are not limited to United Methodist groups.

In a statement concerning their musical ministry Tom Page and Jim Moore said: "The object of the church is to communicate, to help people to understand, and to do so means to speak in today's language. We have found that the medium which most adequately communicates the eternal truths of God to today's teenager and young adult is the contemporary folk song."

The Rev. William Garrett, director of Youth Projects for the Board of Evangelism, noted that many members of the younger generation either write off the church as irrelevant or ignore its message because churches do not speak their language. But many youth have taken guitar in hand and are expressing their deep feelings about parent-youth communication, world hunger, race relations, poverty, Christian love and other subjects.

"It is this current interest to which the Board of Evangelism is seeking to respond by adding 'Dust and Ashes' to the staff," said Mr. Garrett.

Requests for information about the team and their services may be made by writing to "Dust and Ashes," General Board of Evangelism, The United Methodist Church, 1908 Grand Ave., Nashville, Tenn. 37203

Jim Moore is a graduate of the University of Puget Sound, Tacoma, Washington, where he majored in philosophy and music. He wrote his first song as a senior in college.

Tom Page, a graduate of High Point College, with majors in religion and philosophy, began singing at the age of five with his father who was a professional entertainer.

The name "Dust and Ashes" relates to the effort of this team "to affirm faith in God and in the worth of persons in the midst of a world where dust and ashes seem to be inescapable realities."

NORTH CAROLINA
christian advocate
VOL. 113 GREENSBORO, N. C., NOVEMBER 14, 1968 No. 45



Miss Marietta Teague

Music Director Joins First Church, Lenoir, Staff In Oct.

Miss Marietta Teague has joined the staff of the First United Methodist Church of Lenoir as music director.

Graduating from Lenoir Rhyne College in 1962 with an A.B. degree in Music Education, Miss Teague majored in voice and church music. While at Lenoir Rhyne she was active in student affairs, a member of the choir, the band, the Playmakers, and was music assistant to the department for a while.

She taught music in Valdese School System, 1962-63 and was soloist in "Elijah," presented by the Hickory Choral Society. From 1963-65 she was director of Music Education at First Baptist Church, Monroe, and a member of the Charlotte Oratorio Singers; director of Christian Education and Children's Choirs at Mount Tabor Methodist Church, Winston-Salem, 1965-67, and a member of the Singers Guild there. She has been director of Christian Education at First Methodist Church, Newton, since 1967, a member and soloist with the Hickory Choral Society.

Miss Teague took up her duties in Lenoir in October. She will be director of choirs, and assistant to the minister in the field of Music Education throughout the church



Speakers Announced For Mission To Ministers, Preaching Lectures

The annual Mission to Ministers and Lectures on Preaching of the Western North Carolina Conference will feature an ecumenical array of speakers for the Jan. 6-8 sessions in First United Methodist Church of Charlotte.

The sponsoring Conference Board of Evangelism and the Institute on Homiletical Studies has announced these men as participants in the mid-church-year event:

Bishop Roy C. Nichols, presiding bishop of the Pittsburgh Area; Dr. Bryant M. Kirkland, minister for the Fifth Avenue Presbyterian Church in New York City; and Dr. Carlyle Marney, director of the Interpreter's House and Southern Baptist clergyman.

Dr. Kirkland will be the lecturer, following in the footsteps of Dr. James Stewart and Bishop Gerald Ensley in this third year for the event sponsored by the Institute on Homiletical Studies.

The Mission to Ministers, now in its second decade as a mid-year spiritual enrichment period for the conference's clergymen, will feature the other speakers. This event is sponsored by the Conference Board of Evangelism.

Conference clergymen have been reminded to get their reservations now in Charlotte's hotels and motels, and of the Jan. 7 banquet in Dilworth United Methodist Church, beginning at 5:30 p.m. and costing $1.50 each.

Bishop Earl G. Hunt, Jr., presiding bishop of the Charlotte Area, and president of the Institute on Homiletical Studies, will preside over the events.

Dr. Kirkland is a well-known lecturer, author and theologian. His lectures have carried him to colleges and universities, religious conferences and seminaries, and military establishments. Among his books are, "Home Before Dark" and "Growing in Christian Faith."

Bishop Nichols was elected to the episcopacy of the new United Methodist Church during July of 1968 from the Northeastern Jurisdictional Conference. He is the first Negro clergyman so elected by one of the five geographical jurisdictions of the church. Pastor for Salem Methodist Church in New York City at the time of his election as a bishop, Bishop Nichols is recognized throughout the United Methodist Church as an articulate champion for social justice.

Dr. Marney, in 1967, was chosen to head the Interpreter's House on the Lake Junaluska Assembly grounds. Prior to this work he served for nine years as senior minister of Myers Park Baptist Church in Charlotte. He is an author—*The Crucible of Redemption*, published in 1968 is his latest book—and a lecturer.

The Lectures on Preaching have been made possible each year by the gift of Lucy and George Finch of Thomasville. Mr. Finch is the administrative vice president of the Institute, with Dr. Cecil I Heckard, Hickory, the executive vice president.

Dr. Wilson O. Weldon, Nashville, Tenn editor of *The Upper Room*, is vice president of the Institute and chairman of the Section on Lectures and Preaching. Other members of this section are D Robert E. Cushman, Orton A. Borer Dwight Phillips and Dr. C. C. Herbert, J

The Rev. A. Mitch Faulkner, pastor of First United Methodist Church in Lexington, is chairman of the Conference's Board of Evangelism. Other officers include:

Dr. E. H. Nease, Jr., High Point, vice chairman; the Rev. Joseph B. Bethea Greensboro, secretary; the Rev. James E Rink, Charlotte, treasurer; the Rev. E Claude Young, Jr., Winston-Salem, confer ence secretary of evangelism; and the Rev James C. Peters, Winston-Salem, cabine representative.

Pastor Given Christmas Gift

Christmas came early this year for Rev Bob Dennis, pastor of the Mount Mitche United Methodist Church in Kannapolis.

On Sunday, October 6, the Official Boar informed the Rev. Mr. Dennis that th church was sending him on a Holy Lan tour for Christmas.

This information was later announce to the congregation and contribution started coming in to finance this trip.

Mr. Dennis also will take a tour of Europe He will leave from New York on Decembe 23 and will be away a total of 22 days.

NORTH CAROLINA
CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western North Carolina Conferences of The United Methodist Church

ESTABLISHED 1855

James C. Stokes — Editor and Manage

Address all correspondence to P. O. Box 508, Greensboro, N. C. 27402

Second-class postage paid at Greensboro, N. C.

Published weekly on Thursdays (except those neare Christmas and Independence Day) by Methodist Boar of Publication, Inc., 429 W. Friendly Avenue, Greens boro, N. C. 27401

Single subscriptions, $3.00 a year; every family plan each subscription, $2.50 a year. All subscriptions pay able in advance. Obituaries and resolutions, $2.00 fo the first 100 words; $2.50 per hundred for next 20 words; 3 cents per word for all over 300 words.

The Methodist Board of Publication

O. Kelly Ingram, Durham, President; H. G Allen, Statesville; N. E. Edgerton, Raleigh William R. Henderson, High Point; T. C Hoyle, Jr., Greensboro; Charles E. Jordan Durham; C. P. Morris, Raleigh; L. W. Routh Greensboro; Wilson O. Weldon, Nashville Tenn.; Carl C. Wooten, Kinston.

Publication Board Elects Staff

When the General Board of Publication f The United Methodist Church met in Nashville Oct. 30 to organize for the uadrennium, staff leadership was elected n addition to officers of the Board.

Dr. Lovick Pierce was re-elected pubsher of The United Methodist Church nd president of the publishing house. (See Nov. 7 ADVOCATE.)

Other staff leaders elected include:

The Rev. Dr. Emory Stevens Bucke, Nashville, book editor; the Rev. Dr. Ewing '. Wayland, Park Ridge, Ill., editorial direcor of general church publications; the Rev. Dr. Curtis A. Chambers, Dayton, Ohio, ssistant editorial director; Richard C. Underwood, Park Ridge, Ill., editor of *'ogether;* and the Rev. Dr. James M. Wall, ditor of the *Christian Advocate.* All except Dr. Chambers had held identical positions h the former Methodist Church. Dr. Chamers is executive editor of *Church and Home,* general EUB periodical which will e merged with *Together* in February.

Other key staff persons confirmed by he board include the Rev. Dr. Henry M. Bullock, editor of church-school publicaions; Cecil D. Jones, executive vice-presient and chief administrative officer; John H. Laird, treasurer; the Rev. Dr. George M. Curry and the Rev. Dr. J. Otis Young, ssociate publishers; Donald A. Theuer, ice-president and assistant general manger of administration; E. Forrest Waters, ice-president — manufacturing; H. Carl Compton, vice-president — sales; John E Proctor, vice-president — publishing; and he Rev. W. T. Handy, Jr., publishing epresentative.

All except Mr. Theuer and Mr. Handy eld similar posts in the previous Methodist hurch. Mr. Theuer, Dayton, Ohio, has been publisher of the Evangelical United Brethren Church, and Mr. Handy was named to the staff this past summer from Baton Rouge, La., pastorate.

Among other actions, the board approved n appropriation of $1,000,000 to the minsterial pensions programs of the annual conferences.

The $1,000,000 appropriated for the pensions program is the same amount the two boards contributed separately a year ago. The sum was taken from a combined net income of $2,473,429 with the remaining $1,400,000 going into reserves of the publishing house.

In the publishing house's annual report, the board members were told that two filmstrips published by Graded Press have received international recognition by a group of audio-visual experts. Graded Press is the curriculum publishing department.

The filmstrips, entitled "Search" and "The Sun and the Umbrella," were among five audio-visuals recommended by the 1968 Interfilm AVA Consultation meeting in London, England. The visual aids are included in the new church school curriculum for adults.



BISHOP PAUL HARDIN, JR.



DR. J. LEM STOKES, II

Hardin, Stokes to Address Special Session

Bishop Paul Hardin, Jr., presiding bishop for South Carolina United Methodists, will be keynote speaker for the Called (special) Session of the Western North Carolina Conference in Charlotte Nov. 21 in First United Methodist Church.

The Committee for 50 for the Conference, which is handling the program for this meeting, has announced the program for the 10 a.m.-4 p.m. session. The program will highlight the 1968-72 Quadrennial Emphasis theme of "A New Church for a New World."

Other national church leaders will include Bishop Earl G. Hunt, Jr., presiding bishop for the Charlotte Area, and Dr J. Lem Stokes of Dayton, Ohio, executive secretary of the Quadrennial Emphasis Program for the national United Methodist Church.

Also on the program will be Dr. J. Clay Madison, Greensboro, president, Conference Board of Missions; William Henderson, High Point, Conference lay leader; the Rev. Donald Haynes, Franklin, president, Conference United Methodist Rural Fellowship; the Rev. Joseph B. Bethea, Greensboro; Dr. H. Eugene Peacock, pastor of the host church; and the Rev. Ray Moss, director of the Greensboro United Methodist Inner City Ministry.

Dr. Stokes is the former president of Pfeiffer College, taking over his new post this fall as the national United Methodist Church launches a major drive to do its share in meeting crises needs of society and issuing a program attractive to the youth and young adults.

The Quadrennial Emphasis Program will begin with the study of the "Sermon on the Mount" and other sayings of Jesus Christ. From that Biblical basis, United Methodists will be led into a series of projects—mostly chosen by individual Annual Conferences for their own needs — which will reach the dispossessed.

The national church is offering the 18-30-year-old group a Voluntary Service Corps in which they can serve the church in these projects for a year. Along with this, all other United Methodists are being asked to voluntarily take up church and community tasks, in addition to their daily work, which will aid mankind.

National United Methodist leaders will begin going to the nation's campuses as "listeners" to discover what today's college-age men and women are saying, and to relate this to national church programs and to local congregations.

To finance the program, the 12 million United Methodists in the U.S. and overseas are being asked to voluntarily furnish $20 million by 1972.

The Nov. 21 program will include reports from the Committee on Bible Study and the Committee on the Fund for Reconciliation, as well as talks on the Conference's inner-city program, rural ministry, and a film on the "Contact" telephone counseling service, soon to begin in Charlotte.

The afternoon program will include reports of the Voluntary Services Committee and the Listening Committee.

The "high moments" of the program will occur during the afternoon. Clergymen and laymen will participate in a Fund for Reconciliation Pledge Service. Then, after three more reports, a worship service will be held with Bishop Hardin preaching.

Special music for the program will be furnished by the choir of First United Methodist Church, directed by William Stephenson. Booths featuring the Quadrennial Emphasis Program are planned for the gymnasium of the church.

There were 1,599 registered delegates to the June, 1968, meeting of the Western North Carolina Conference at Lake Junaluska, and a similar number of delegates are expected for this one-day session.

Each local charge in the Annual Conference sends its pastor and a layman as voting delegates to Annual Conference meetings.

EDITORIALS

★

MARKS OF A HEALTHY DEMOCRACY

Recent weeks have demonstrated anew that democracy in the United States is still healthy. The chief evidence of this is that all three candidates were given uncensored access to the communications media. They were permitted to speak their minds, though sometimes through a barrage of heckles. The public in general gave to each a fair hearing.

Moreover, up to now, there seems to be little evidence anywhere in the country that any group of voters was harrassed or obstructed from going to the polls and voting.

The various campaigns were waged with a considerable amount of heat, and there was some mud-slinging, but no more than usual and less than sometimes. Some feelings have no doubt been hurt and there is indignation here and there. Ruffled feathers will smooth down, however, as men respond to their deep-seated democratic instincts. These instincts call for each to take his stand, to cast his vote, and then to abide by the results. Moreover, our sense of citizenship responsibility leads us to do more than merely acquiesce in the ballot box decision. It requires that we rally around the new leader, whether he be mayor, governor or president.

It is in conformity with this great tradition that Hubert H. Humphrey, having fought most gallantly and been defeated by a hair, went before the people through television and pledged to president-elect Richard M. Nixon his support in unifying and leading the nation. With a voice that wanted to break at times, and with brimming eyes he firmly declared, "I have done my best. I have lost. Mr. Nixon has won. The democratic process has worked its will, so now let's get on with the urgent task of uniting our country." With his characteristic enthusiasm he even sought to cheer up his saddened followers as he said, "I want you to be of good cheer. I would like you to feel a little happy." He then added, "We have got a president-elect. He is going to have my support."

If Hubert H. Humphrey could say those words and manifest that kind of spirit, what about all of the others who voted and lost? His example should be inspiration enough for the American people. His words should point the direction which all of us should take.

In our editorial of October 31, purposely written before anyone could know who the president-elect would be, we stated something which we would like to reaffirm here. It is as follows:

As to the election itself, no one can know at this time who will be our next president. He may be the candidate for whom we will vote or he may not. But when he is elected he becomes the president of us all.

It then becomes the duty of all to support him; to give him a chance to become the best president possible for him. With the presidency of the United States, it is not only the man who makes the office; but the office has a way of bringing out the greatness which is inherent within the man.

Let us, therefore, here and now, before the election has taken place, resolve that whoever is elected we shall give him the kind of loyalty which any president of the United States has a right to expect of all citizens. No president need ever expect unanimous agreement, but he has a right to expect loyalty even from his opposition.

Now that the election is over, let us apply this principle to our present situation, whatever the circumstances. There have been few eras of our brief history which were more crucial than the present one. The times call us to unity lest our divisions destroy us. The gigantic task of remaking America on a higher plateau of existence demands that we desist from petty strife and bend our united efforts to the full achievement of the American dream for all. If we cannot find it within our minds and hearts to do this, then we are not worthy of our forebears who founded the Republic and invested in it their lives and fortunes.

Let us set our eyes upon the yet unrealized goals, thanking God for the distance we have come and taking fresh courage for the years ahead.

NEW MOTION PICTURE CODE COMING

The motion picture industry ha agreed upon a new code for film classification which has great significance fo religious groups. The code avoids ou right censorship, and instead calls fo parental supervision of the films tha young people see. It also offers specif guidelines in choosing films being show in American theaters.

The new proposal has been adopte by the Motion Picture Association o America, to which all major film pro ducers belong. They will be require to abide by its guidelines. The Inte national Importers and Distributors o America, which handles foreign film is expected to give from 85 to 95 pe cent backing.

All films produced after Novembe 1, 1968 will be affected. The new cod holds promise of protecting childre from films which treat sex, violenc crime or profanity in ways which ar not in harmony with the mores, culture and moral sensitivities of our society It hopes to do a clean-up job throug education and self-policing rather tha through censorship and legislation.

There is evidence that the motio picture industry is reaching a nev maturity. It seems to be recognizin more fully that movies are more tha entertainment, and more than an ar form; that movies are also molders o opinion and of moral perspective.

It should also be pointed out tha the motion picture industry is toda developing movies for special audience for particular groups. Thus, some pro ductions are admittedly for very ma ture audiences, and not at all suitabl for teenagers. Other productions ar specifically for youths or for children.

The new code represents an interest ing shift from censorship at the pro ducing level to "censorship" or selec tivity in the audiences. The progran will call for much discipline on th part of the entire movie industry al the way to the theater manager. Also it will call for the responsible coopera tion of parents and others at the loca community level.

We wish every success to this nev "Code of Self-Regulation" as a desirabl alternative to hard-nosed censorship Centainly the present situation leave much to be desired. At this point, w would urge full cooperation with th proposal and a careful scrutiny of hov the plan is working in our local com munities.

District Superintendents Will Convene In Chicago Nov. 14-17

The quadrennial convocation for district superintendents is taking place in Chicago from Nov. 14-17. At this time details of the present four-year program will be laid before these key leaders of the United Methodist Church. Also in attendance are the bishops of the church and certain staff personnel of various boards and agencies.

Besides bishops William R. Cannon and Earl G. Hunt and members of their cabinets, other persons from the North Carolina Conference expected to attend are Dr. O. L. Hathaway, who will lead a discussion group; Charles McAdams, conference treasurer, representing the commission on World Service and Finance; and Dr. C. P. Morris from the Board of Education.

Additional from the Western North Carolina Conference are: Dr. C. C. Herbert, Jr., administrative assistant to Bishop Hunt; R. Powell Majors, chairman of the conference commission on World Service and Finance; Dr. Horace McSwain of the Board of Missions, Rev. Garland R. Stafford, from the commission on Town and Country Work; Rev. Rollin P. Gibbs, conference board of the Laity; Dr. E. H. Nease, Jr., chairman, Conference Coordinating Committee; John L. Borchert, office of United Methodist Information, and Dr. James C. Stokes, editor of the North Carolina Christian Advocate.

After the Chicago meeting details and specifications of the total Quadrennial Emphasis program will be widely circulated through the North Carolina Christian Advocate and other media.

Parents To Gather At GC Friday

Some 300 parents are expected on the Greensboro College campus Friday and Saturday, Nov. 15 and 16, for the annual Parents Weekend.

The faculty and staff will be hosts at an informal reception in the Lea Center of Main Building Friday afternoon. This will be followed by dinner in the college dining hall.

Dr. J. Ralph Jolly, GC president, will formally welcome the parents to the campus at a brief program in Hanes Gymnasium at 7:45 p.m., Saturday. Henry Simons of Atlanta, who shares the presidency of the GC Parents Association with Mrs. Simons, will preside. The parents will then attend the Hornets' opening game of the 1968-69 season with UNC-G Spartans in the gym at 8 p.m.

Saturday morning will afford the visiting parents opportunity to observe college life and classes. Scheduled activities end at noon Saturday.

Quality Church Windows since 1906

HIGH POINT
GLASS & DECORATIVE CO.

A. W. Klemme, Pres. & Mgr.
Box 101 High Point, N. C.
Fiberglass Baptistries & Spires

Mark Rose Appointed to Campus Ministry in Winston

Bishop Earl G. Hunt, Jr., presiding bishop of the Charlotte United Methodist Area, has appointed the Rev. Mark S. Rose, Jr., as the new director of the Wesley Foundation serving college students in Winston-Salem. He presently is pastor for Casar United Methodist Church at Casar, N. C.

Bishop Hunt's announcement followed approval of the position by the newly-organized Regional Commission on Christian Higher Education and Campus Ministry of the United Methodist Church in North Carolina. Approval of that body came during an Oct. 28 meeting in Durham.

Bishop Hunt has also appointed the Rev. Wayne R. Smith as United Methodist campus minister to the students of Gardner-Webb College, in addition to his June, 1968, appointment as pastor for the Sharon-Boiling Springs United Methodist Charge. The Regional Commission also approved this move during the Oct. 28 meeting.

The Rev. Mr. Rose will head the Wesley Foundation work at Wake Forest University and will be responsible for United Methodist students in other schools of Winston-Salem, including Winston-Salem State College, nursing schools, community colleges and schools of arts. He is popular among the college-age group and this summer played the role of the captain in the original United Methodist musical, "The Young Crew," which toured western North Carolina.

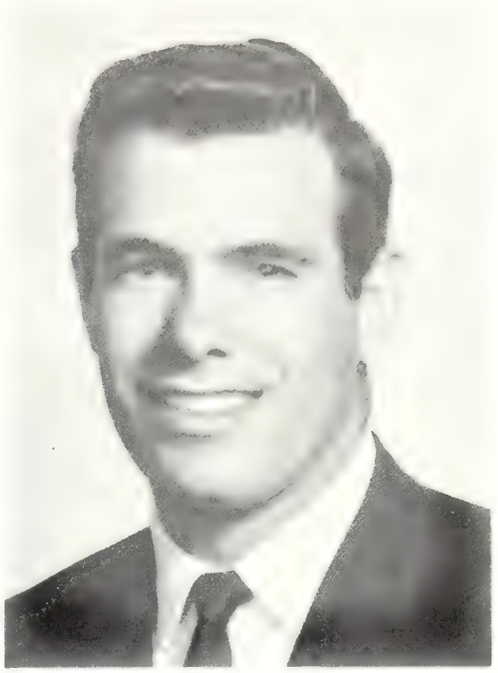
A native of Asheville, Mr. Rose gained his A.B. degree from High Point College and his B.D. degree from the Candler School of Theology at Emory University. He is a member of the Western North Carolina Conference and has had two pastoral appointments: the Franklin Circuit of the Waynesville District from 1962-66, and Casar since 1966.

He is married to the former Lillian Gail Whittington and they have two children.

The Rev. Mr. Smith is returning to the work he recently served in Louisana, where from 1966-68 he was director of the Wesley Foundation at the University of Southwestern Louisiana, Lafayette, La.

He is a member of the Western North Carolina Conference and from 1964-66 was pastor for Bethlehem United Methodist Church at Drexel. He holds the A.B. degree in religion from the University of North Carolina at Chapel Hill, and the B.D. degree from the Duke University Divinity School.

The Rev. Mr. Smith is married to the former Catherine Harris.



MARK S. ROSE, JR.

Rev. A. L. Chaplin Succumbs

The Rev. Alfred L. Chaplin, 72, died Nov. 2 in Goldsboro. He was a retired member of the North Carolina Conference and an assistant pastor at St. Paul United Methodist Church, Goldsboro.

The funeral service was held Nov. 4 at St. Paul Church, with the Rev. Barney Davidson, pastor, officiating. Burial was at Maplewood Cemetery in Mt. Olive. Mr. Chaplin was pastor of the First United Methodist Church, Mt. Olive, during the 1940s.

Surviving are his wife, Mrs. Rosa Jones Chaplin; a daughter, Mrs. A. J. Davis, III, of Mt. Olive; a brother, Clarence Chaplin of Columbia; three sisters, Mrs. Ronnie Bateman and Mrs. Edward Davis of Columbia and Mrs. Herbert Buck of Greenville, and three grandchildren.

What does the Garden of Gethsemane look like today?

It hasn't changed much in 2,000 years. Neither has the Mt. of Olives. Imagine seeing it for yourself! Or see where the stable stood in Bethlehem! Visit the room of the Last Supper and follow the road up to Calvary!

Lufthansa will fly you there. We have a 15-day Bible Lands Journey with escorted departures every Monday. For as little as $798.

Mail this coupon today for details on the Bible Lands Journey.

Price based on 14-21 day GIT Economy Class fares from N.Y. when applicable; land arrangements based on each of 2 people traveling together.

Lufthansa German Airlines, Dept. JL1116
410 Park Avenue, New York, N.Y. 10022
Send information on the Bible Lands Journey and on your Pay Later Plan.

Name_____
Address_____
City_____ State_____
Zip_____ I plan to leave_____
My Travel Agent is_____

Lufthansa



It is possible to spend too much time talking abou
the problems of war and leave not enough time to consider th
problems of peace

What we are really after in our world today is peac
—peace among nations, peace among races, peace in our communitie
and our homes, and peace within ourselves. . . . Ou
world carries some great burdens in its heart that must b
lifted before we are going to have peace anywhere — in ou
hearts, or in our world. . . . Nothing can bring peace to u
in any lasting way until we get our hands on the problem
that create the wars

VARIETIES OF PEACE

By Ernest A. Fitzgerald

Isaiah 32:1-4, 16-18

RECENTLY, in a church publication which comes to my desk, I noted the account of a seminar on world peace held the other day in the Southwest. Some 80 young people from Texas and Oklahoma were asked if they had heard any discussion on the moral problems of the Vietnam War from the pulpits of their churches. Not a single young person raised his hand. The leadership of the seminar expressed great disappointment that a matter of such vital concern to men everywhere had found no place in today's preaching. In their judgment the American pulpit is evading its responsibility.

I feel a bit conscience stricken this morning over this circumstance. I belong to that great host of "silent ones" who have not spoken to this issue except by indirect reference. Let me say, however, that my silence has not been because of a lack of concern. I, like most of you, wrestle with this problem daily seeking earnestly some light on my responsiblity as a Christian. I confess to being considerably confused on the issue. I have endeavored to listen intelligently to both the hawks and the doves in the controversy hoping to find something which I might do as a Christian to help in the matter. But the solution to the problem of Vietnam is gravely complex. I have little to offer beyond what is already being said everywhere.

About the only solid conviction that I have on the Vietnam controversy is that much of the debate is about the wrong question. It is possible, I think, to spend too much time talking about the problems of war and leave not enough time to consider the problems of peace. War is always symptomatic of a deeper conflict and man has yet to devise a way to eliminate effectively the symptoms until he does something about the disease. It seems to me that those of us who cannot find a clear-cut direction on what to do about the war in Vietnam can at least find something that we can do about the deeper problem.

What we are really after in our world today is peace—peace among nations, peace among races, peace in our communities and our homes, and peace within ourselves. The pressing problem, as I see it, is to discover a means of achieving it. Peace has become an almost meaningless word in our time describing a variety of circumstances. Some of these circumstances are desirable; others are not. I would like for us to examine this matter for a little while in the light of the Bible and see if we can locate a Christian definition of the word. Perhaps we can best do this by looking at some of the ways in which this word is used, and then consider the kind of peace that you and I ought to seek as Christians and in some way help to achieve.

The Peace of Blindness

First, there is the peace of blindness. One of the attractive things about the Bible is that it speaks to every age and to all conditions of men. You can take your predicament to its pages and discover that somewhere here someone has been down your road before. Over in the Old Testament there is the story of a king named Ahab who was deliberating national policy. He called his cabinet together for counsel. Unfortunately, the cabinet recognized that the king would tolerate no opposition. They gave him a unanimous vote of confidence But one of Ahab's colleagues sensed th insincerity of the counsel and asked Aha if there were not an honest man on hi staff of advisors. "There is one," said Ahat "A man named Micaiah. But I hate him He never says anything good about m plans." Micaiah was called and pressed fo honest advice. He told it like it was. "You enterprise will fail, Ahab. You cannot suc ceed." Ahab ignored his advice and locke him in the nearest jail. But the prophet o the unpleasant forecast turned out to b right. Ahab's course led to disaster.

It is easy to see that in our generatio the course of Ahab has become the familia retreat for millions of people all the wa from the hippies on the street to some o us in the church. If we can silence th opposition on the surface, and ignore th turmoil underneath, we can achieve som degree of tranquility. Instead of attemptin to heal the gapping wounds of sufferin humanity from the inside out, we choose t dispose of the militant revolutionists b force and keep the rest subdued by threat

The only trouble is that when wate boils it produces steam and steam unde sufficient pressure must escape. The peac of blindness at best is only temporary an only on the surface. Somewhere, sometime if the peace is permanent someone mus put out the fire.

I read somewhere the other day about a old woman who heard for the first time o the theory of evolution. "God grant that i isn't true," she said earnestly, "and if it i true that not many people will hear abou it." Now that would be a neat trick i we could turn it. But the age-old experienc of humanity is that truth cannot be con tained. Could it be that we need to re examine this fact, both individually an

---

Mr. Fitzgerald is minister of Centenary United Methodist Church, Winston-Salem.

ollectively? Do you and I spend too much ime trying to silence the voice of guilt in ur lives without attempting to deal with he problems which cause it? Maybe we eed to be reminded that we are disturbed ecause there is good reason to be disurbed. Man has yet to devise a way to eel permanently right on the outside until ie is right on the inside. Could it also be hat we are seeking the kind of peace in ur world which suppresses the turbulent leprived peoples of this globe while we et on with the job of living our comfortble lives? If this is our course then the lear voice of Micaiah is against us. "Hear ll you people: If Ahab returns in peace rom his proposed plan, then God is dead."

The Peace of Neutrality

Second, there is the peace of neutrality r indifference. By common consent, the nost pathetic character in the Bible is a Roman judge standing outside a courtoom washing his hands before a partisan nob of Jewish citizens. You and I know vhat he was after that day when history eached its climax in Jerusalem. The mob vas bent on lynching a man accused of reason and insurrection. Pilate had exmined the man and found him blameless, t least, not guilty of anything worthy of leath. I can hear him muttering to himself. 'I can't live with this man's blood on my onscience. I'll wash my hands of this natter and leave the decision up to them. 'll be neutral in the death of Jesus."

Peace by neutrality. A measure of it an be realized this way. We can stand aside and let those who will, slug it out. We can win our peace at the expense of personal responsibility. Most of us are experts in seeking this road to peace. Years ago a small conservative congregation got embroiled in a controversy on whether the feminine members of the church should be allowed to wear makeup. I think the bone of contention was over the wearing of lipstick. Finally, they went to the preacher to settle the argument. We all know what he was up against—half of the congregation pulling one way; the other half in the other direction, and he in the middle. He recognized his predicament and struck an ingenuous compromise. "I think, considering the division among us," he said, "that we should allow our people to wear lipstick on one lip." His answer, in my judgment, was resourceful but hardly conducive to lasting peace.

The problem of neutrality is that it usually ends up becoming a side, and the wrong side at that! History still holds Pilate responsible for the death of Jesus and that surely is not a peaceful position to hold. We have learned this lesson at many levels of life. A disease requires treatment, even if the treatment requires the inflicting of pain. If you and I were to analyze seriously the anxiety that troubles so many of us we might come to recognize it to be not so much the result of wrong decision as it is indecision. It is also true that most of the evil in our world is not the result of the actions of bad men as it is the inaction of good men. John Stuart Mill once said that a man who has nothing which he cares about more than he does his personal safety is a miserable creature, who has no chance of being free unless made and kept so by the exertion of better men than himself.

I sometimes wonder how many of us have succumbed to the temptation of believing that mere existence is the supreme goal of man. We drug ourselves to all circumstances, no matter how terrible they are, inducing peace by artificial means. But the long experience of history reveals that man was not made to endure but to prevail. God fixed in his heart the courage to die rather than to have peace at any price. It is this factor that makes indifference to circumstance impossible.

The Peace of Righteousness

Finally, there is the peace of righteousness. I picked up a book the other day and read an intriguing paragraph. "There is no particular virtue in wanting peace. . . . Everyone wants peace. Hitler wanted it and promised his Nazis a thousand years of it. Japan went to war, they admitted, to get peace. . . . Someone said that Teddy Roosevelt was in favor of peace provided that it didn't interfere with the fighting. . . . It is much easier to hate war than it is to recognize and hate in ourselves the attitudes and sins that make for war."

Jesus met a demented man one day somewhere in one of the little villages of that far-away corner of the world. The man was foaming at the mouth, sorely vexed by a warped and twisted spirit. I suppose he had tried all the suggested remedies. There are a lot of ways to suppress a troubled mind. You can drug it, tranquilize it, or hide from it. "But Jesus," said the writer of the Gospels, "commanded the spirit to come out of the man and leave him alone." Now I do not know what technical term might be used today to describe the man's illness. That isn't the point of the story. The point is that Jesus went to the heart of the matter, removed the cause of the problem, and the man was healed.

Now it seems to me, that our world carries some great burdens in its heart that must be lifted before we are going to have peace anywhere—in our hearts, or in our world. Were the nations of the world to agree to dismantle their bombers, take their armies out of uniform, convert their tanks into tractors and send their conventional weapons on the last thermonuclear, one-way rocket to Venus, it would not be long before tractors became weapons and farmers became soldiers again. Nothing can bring peace to us in any lasting way until we get our hands on the problems that create the wars.

A long time ago the men who wrote the Bible laid down the conditions for an honest peace. There must be justice. Every man, regardless of his color or ethnic background, must be afforded the dignity of a human being. There must be compassion. All men have a claim on the mercy of God and thus bear a kinship with each other. There must be righteousness, or as we say in our times "rightness." Peace and righteousness are linked together on every page of this Book. It is this secret that we never seem to find in our world. Peace is ultimately the fruit of rightness—rightness with God and then with our brothers.

I have a solid conviction today: one that came to me the day I decided to cast my lot with the church. The hope of peace in our world is not so much political, economic or technical. We have now sufficient know-how to handle these things. The problem is spiritual. Nothing I have seen, heard, or read has altered that conviction. I recognize how trite and pat that answer seems to be. It may be, however, that before we get through this ominous and frightening age of possible nuclear disaster that we must make up our minds to give all our creative abilities to making this commonplace answer a reality. I doubt that what I can do will have little impact on the total problem. But *this* I can do: In my little corner of the world I can give myself to the kind of life that will ease tensions, bring about reconciliation and brotherhood. I struggle daily with what I might do to help solve the problem of Vietnam, but that is not my only battle. I also struggle to conquer the sins, hatreds and attitudes in my own life that made the war there possible in the first place.

HIGH POINT COLLEGE

SENIOR METHODIST COEDUCATIONAL

FULLY ACCREDITED

BACHELOR OF ARTS			BACHELOR OF SCIENCE	BACHELOR OF ARTS IN TEACHING
Art	Music	Social Studies	Biology	Art Education
English	Sociology	Political Science and History	Business	Business Education
Economics	Philosophy		Chemistry	Elementary Education
Languages	Psychology		General Science	Music Education
History	Religion		Mathematics	Physical Education

Write: Admissions, Dept. C., High Point College, High Point, N. C.



First United Methodist Church, Marion

Four Marion District Churches Visited by Bishop Hunt

Columbus, N. C., the last of
dedication of the Columbus Unit

Bishop Earl G. Hunt, Jr., pre
two other dedications—First Uni
cration of the new East Marion

Dr. A. Glenn Lackey, superin
church extension for the Wester

Pastor of the Columbus Chu
associate pastors, two bishops an

First Church of Marion prese
at another location, now has pr

Since First Church became p
James H. Coleman is now the pas

First Church includes the ne
a parsonage.

The Rev. Boyce Huffstetler is
Marion on U.S. 70.

The Rev. G. B. Tomlinson is
for Bishop Hunt and his wife prio

Bishop Hunt told the congreg
be a literate church, have vital pr
help to replenish the ranks of the
ocally to the right, and have a

Columbus United Methodist Church





East Marion United Methodist Church

olina county seats to receive a Methodist congregation—an event of late 1961—saw the urch Oct. 20.

the Charlotte Area, led that service as part of a Marion District schedule which included Church of Marion and St. Mark's United Methodist Church, west of Marion; and the conse- t Church.

Marion District, accompanied the bishop on the district tour. Dr. Lackey was director of na Conference when the Columbus congregation was organized Oct. 22, 1961.

. Clark W. Benson. The congregation has been, since 1961, under four other pastors, two uperintendents in two districts—Asheville and Marion.

magnificent religious structures in that part of the state. The congregation, dating from 1845 at $584,000, including the site and buildings.

tern North Carolina Conference in 1890, 33 pastors have served the congregation. The Rev.

st used in 1961, an educational building, first used in 1953, and other facilities, along with

the newly-dedicated St. Mark's United Methodist Church, located about five miles west of

he newly-consecrated East Marion United Methodist Church, which had a fellowship dinner of dedication.

ideas of a "Church for Our Time." These included suggestions that the congregation should ng people and young adults, endeavor to do something important for the less fortunate, a world vision and responsibility, be spiritually alive and involved, be committed unequiv- worship is exciting, irresistible and a little bit dangerous."

St. Mark's United Methodist Church



Woman's Activities

W. N. C. CONFERENCE

Mrs. John C. Wright

CHURCH AND COMMUNITY WORK REPORTED

A picture of Church and Community Work in the Western North Carolina Conference was presented at a meeting of the Advisory Committee on Town and Country Work of the Women's Society of Christian Service at First United Methodist Church in Marion on Oct. 26.

Mrs. Henry B. Smith of Monroe, chairman, introduced the four workers, Mrs. Pearl Stanley of Ashe County, Miss Vera Falls of Lawndale, Miss Mary Hardin of Lincolnton and Mrs. Phillip Neal of Asheville. She also welcomed two workers, Miss Gladys Campbell of the Hinton Rural Life Center and Miss Virginia Miller, who is in a government-related project at Leicester.

Mrs. Stanley works in a territory that covers one-fourth of the area in Ashe County. During one quarter she had made 600 contacts with persons in her area in the various church projects. In cooperation with the seven pastors in her Group Ministry workshops for the Youth Fellowship, Women's Society and Church School had been planned. Four new societies had been formed during the year and cooperative studies of Southeast Asia had been held Mrs. Stanley is continuing her education at Community College and does exceptionally fine work in her visitation program.

Miss Falls works in an area that has 19 churches in eight charges. She has contacted 250 families in the different projects of her area. One of her outstanding projects was a Day Camping program for 52 young people. She has assisted in many programs of the Women's Societies, in Christian Workers Training Schools and MYF groups. The establishment of a Coffee House during the summer months proved a helpful stimulus to young people. The Senior Citizens Club had planned trips and special studies Miss Falls is in her 26th year as a Church and Community Worker.

Miss Hardin, who works with five ministers in 12 churches of the area, told of their plans for leadership development of lay people, saying that "the potential is there—what we need to do is to develop it." She told of a study of other faiths, of the assistance with teaching the new Adult literature in Church Schools, of a Seminar at Bethlehem Center to acquaint community agencies with the church's program of religious education. As for future objectives, Miss Hardin said that all efforts are staff-planned and that more emphasis will be placed on the Lay Council in planning mission studies and area projects.

Mrs. Neal, the church and community worker for the North Buncombe-Madison area, told of the Christian Workers School at Mars Hill, of the Subdistrict Methodist Youth Fellowship banquet, of training sessions for teachers in Vacation Church Schools, in Church Schools and in the Women's Societies. There are 17 churches in this area, all in rural sections. She has assisted in Christian Workers Schools in other districts.

Miss Virginia Miller, former church and community at Cherokee, described the new project of establishing a community center in the Sandy Mush section near Asheville. This is a joint appointment with the Board of Missions.

Miss Gladys Campbell told of her participation in the meetings held at the Hinton Rural Life Center, which includes schools for Christian Workers, training sessions to help young people and their counselors develop better skills, and in retreats. The center serves a Tri-State Group, Tennessee, Georgia and North Carolina. Two special events she mentioned were a Creative Teaching Workshop and a Religion and Art Festival.

Mrs. Smith announced that Miss Carolyn Waybright, formerly a Church and Community Worker at Cherokee, is now a counselor with the Travelers Aid in Asheville and that Mrs. Arthelia Brooks, formerly the Yancey County worker, is now serving in the Between-the-Lakes area near Paducah, Kentucky.

Several members of the Group Ministries attended the luncheon meeting. Rev. Garland Stafford, Dr. Horace McSwain and Dr. Robert Stamey, executive secretaries of Statesville, were also present.

CHARLOTTE DISTRICT NEWS

The members of the Charlotte District Executive Committee had a luncheon meeting on Oct. 16, to plan the activities in the district for the coming months.

Mrs. John F. Ramsey, president, announced that there are 65 societies in the 75 churches in the district.

It was suggested that a District Library be established in one of the church libraries to make available the mission study materials purchased by the district. Mrs. A. C. Barbee of Huntersville is chairman of the Program Area of Missionary Education. Each year the district has library material for use in mission study and Bible study classes. The plan is to place this resource material on shelves to be used by all local societies and guilds.

The group paid tribute to Miss Lucy Gist, director of Bethlehem Center, by placing her name in nomination for one of the awards to be presented at a Salute-to-Women-Who-Work dinner to be held later in Charlotte.

Each officer gave a report of work done in her department during the preceding quarter.

Mrs. W. F. Miller
Dist. Ch. Public Relations

TAYLORSVILLE SOCIETY HAS SPECIAL MEET

The members of the Taylorsville Women's Society planned a special program, which was "A Christmas in August" event.

Mrs. Pearl Stanley, church and community worker for Ashe County, spoke on the work in her area at the meeting, describing the projects for children, young people and adults.

At the conclusion of her talk she was presented a Christmas tree covered with "green" money, as a love gift from the women. This was later used for a social hour for a district training session and for other extra events that helped to create a feeling of fellowship among people.

Mrs. G. M. Kirkpatrick is president of the Taylorsville Society which has 48 members.

★

N. C. CONFERENCE

Mrs. Ivan E. Welborn

SANFORD DISTRICT

The Sanford District Wesleyan Service Guild held its fall district meeting Sunday afternoon at the Pee Dee United Methodist Church, Rockingham with members attending from Aberdeen, Laurinburg, Star, Sanford, and Rockingham churches.

Mrs. Geneva W. Sloan, district chairman, presided and music was furnished by Mr. Jack Swink, organist, and Miss Patsy Goodwin, soloist, of the host church. The invocation was given by the Pee Dee Church pastor, Rev. Walter C. Feltman, and the devotional by Mrs. Sam Johnson of the Jonesboro Heights church.

Miss Hazel Yates, chairman of the Nominating Committee, presented the following names for the 1969-70 officers: district chairman, Mrs. Lucille Donnell; recording secretary, Miss Frances Wright; chairman of the Nominating Committee, Mrs. Pat Satterwhite. These were elected by acclamation, subject to approval at the Annual Conference next spring.

Reports were given by Mrs. Edna Williams, rural worker for Moore County, by Mrs. J. E. Sponenburg, WSCS chairman of Missionary Education, and Mrs. W. B. Easterling, Sanford District treasurer.

The speaker for the afternoon was Miss Bernice Ballance, who told of the progress made in the five churches with whom she worked in the Salemburg area under the Rural Work program. She noted that the pastor of the Coharrie Indian Church and his wife have built the church practically with their own hands, and enrolled 22 children under 11 years of age in the church school and worship service. Miss Ballance held a Teacher Training class for the three teachers who had never attended such a class before, and who were most enthusiastic about the opportunity of learning to teach. Vacation day camps and many other types of work have been started for the first time in these church areas.

At the fellowship hour which followed, the Wesleyan Service Guild colors of blue and gold were carried out in the yellow cloth outlined by the blue ribbons with bows at the corners, blue candles in five-branched silver candalabras, and an arrangement of blue and yellow flowers in a silver bowl. Yellow punch was served from a silver punchbowl, with yellow and blue decorated cake squares, nuts and mints.

Mrs. Geneve Sloan
District Chairman
Sanford District WSG

EXECUTIVE COMMITTEE MEETING SANFORD DISTRICT WSCS

The Executive Committee of the Sanford District Women's Society of Christian Service met on September 20, at 10:00 a.m. at the Holiday Restaurant in Rockingham. There were seven officers present.

The meeting was called to order by the president, Mrs. J. N. Gibson, Jr., who extended a welcome to everyone present. In order to save time, the minutes were not read since all officers received individual copies of the last meeting. The president did ask if there were any corrections to the last minutes, but there were none.

Mrs. Edna Williams, Church and Community Worker, gave a most interesting devotion taking some of the thoughts from the book entitled, "Real." She emphasized "Our Shadow Following Us." In closing she chose a prayer from the book entitled, "Are You Running With Me, Jesus?"

Mrs. J. S. Hiatt, Jr., chairman of Nominations, presented the names of Mrs. Carlton C. Kennedy, of Carthage, and Mrs. J. E. Sponenburg, Aberdeen, for acting chairman of Spiritual Growth and Missionary Education respectively. She made a motion that we accept these names and Mrs. W. L. Maness seconded, motion carried.

Mrs. W. B. Easterling, acting treasurer, gave a report stating that the new fiscal year will be from January through December. She reported that she had sent $4,513.68 to the conference treasurer for the first quarter.

Mrs. Gibson asked if the committee thought they could help with the expenses for the District School for Christian Missions. After discussion, it was decided to contribute $50.00 to this cause.

Mrs. Gibson gave a most appropriate tribute to Mrs. J. A. (Bess) Waugh, Rockingham. Mrs. Waugh served in many local and district offices. An In Remembrance is to be sent to her church by the Sanford District.

Mrs. L. R. Winchester
Sanford Dist. Recording Sec

• CALENDAR OF COMING EVENTS •

Note: If any of the meeting dates or places are in error, please inform the Advocate immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

Nov. 14-17: District Superintendents' Convocation, Conrad Hilton, Chicago, Ill.
Nov. 20-23: Plan of Union Commission, COCU, Atlanta, Ga.
Dec. 17-18: Committee of Fifty, Quadrennial Emphasis

NORTH CAROLINA CONFERENCE

Nov. 19 : Workshop, District Secretaries of Evangelism, Methodist Bldg., 10 a.m.
Nov. 23 : Fall Meeting, Board of The Laity, Methodist Building, Raleigh
Nov. 24 : Rocky Mount District Conference, Bailey Methodist Church, 2-5 p.m.
Nov. 26 : Day-Apart for Greenville District Ministers, 10:30 a.m.
Dec. 1 : Burlington District Conference, Hebron Church
Dec. 9 : Committee on Two-Percent Plan, Methodist Bldg., Raleigh, 10 a.m.
Dec. 9-10: World Service and Finance Budget Hearings, Methodist Bldg., Raleigh
Dec. 9-10: Cabinet Meeting, Methodist Building, Raleigh
Dec. 13 : Greenville District Christmas Party for Pastors and Wives

WESTERN NORTH CAROLINA CONFERENCE

Nov. 14 : Rally for Recruitment of Church Occupations, First, Charlotte, 6:45 p.m.
Nov. 15 : Rally for Recruitment of Church Occupations, Central, Asheville, 6:45 p.m.
Nov. 17 : Marion District Zone Meetings on New Structure, 2:30 p.m.
Nov. 18 : Greensboro District Mission Society, Mount Pisgah, 7:30 p.m.
Nov. 19 : Rally for Recruitment of Church Occupations, Ardmore, Winston-Salem, 6:45 p.m.
Nov. 19 : College Recruitment, High School Juniors and Seniors, College Coordinating Council, Mount Airy, Central, 7:30 p.m.
Nov. 20 : College Recruitment, High School Juniors and Seniors, College Coordinating Council, Winston-Salem, Centenary, 7:30 p.m.
Nov. 21 : Special Session, Western North Carolina Conference, Charlotte, First Church, 10 a.m.
Nov. 21 : College Recruitment, High School Juniors and Seniors, College Coordinating Council, Kernersville, Sedge Garden Church, 7:30 p.m.
Nov. 22-23: Vocations: Testing and Guidance Clinic, Greensboro College
Nov. 24 : Charlotte District Conference, Charlotte, Memorial Church, 4:00-5:30 p.m.
Nov. 24 : Winston-Salem/Forsyth District Conference, Kernersville, Sedge Garden Church, 3-6 p.m.
Dec. 1 : Greensboro District Conference, Bethlehem Church, 2:30 p.m.
Dec. 1 : Marion District Conference, Forest City, First Church, 2:30 p.m.
Dec. 1 : Thomasville District Conference, Tyro Church, 2:30 p.m.
Dec. 3 : College Recruitment, High School Juniors and Seniors, College Coordinating Council, Gastonia, First Church, 7:30 p.m.
Dec. 4 : College Recruitment, High School Juniors and Seniors, College Coordinating Council, Shelby, Aldersgate Church, 7:30 p.m.
Dec. 8 : Asheville District Conference, Asheville, Biltmore Church, 3:00 p.m.
Dec. 8 : Salisbury District Conference, China Grove, First Church, 2:30 p.m.
Dec. 8 : North Wilkesboro District Conference, Miller's Creek, 3:00 p.m.
Dec. 8 : Waynesville District Conference, Bryson City, 2:30 p.m.
Dec. 8 : High Point District Conference, Archdale Church, 3:00 p.m.
Dec. 8 : Gastonia District Conference, Gastonia, Covenant Church, 2:30 p.m.
Dec. 8 : Statesville District Conference, Statesville, May's Chapel, 3-8 p.m.
Dec. 9 : Conference Coordinating Committee, Charlotte, First Church, 10:30 a.m.

CHANGES FOR THE WOMEN'S SOCIETY

Evaluations Reports

1. The first statistical report for the Women's Societies and Guilds will be mailed in the late fall. (There will be separate reports for the guilds.) The date of the first evaluative report will be determined in September.

2. Reports are to be prepared by the president working with the Executive Com-

(Continued on page 15)



WALLACE CHURCH HAS DEDICATION

The church school building and Worsley Memorial Chapel at the Wallace United Methodist Church were dedicated Nov. 3 during the morning worship hour. Bishop William R. Cannon of the Raleigh Area preached and led the congregation in the dedication service. Standing in front of the church school building are, from left to right, Rev. Clyde G. McCarver, Wilmington Disrtict superintendent; Bishop Cannon; Rev. F. Roderick Randolph, pastor at Wallace, and Rev. LaFon C. Vereen, executive secretary of the Conference Board of Missions. Of colonial design, the building has 7,000 square feet of floor space and cost $100,000. It contains the pastor's study, church office, church school superintendent's office, book room, the chapel, choir room, church parlor and classrooms.

Handbells Dedicated At Long Memorial Church, Roxboro

Thirty-seven handbells were dedicated at Long Memorial United Methodist Church, Roxboro, Oct. 27, in memory of Mrs. Pauline Thompson Newell. A life-long member of the church, Mrs. Newell was a member of the choir for fifty years and had served as its director.

After the act of presentation by Mrs. Nancy Daniel of Rockville, Maryland, Rev. Paul Browning led the congregation in the service of dedication. Mrs. Daniel is Mrs. Newell's younger daughter. Special music was then presented by the Handbell Choir, under the direction of Mrs. Wallace L. Wright.

Mrs. Newell, who died Nov. 11, 1967, had been a music teacher in Roxboro for many years. A graduate of the Durham Southern Conservatory of Music, her teaching career began in 1915.

Other members of Mrs. Newell's family, in addition to Mrs. Daniel, include her husband, H. Wheeler Newell; a daughter, Mrs. Eloise Clark of New Smyrna Beach, Fla.; a son, Hayden W. Newell, Jr., of Roxboro; two sisters, Mrs. Esther Wilkerson, Roxboro, and Mrs. Dorothy Hutchinson, Tulsa, Okla., and one brother, Eugene G. Thompson of Roxboro.

Tour Made Of Historic Churches

Members of the North Carolina Society of County and Local Historians included visits to two historic Methodist churches in Halifax County on their special motorcade tour of that area on Sunday, Oct. 27. These churches were Whitakers' Chapel, dating from 1740, and Eden Church, dating from 1760, both located near Enfield. Both of these churches were founded as Anglican chapels and joined the Methodist movement around 1776. Whitakers' Chapel was the site of the first annual conference of the Methodist Protestant Church in America on Dec. 19-20, 1828. Eden Church was one of several churches in the state to withdraw as a congregation from the Methodist Episcopal Church and unite with the Methodist Protestant Church. In 1966 it was recognized as the oldest Methodist church in continuous service in the Rocky Mount District.

Rev. J. Edward Morrison, pastor of Eden Church, and Miss Winnie Davis Burt greeted the touring historians and gave a historical sketch of the church. Mrs. Ralph C. Rives, Mrs. J. Curtis Hardee and Mrs J. Edward Morrison also assisted in greeting the guests.

International Prayer Fellowship Conference Scheduled Nov. 27

The Second Annual International Prayer Fellowship Conference will be held Nov. 27-Dec. 1 at Lambuth Inn, Lake Junaluska.

The International Prayer Fellowship began in 1966 at Ewha Woman's University, Seoul, Korea. Dr. Helen Kim is the International president, and Harry Denman is the International General Secretary. Headquarters for this movement are located in Lambuth Inn at Lake Junaluska.

The conference will start Wednesday afternoon, Nov. 27, with registration. The program will begin Wednesday evening at 7:30 and continue through Sunday noon, Dec. 1.

Lambuth Inn is providing a rate of $8.00 per day for three meals per day and lodging; also special rates for children.

The speakers are:

James Appleby, Union Theological Seminary, Richmond, Va.; Laurence Blackburn, Canon of the Episcopal Church, Washington, Conn.; Harry Denman, general secretary of the International Prayer Fellowship, Lake Junaluska; Louise Eggleston, president of the Koinonia Foundation, Norfolk, Va.; George Fallon, assistant general secretary Board of Evangelism of The United Methodist Church, Nashville, Tenn.; Ira Gallaway, national chairman of the Council of Evangelism, Fort Worth, Texas; Elmer Homrighausen, Princeton Theological Seminary, Princeton, N.J.; Pieter De Jong, New York Theological Seminary, New York, N.Y.; Maurice King, dean of the Upper Room Chapel, Nashville, Tenn.

Also, Carlyle Marney, director of Interpreters House, Lake Junaluska; Joginder Sandhu, chairman of the English Department, Limestone College, Gaffney, S.C.; Earnest Smith, director of Religion and Race, Board of Christian Social Concerns of the United Methodist Church, Washington, D.C.; William Swartz, Jr., business executive, Roanoke, Va.; Robert Tuttle, pastor of Myers Park Methodist Church, Charlotte; Pat Robertson, president of the Christian Broadcasting Network, Portsmouth, Va.; Glenn Draper, director of Choral Activities, University of Chattanooga, Chattanooga, Tenn.; Ruth Stapleton, housewife, Fayetteville; Robert Mayfield, director of Development, Asbury Theological Seminary, Wilmore, Ky.; Tank Harrison, member of the Police Department, Memphis, Tenn.; Chan Hie-Kim, associate editor of *The Upper Room*, Nashville, Tenn.; Hugh Massie, president of the Board of Trustees, Lake Junaluska Assembly, Waynesville; Bob Kim, professor of English, Ewha University, Seoul, Korea; Merle Young, dean of Memorial Chapel, Lake Junaluska; Francis L. Garrett, head of the Personnel Division Office of the Chief of Navy Chaplains, Washington, D.C., and Wilson O. Weldon, editor *The Upper Room*, Nashville, Tenn.

METHODIST NEWS ROUND-UP

PARTNERSHIP PROJECTED

Missions and Christian education strategists projected Oct. 23-25 a "partnership in Christian education" between America and overseas churches that will undergird with educational ministries a fourfold quadrennial emphasis of The United Methodist Church in countries outside the United States.

The partnership also is designed to place a premium on developing leaders, both nationals and missionaries, to meet Christian education needs within the varying contexts of many cultures, according to leaders of the United Methodist Committee for Christian Education who adopted the plan at the group's 1968 annual meeting, and 1968-72 organizational meeting in Nashville, Tenn.

Bishop Dwight E. Loder, Detroit, Mich., was elected chairman of the committee for the quadrennium. Other officers include the Rev. Milton W. Giese, Sun Prairie, Wisc., vice-chairman, and the Rev. Dr. Warren J. Hartman, Nashville, secretary. The Rev. Dr. Grant S. Shockley of New York is executive secretary of the committee which is made up of elected members and staff executives of the World Division of the Board of Missions and the Local Church and Curriculum Resources divisions of the Board of Education.

★

DALE TO ADDRESS EVANGELISM MEETING

One of the principal speakers to address the 1968 meeting of the Council of Evangelism in Kansas City, Mo., will be Francis Dale, the president and publisher of the Cincinnati *Enquirer*. His address will be entitled "A Layman Speaks to the Church."

A feature of the January meeting will be lay witness missions in 25 churches in and near Kansas City.

Registration begins on Wednesday, Jan. 8. The meeting will close on Friday, Jan. 10, after an 11:30 a.m. address by Bishop Noah W. Moore, Jr., Lincoln, Nebr.

The lay witness mission will begin on Friday afternoon and continue through Sunday morning.

Limited Amount

REGISTERED FIRST MORTGAGE CHURCH BONDS

with **7%**

Yield to Maturity

Call or Write

Church Investors

DeKalb-Peachtree Airport
Atlanta, Ga. 30005
PHONE 451-5431

AWARD FOR STORIES

United Methodists with brief, true stories "for the inspiration of the church today" may win an award of up to $250 for their contribution to a new book being prepared by the Rev. Larry Eisenberg, Board of Evangelism staff member, to be published by Association Press.

★

NORMAN APPOINTED EDITOR

The Rev. Derrick M. Norman, from Johannesburg, South Africa, has been appointed an assistant editor in the Department of Publications, Division of Curriculum Resources of the Board of Education. The appointment became effective Oct. 17. He is an ordained minister in the Methodist Church of South Africa, and will transfer to a conference in the U.S.

★

HARMON BOOK PUBLISHED IN ENGLAND AND GERMANY

A biography of Susanna Wesley, by Mrs. Nolan B. Harmon, published this year by Abingdon Press, has now been released by a London publisher and an edition in German has been contracted.

★

RUST COLLEGE STARTS DRIVE

Century-old Rust College at Holly Springs, Miss., broke ground for a new library and bestowed honorary degrees on an opera star and a bishop, at its honors convocation recently. The convocation marked the start of a campaign to raise $500,000 nationally for the school's first library building. Co-chairman of the fund is Miss Leontyne Price, Metropolitan Opera soprano and concert artist, who was awarded an honorary degree. The other honorary degree went to Bishop Edward J. Pendergrass of the Jackson Area.

★

MEMBERSHIP FIGURES GIVEN

Membership in The United Methodist Church in the United States is an official 10,990,720.

A report on membership for the new denomination — formed the past spring through union of the Methodist and Evangelical United Brethren Churches—was released in Evansville, Ill., Nov. 6 by the Rev. Dr. Don A. Cooke, general secretary of the Council on World Service and Finance, under whose auspices the statistical office functions. The statistics are for reporting periods ending May 31, 1968, for the former Methodist Church and Dec. 31, 1967, for the former Evangelical United Brethren Church.

The official membership figure represents a decline in membership from the previous year for both churches now united. For the former Methodist Church the decrease was 36,256 and for the former EUB Church, 8,337. Although membership was down, total giving for all purposes increased to $763,000,434, a gain of $38,385,725, or 5.3 per cent. In general all statistics relating to membership and participation showed decreases, while items relating to giving increased.

✧ ✧ ✧

Rev. A. D. Byrd On Far East Trip

Trinity United Methodist Church, Troy, has granted a month's leave of absence to its pastor, Rev. A. D. Byrd, to permit him to make a tour of mission stations in Asia. The trip is being made at the invitation of Dr. Wilson O. Weldon, editor of The Upper Room, who will accompany him.

The itinerary includes stops in Tokyo, Japan; Seoul, Korea; Hong Kong; Manila, Saigon; Singapore; Penang in Malaya; Medan in Sumatra; Djakarta in Indonesia; and from thence to Honolulu and Los Angeles.

Besides observing mission work, Dr. Weldon will be expediting business related to The Upper Room publication. Both he and Mr. Byrd will speak in numerous places along the way. Their schedule calls for their return to Los Angeles on Nov. 26.

In commenting upon this opportunity, Mr. Byrd expressed appreciation to Dr. Weldon for the invitation to accompany him, and to the members of his congregation for their generosity in making the trip possible.

✧ ✧ ✧

Something To Think About

Jesus Christ got into trouble with the leaders of his church and nation because he called for radical change. His message and method of work outraged the orthodox, the inflexibly religious people.

The question "why" followed him like his own shadow, so disturbingly revolutionary was the nature of his message and the mission to which he called his followers. "Why do ye eat and drink with publicans?" "Why walk not thy disciples according to the tradition of the elders?" "Why do you heal on the Sabbath?"

Bishop Richard C. Raines

✧ ✧ ✧

CORRECTION

A revised report on the North Carolina Conference Camps Crusade indicates that as of Oct. 8 Trinity United Methodist Church, Troy, of which Rev. A. D. Byrd, Jr., is pastor, led the Sanford District with pledges totaling $2,550.00. First United Methodist Church of Mt. Gilead to date has pledged $2,000.

For COLDS take 666



CHILDREN'S PAGE

MRS. CATHRINE VICK

Dear Girls and Boys:

Have you ever seen a patchwork quilt? It is made of many small pieces of brightly colored material. When you look at the quilt hurriedly, you see only a lot of colored patches. If you take more time and look at each one separately, you may find that many of the patches are different. The patchwork quilt is something like our lives. The patches are something like the blessings God gives to us. When we think of them, we always think of certain ones first—like food, our homes, our parents, brothers, sisters, friends, schools, churches, and the Bible. The longer we look at the quilt the more patches we see. The longer we look at our lives the more blessings we find — health, the blessings of sight, sound, speech and hearing, healthy bodies, the sun, rain, winds, trees, flowers, birds, and the seasons. It would take a long time to count all the patches on a quilt and it would take a long time to count all the blessings God has given us. The bigger the quilt the more pieces there are. The older we grow the more blessings there are.

David realized how good God was and in many of the Psalms he expresses his thoughts in these words: "O give thanks to the Lord for he is good; for his steadfast love endures forever". And in another Psalm he tells us, "Sing to the Lord with thanksgiving." It is good to have a time when we give God special thanks but we ought to remember to thank him each day for the many blessings he gives to us. I hope you will remember this all your life.

AUNT CAY

THE ELVES AND THE THANKFUL ONES

In a glen in the mountains lived four little elves. Though the children of the valley did not know it, these elves kept close watch of all that went on. For the elves could see the children—but only at midnight, on a moonlight night, could they themselves be seen, and since the children were always in bed then, none of them had seen as much as a single elf.

Oftentimes these elves did things to help make the children glad and happy; for they loved them all, from little lame Teddy to long-legged Sue—who would grow out of her clothes as fast as her mother could make new ones. Every time a new baby arrived in the valley the elves held a grand celebration, and wished it all the good things they could for years to come.

One day the four elves heard some talk about Thanksgiving. It was quite a new idea to them, for they were thankful every day. They were thankful for the children of the valley.

"I tell you," said one, "let's try to find out which child in the valley has the most thankful heart."

"Fine! Splendid! Capital!" the others responded, for there was nothing they liked so well as adventure, and this looked like one, indeed.

"We shall each choose a part of the valley. One shall go north, one south, one east, and one west. And tonight at midnight—for it is a moonlight night and we mustn't let ourselves be seen—we shall all meet here and report what we have observed. Then we shall decide which is the most thankful child in the valley."

They started out at once, after fastening on their little green vests in addition to the wee red coats which they always wore, for it was a windy, chilly day. One went to the north of the valley, one south, one east, and one west, as was agreed.

The little elf who went to the north hurried fast. When he got to the road at the foot of the mountain he heard a noise. It was old Mr. Busby's horse. The little elf gave a jump and landed right between the horse's ears. There he rode all the way to the north of the valley where the Busby children lived. There was a whole big family of Busby children. "Surely," thought the elf, "here is where I will find the most thankful of all the valley children."

Not by one, but all in a bunch, the Busby children ran out to meet their father, for he had promised them each a present because the pumpkin crop had been so good this year. There were pink and blue hair ribbons, a pocketful of marbles, doll dishes, and a drum. The baby crowed with delight when he was given a pair of red shoes. He hugged them and kissed them. He held them up for old Dobbin to see and then ran to his mother crying, "Shoes! Shoes! See my pretty red shoes!"

"There now," said the little elf, nearly bursting a button from his little green vest, "that's the most thankful child in the valley."

The second little elf hurried down the mountainside toward the south, for there, at the foot, flowed a cool gurgling stream, and as he had often done before with his brothers, he found an empty acorn shell and sailed it for a boat down over the ripples to the very south of the valley, where the old mill stood. There he went ashore, at the foot of the old mill wheel which was turning round and round and humming a sleepy tune as it ground the grain into flour for the valley children's bread.

It was here that the miller and his wife lived with their little daughter, Nell.

(To be continued next week)

THE FEAST OF BOOTHS

In the month of November we have a special day set apart to give thanks to God for all the good things he has given us. Many years before we began this celebration the Hebrews had a similar commemoration. It was called the Feast of Booths or Ingathering Feast. It was held in the fall to give thanks.

The family lived in a booth built on top of the house or in an open space on the ground. The booth was made of branches and leaves. Part of the roof was open so they could see the stars at night and the sun in the daytime. Some grain was left in the field for the poor people to pick up. The family took enough food for seven days so that they could live in the booth. On the eighth day the people came together for a thanksgiving festival. They sang Psalms.

The Feast is still celebrated today. The succoth or booth is sometimes erected in the yard and members of the family take their meals there. Sometimes the booth is built in the Synagogue yard and sometimes it is built over the pulpit or altar. You may read about this feast in Deuteronomy 16:13-15 and Leviticus 23:39-43.

RIDDLES

If two San Francisco telegraph operators married each other, what would they become? A Western Union.

What is the difference between an old penny and a new nickle? Four cents

FOR NOVERBER 24

Sunday School Lesson

By Dr. Raymond A. Smith

(International Lesson Series)

Love One Another

Background Scripture: I John
Lesson Scripture: I John 2:7-11; 3:11-18

It is said that there is a story in the Talmud, part of which reads as follows: "Walking on the mountains one day, I saw a form which I took to be a beast; coming nearer, I saw it was a man; approaching nearer still, I found it was my brother." Compare this with the memory selection for this lesson, taken from I John 2:11: "He who hates his brother is in darkness and walks in darkness, and does not know where he is going, because the darkness has blinded his eyes."

Last Sunday's lesson was entitled "Walking in the Light." We have more about this in the Scripture for this lesson. In 2:18 we read: "He who loves his brother abides in the light, and in it there is no cause for stumbling." Over the years we have had many occasions for pointing out the meaning of the word "love" as it is used in the New Testament. At the risk of undue repetition we may mention again the fact that the word "love" as employed there has quite a different meaning from the popular understanding that we have of the word. As used in the sacred writings of the New Testament it means active good will, concern about others, caring about them. Now we may have all these admirable attitudes toward the members of our family circle, or other intimate associates. But here it means even more than this. The circle of love as concern for the welfare of others must be widened to include even those who do not, or cannot, return our efforts in their behalf.

But the question may be raised as to whether or not love can be a "command performance." Perhaps it cannot be if by the word we mean a sort of sentimental fondness for people who attract us. But if we use it in the sense of active good will and concern, then it is perfectly right that we should have a commandment "to love one another." In Matthew 5:46 Jesus says: "If you love only those who love you, what reward can you expect? And if you greet only your brothers, what is extraordinary about that? Even the heathen do as much."

The material with which we have been dealing in these lessons is, at least for some people, too idealistic. They insist that it isn't natural for people to be unselfish. But the answer to that is that the gospel isn't, and has never been, for the "natural" man, a "reasonable" thing. The enemies of the true church in the early centuries were offended because it didn't fit in with pagan ways. This explains the fact that all through I John (as well as the Gospel of John) "the world" stands over against the church. But even the pagans admitted a grudging admiration for the Christian's love for others. Not that the Christians "liked" everybody. It may be a shock to some of us to realize that the New Testament doesn't say we have to "like" everybody. But we must love them. But how can we love them if we don't even like them? Paul's answer to that is: "Love suffereth long, and is kind."

It must be clear by now that the art of loving is an achievement of the first magnitude. We use the word achievement because it is not easy to love the unlovely. *Anybody* can love people who look good, smell good, and are always doing things to please us. But to love the unlovely; that's the heart of the matter. This takes more than a determined act of will. It takes the grace of God. A newspaper man was watching an army nurse minister to wounded and dying men in a field hospital. Said he: "I wouldn't do that for a million dollars." The nurse replied simply: "Neither would I." The key to an understanding of this kind of love is seen in verse 16 of our lesson Scripture: "It is by this that we know what love is: that Christ laid down his life for us. And we in turn are bound to lay down our lives for our brothers."

When we compare the picture of the ideal Christian shown in the writings of I John with the poor, faltering attempts we make at it today, we are inclined to agree with a great Englishman who said: "The Church was perhaps at its purest in the second century when lukewarm adherents were kept out by fear of persecution."



Woman's Activities

(Continued from page 11)

mittee at local, district and conference level.

3. All report blanks (all levels) will be mailed to presidents; and all completed reports are to be mailed by the president.

4. Continuing evaluation will be a part of the jurisdiction Society-Guild. They will not participate in the reporting pattern described above.

Watch pages of *The Methodist Woman*, *The World Evangel*, and *Response* for additional information.

N. C. Wesleyan Honors Everetts

Approval of a name for the gymnasium, an increase in tuition and fees, and summer sabbatical leaves for two faculty members highlighted the semi-annual meeting of the N.C Wesleyan Board of Trustees. Board Chairman Luther W. Hill of Tarboro presided at the session held on the college campus in Rocky Mount Oct. 25.

The college gymnasium was named Everett Gymnasium in honor of Mr. and Mrs. W. Robert Everett, who last year gave Wesleyan their 600-acre Rose Hill Plantation near Nashville. Dedication ceremonies will be held during the winter.

The board members expressed reluctance in approving the tuition increase, even though Wesleyan's charges remain substantially less than several other private colleges in the state and within the median range of most private colleges. Tuition and fees were increased to $1,150 and room and board to $900 for the academic year.

Assistant professor Jean Brake Edge and Donald F. Scalf received grants for summer sabbatical travel in Scandinavia and eastern Europe to study physical educational practices. Both have been employed in the physical education program at Wesleyan since 1962.

President Thomas A. Collins cited the progress, achievements in existing programs and interest in the new academic calendar and curriculum and reported current enrollment of 643 students.

The resignation of board members J. Curtis Ellis of Nashville and F. Leighton Blount of Greenville were accepted reluctantly, with expressions of appreciation Board member William W. Shaw was named to succeed Ellis as chairman of the Finance and Audit Committee.

CHURCH FURNITURE

Pews
Pulpits
Altars
Fonts
Screens
Lecterns
Reading Stands
Offering Plates
Chairs
Tables



CATALOG ON REQUEST

CARRIKER CHURCH FURNITURE CO.
Box 220, Monroe, N. C. 28110

MEMBER CHURCH FURNITURE MANUFACTURERS ASSOCIATION

CAROLINA BRIEFS *

¶ Dr. Harry Denman of Lake Junaluska will conduct a series of evangelistic services at Saint Andrew's United Methodist Church, Charlotte, beginning tonight at 7:30 and concluding Sunday morning, Nov. 17.

¶ Revival services for Bradley Memorial United Methodist Church, Gastonia, will be held Nov. 17-20. The guest preacher will be Dr. Robert G. Tuttle, pastor of Myers Park United Methodist Church, Charlotte.

¶ Rev. and Mrs. Henry A. Justice announce the birth of their first child, a daughter, Lee Kimrey, on Oct. 24 at Wesley Long Community Hospital. Mr. Justice is pastor of St. John's United Methodist Church in Greensboro.

¶ A weekend revival is planned at Sedge Garden Church, Kernersville, Nov. 29-Dec. 1, with Walter Anderson of Raleigh as guest evangelist. Mr. Anderson is former director of the SBI and a well-known layman in the N. C. Conference.

¶ The chapel in the new Methodist Hospital in New Orleans has been furnished in memory of Dr. H. C. Smith, who was a minister in the North Carolina Conference. Mrs. Smith, who now lives in Baton Rouge, La., gave the gift as a memorial to her husband.

¶ The Rev. Jim Jones will conduct revival services at St. John's Methodist Church, Gibson, beginning Sunday night and continuing through Friday night, Nov. 22. Services begin at 7:30. He has just completed a week of services at Gibson Methodist Church.

An Opportunity

For a charge to have in its fellowship for one or two weeks a charming and dedicated Methodist couple from overseas will surely enrich the life of the congregation. Rev. and Mrs. Norman Olds of New Zealand will probably be in our conference next summer from about mid-May to mid-August. Mr. Olds is chairman of the South Canterbury District and is a leader of New Zealand Methodism. They would be available for periods of one or two weeks in several charges. The charge would provide entertainment and a very modest honorarium. Any interested pastor is invited to write me in the near future.

EARL G. HUNT, JR.
Bishop, Charlotte Area

¶ Shiloh United Methodist Church, Town Creek Charge, will have revival services from Sunday through Friday, Nov. 22. Rev. Tracie Varnum, pastor of Shallotte Circuit and former pastor of Shiloh, will be the evangelist.

¶ Bill Price of Burlington will speak at Morris Chapel Church, Kernersville, Nov. 21 at 7:30 p.m. on the National Council of Churches. An active layman in the North Carolina Conference, Mr. Price is a member of the General Board of the NCC.

¶ The fall revival at Midway United Methodist Church of the Thomasville District will be conducted Nov. 17-20 with the Rev. Orville Ripley, pastor of Grace United Methodist Church, Miami, Fla., as guest minister. Services will begin at 7:30 each evening.

¶ The Florida Christian Ashram will be held at the Lake Byrd Conference Center, Avon Park, Fla., Jan. 20-25. The speakers will be Dr. E. Stanley Jones, Dr. John Biegeleisen and Mrs. Mary Webster. For information contact Mrs. R. V. Allison, 650 S. E. Ave. F., Belle Glade, Fla. 33430.

¶ Seven scouts received the God and Country Scouting Award on Nov. 3 at West Market Church, Greensboro. They were Joseph T. Carruthers, III, O. Kenneth Cox, Wayne H. Gentry, Jr., C. Allan Jones, Thomas E. Sikes, III, Hobart A. Weaver, Jr., and John C. Watson, III.

¶ On Oct. 19 the Rev. W. R. Stevens, Greenville District superintendent, and his son, Frank, were involved in an automobile accident. Frank was uninjured but the Rev. Mr. Stevens received a back injury. Since the accident he has been confined to his bed at the district parsonage but encouraging progress toward recovery is reported in his condition.

¶ For their Wednesday Church Night Programs, the congregation of Dilworth United Methodist Church, Charlotte, has been studying the "Religions of Today." On Nov. 6 Cantor H. Richard Brown of Temple Bethel El discussed the basic beliefs of the Jewish faith; Nov. 13, Father Constantinides presented the Greek Orthodox faith; Nov. 20, the Rev. Kenneth Small, pastor of the Wedgewood Baptist Church, will discuss the current difficulties with the Baptist Association concerning baptism, and Dec. 4, John Vickers, a member of St. Gabriel's Catholic Church, will share his impressions on the changing scene within the Roman Catholic Church.

OFFICE OF THE DEAN
DUKE DIVINITY SCHOOL
DURHAM N C 27706

APPOINTMENT CHANGES

Bishop William R. Cannon announces the following appointments in the North Carolina Conference:

Greenville District: Holy Trinity, James A. Starnes

Raleigh District: Warren Circuit, Willie S. Teague

Sanford District: Biscoe, A. L. Thompson

Kerr Joins High Point College Staff As News Bureau Chief

W. Lane Kerr has been appointed director of information services at High Point College and part time instructor in the English department. He began his new duties in late October.

He came to the Methodist affiliated institution from the *Greensboro Daily News* where he had been a staff writer since 1953. Previously he had worked with the New Bedford (Mass.) *Standard-Times*, the the *High Point Enterprise* and the *Wilmington Star*.

He is a graduate of Guilford College and received his master of fine arts degree in creative writing from the University of North Carolina at Greensboro. He has taught creative writing classes at Bennett College.



W. LANE KERR

NORTH CAROLINA
christian advocate

VOL. 113 GREENSBORO, N. C., NOVEMBER 21, 1968 No. 46

Pictured below are members from the North Carolina Conference of the New York Missions Seminar that took place October 15, 16, and 17. The purpose of this meeting was to acquaint the leaders of the Conference Board of Missions and the Conference Women's Society with the new structure of the Board of Missions on the General Board level.

From left to right are: Mrs. Hattie Olson, Manteo; Mrs. W. D. Perkins, Selma; Mrs. Frank McGoogan, Hertford; Rev. Rufus Stark, Clayton; Mrs. John Crawford, Raleigh; Rev. LaFon C. Vereen, Executive Secretary, Board of Missions, Raleigh; Rev. A. F. Fisher, President of Board of Missions, New Bern; Rev. Paul Bunn, Raleigh; Mrs. Grier Garrick, Jacksonville; Mrs. C. B. Hicks, Wilmington; Rev. N. H. Byrd, Carrboro; Mrs. Carey Banks, Jr., Wilson; Mrs. John Blanks, Roxboro; Mrs. A. C. Edens, Jr., Spring Lake; Rev. E. R. Porter, Kinston; Rev. John T. Maides, Jacksonville; Rev. C. H. Mewborn, Robbins; Rev. N. B. Hill, Fayetteville; Mrs. P. F. Newton, Graham; Rev. Jesse V. Bone, Saxapahaw; Rev. George Ports, Wilmington; Rev. Milton T. Mann, Goldsboro; Mrs. Alton Tripp, Raleigh, and Mrs. D. K. Fry, Raleigh.



sters, Wives Attend Retreat

An overnight retreat for the ministers of the Waynesville District, and their wives, was held Nov. 8-9 at Lambuth Inn, Lake Junaluska.

Under the leadership of Dr. Carlyle Marney, director of Interpreter's House, the more than forty persons who attended met to discuss the general question "How to live with the Ministry (or minister), Parsonage Committees, Pastoral Relations Committees, and Yourself." But under the prodding of Dr. Marney it soon became apparent to those in attendance that a more basic need was to learn how to be yourself as a minister, or as the wife of a man in the ministry, and the need to achieve openness and honesty between husband and wife.

A total of six hours was spent in searching, sharing, questioning, listening, and reflections as a total group, and several more hours in informal sessions that went on into the early hours of the morning.

The retreat was planned by the Rev. C. Harley Dickson, district superintendent; the Rev. Ed. Lee, president of the district ministers' fellowship; Mrs. Robert Ralls, president of the district ministers' wives' fellowship, and the other officers of the two organizations.

This was the second overnight retreat held in the Waynesville District this conference year. The first was for ministers only at the Hinton Rural Life Center at Hayesville, July 1-2, and proved to be so beneficial that it was decided to involve the ministers and their wives in the second venture. Dr. Marney expressed the hope that several smaller discussion and sharing groups will emerge from this beginning.

NORTH CAROLINA
CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western North Carolina Conferences of The United Methodist Church

ESTABLISHED 1855

James C. Stokes — Editor and Manager

Address all correspondence to P. O. Box 508, Greensboro, N. C. 27402

Second-class postage paid at Greensboro, N. C.

Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., 429 W. Friendly Avenue, Greensboro, N. C. 27401

Single subscriptions, $3.00 a year; every family plan: each subscription, $2.50 a year. All subscriptions payable in advance. Obituaries and resolutions, $2.00 for the first 100 words; $2.50 per hundred for next 200 words; 3 cents per word for all over 300 words.

The Methodist Board of Publication

O. Kelly Ingram, Durham, President; H. G. Allen, Statesville; N. E. Edgerton, Raleigh; William R. Henderson, High Point; T. C. Hoyle, Jr., Greensboro; Charles E. Jordan, Durham, C. P. Morris, Raleigh; L. W. Routh, Greensboro; Wilson O. Weldon, Nashville, Tenn.; Carl C. Wooten, Kinston.

Covenant Opens New Sanctuary

The formal opening of the new sanctuary of Covenant United Methodist Church in Gastonia, was held Sunday morning, Nov. 3, at 11 o'clock.

Some 500 people were present to hear Dr. Charles D. White, superintendent of the Gastonia District, preach on the subject, "Here is a Church!" Following the message Dr. White led the congregation in the service of consecration of the sanctuary.

Special services were held each evening, Sunday through Friday, with former pastors and the son of a former pastor bringing the messages. Those bringing messages were: Rev. D. L. Stubbs, Jr., Rev. R. M. Hardee, Rev. Jack Kayler, Rev. G. W. Bumgarner, Rev. J. C. Grose, Sr., and Rev. J. C. Grose, Jr.

Covenant United Methodist Church (formerly West End Methodist Church) was organized in 1897 by Rev. W. M. Bagby while he was serving as pastor of Main Street Methodist Church (now First United Methodist Church).

The present educational building was erected during the pastorate of Rev. G. W Bumgarner.

Erection of the new sanctuary was started on Aug. 28, 1967. Rev. Conrad C. Washam is serving his fourth year as pastor at Covenant.

Starnes Moves To Holy Trinity

Rev. James A. Starnes has been appointed pastor of Holy Trinity United Methodist Church in Greenville. He succeeds the Rev. C. M. Smith who has served Holy Trinity since July, 1966. Smith has assumed a job at the Duke Medical Center in Durham.

Starnes has been associate pastor of Saint James United Methodist Church in Greenville since June. "Saint James graciously consented to release Mr. Starnes as their associate since they had been responsible for the organizing of a new Methodist church in Greenville," Rev. W. R. Stevens, district superintendent, stated.

Holy Trinity was officially organized on Nov. 3, 1966, and currently meets in the Masonic Temple. The church presently has a membership of 85. The Sunday School has eight classes and an organized Women's Society of Christian Service and Methodist Men's group.

Starnes preached his first sermon at Holy Trinty on Nov. 10 and assumed his pastoral duties on Nov. 14. He and his family will move from the Saint James parsonage to the Holy Trinity parsonage at 2410 Slay Drive.

Stevens stated that he and Bishop William R. Cannon are pleased with Starnes' appointment and that they would work to find a replacement for him as Minister of Education at Saint James.

Religious News in North Carolina

IS "LIQUOR CONTROL" CONCEPT CHANGING?

"Shall we change the concept of contr in North Carolina?" asks The Christia Action League in a recent communicatio release. The statement goes on to say th "the proponents of whiskey by the dri are asking the citizens of North Carolina change the basic, underlying concept control of sales of whisky which has bee in effect in the state since 1935 when th first legal sales under 'control' were a thorized."

In elaborating on the point the Leagu quotes from a report of the American Bus ness Men's Research Foundation of Eln hurst, Ill. issued this fall: "A state whic switches from bottle only sales to by th bottle and the drink realizes a sudden ar dramatic increase in the number of outlet States selling by the bottle only have a average of 1.2 outlets per each 10,0(population while states selling *by bottle* an *by drink* have an average of 10.4 outle or 8½ times as many. Stating it anoth way, the 10 states selling distilled spiri by the bottle only have an average of or outlet for every 8,282 persons whereas th states selling distilled spirits *by the bott* and *the drink* have one outlet for eve 962 persons."

The Christian Action League then ask "Is this *sudden and dramatic increase* outlets what you want to see in Nort Carolina? If not, then it is up to you contact your representatives in the 196 General Assembly *now* and let them kno your views. These representatives hav been elected and will be in session in mi January. They will be receptive to yo views as their constituents."

•

LUTHERANS TO SPONSOR INSTITUT

A Group Life Institute is scheduled be held at Lutheridge, Arden, N. C. De 2-7. It will center around an extensiv study of Christian experience. The labor tory method will be employed with sma groups studying leadership skills, diagnosi group behavior, goal setting, motivatio and decision-making.

Leadership for the institute is being pr vided by the Commission on Youth Mi istry of the Lutheran Church in Americ It is open to all denominations, accordi to announcement by Rev. Brady Fagga Jr. Futher information may be secured b writing him at Lutheridge, Arden, N. 28704.

National Congress On Evangelism Coming Next Year

A committee of top national religious leaders met at Minneapolis, Minn. on Oct. 14 and initiated plans for a giant congress on Evangelism to take place next Sept. 8-14. Dr. Oswald C. J. Hoffmann of St. Louis, speaker on The Lutheran Hour, presided. As national chairman, he will head up an eight-member executive committee comprised of leaders in the Minneapolis-St. Paul area.

Honorary Chairman Billy Graham addressed the committee during its one-day session. He stated that "such a national congress is needed to bring together like-minded people in the fellowship of the Gospel." He added that "one of our hopes and prayers at the World Congress on Evangelism in Berlin in 1966 was that such congresses would be held in regional areas of the world."

One such congress has already been held in Africa, it was pointed out, and others are being planned for South America and in the Far East.

"America needs a new enthusiasm for the furtherance of the Gospel to cut its way to an unbelieving and pagan world. Lay people particularly are interested and want to become involved in evangelism Such a congress can be of tremendous blessing to the entire church."

The National Committee approved a plan whereby the 8,000 participants would come in the following proportions:

(1) One-third lay members of congregations;

(2) One-third parish pastors of congregations;

(3) One-third evangelists, executives, educators and seminary students.

Methodists serving on the 45-member National Committee are: Dr. Kermit Long, associate general secretary, Board of Evangelism; Bishop Noah W. Moore, Jr., president of the Board of Evangelism; Bishop Paul Washburn, Minneapolis; and Dr. C. Philip Hinerman, pastor of Park Avenue United Methodist Church, Minneapolis.

A nine-point Statement of Purpose for the Congress of Evangelism was recently approved by the executive committee. It is as follows:

- To witness to the central fact that the gospel of Jesus Christ has power to save people in this age, and that faith in Jesus Christ is the way of salvation for all.
- To find anew the Biblical basis and strategy for evangelism through the urgent proclamation and teaching of the gospel to each generation by a worshipping, witnessing, and serving church in which all believers once again declare boldly their faith in the risen Lord.
- To teach believers how to do evangelism in the power of the Holy Spirit.
- To experience a spiritual awakening within the church by the power of the Holy Spirit.
- To challenge the powers of darkness, spurring the churches to stimulate believers everywhere to mount a vigorous attack upon the forces producing misery, inequity, emptiness, discrimination, and other evils in our society, and to lift, wherever possible, the spiritual and temporal burdens of man.
- To encourage the church to develop and use modern and effective means for reaching people with the gospel in all its relevance.
- To demonstrate practical Christian unity through witness to the world that Jesus Christ is Savior and Lord.
- To confess together past failures; to assess together opportunities for evangelism presented by a burgeoning world; and to strengthen one another in the common task of reaching out to that world for Christ.
- To reaffirm that Jesus, the Lord of the church, is the Lord of history at whose return "every knee shall bow and every tongue confess that Jesus Christ is Lord to the glory of God the Father."

Greenville Church Remodeling

The Educational Building of Jarvis Memorial United Methodist Church, Greenville, is being completely remodeled and air conditioned. Contracts were signed recently totaling $277,735, with an estimated $20,000 additional for furnishings. A financial crusade was conducted last spring which assured the success of this project.

The plans, drawn by architects, Smart, Woodall & Associates, call for a complete remodeling and updating of both educational buildings, a new heating system and air conditioning with temperature controls. The basement area will be waterproofed and terrazzo floor laid. A second floor will be added over the present hall of history. New office and library space will be made available. The present secretary's office will be converted into a narthex and hall of history. Many partitions will be changed and the floor space for classrooms made to conform to the requirements of the General Board of Education of the United Methodist Church. Space for a Week-Day Kindergarten and Week-Day Nursery will be provided.

Jarvis Memorial, oldest church in Greenville, dates its beginning to 1782, two years before the Methodist Church was organized in 1784, when Bishop Francis Asbury, America's first Methodist bishop, preached in Greenville. It is also the largest church in Greenville with 1458 members. The church has an operating budget of $100,000, of which $35,000 goes for missions and conference benevolences.

The current remodeling job should be completed within six to eight months. The Building Committee is composed of W. H. Taft, Jr., chairman; Mrs. H. T. Patterson, secretary; E. H. Williford, W. Phil Moore, Jr., S. S. Edmondson, and J. B. Kittrell, Jr.

N. C. Conference Missions Board Meets At Goldsboro

The mid-year meeting of the Board of Missions for the North Carolina Conference was held at St. Paul United Methodist Church, Goldsboro, Nov. 6 and 7. Rev. A. F. Fisher of New Bern, president of the Board, presided.

After an opening meditation by Bishop William R. Cannon, the remainder of Wednesday afternoon was devoted to statements by committee chairmen and committee meetings.

The dinner meeting was held in the Goldsboro Motor Hotel at 6:00, followed by a general meeting at 7:30. Dr. Howard Brinton, Dr. Ralph Nichols and Dr. Ralph Mirse of the General Board of Missions of the United Methodist Church spoke to the group.

The opening meditation on Thursday morning was given by Rev. B. L. Davidson, pastor of St. Paul. The rest of the morning was taken up with Board business, and adjournment came after lunch, which was served at St. Paul Church.

Special emphasis was given to the restructure of the Board of Missions, which now, according to the last General Conference, includes the Committee on Church and Community. The Rev. Reginald W. Ponder of Rocky Mount was elected chairman of this new committee.

Other committee chairmen include: Education and Cultivation, Rufus H. Stark, Clayton; Research and Survey, Walter N. McDonald, Louisburg College, and Home Missions and Church Extension, W. B. Chalk of Morehead City.

Subcommttee chairmen are: Advance, Paul G. Bunn, Raleigh; Mission Study and Cultivation, E. R. Porter, Kinston; Town and Country Work, Leo C. Thompson, South Mills; Urban Life, F. O. Fitzgerald, Goldsboro; Parish Development and Community Service, George W. Johnson, Burlington.

In summing up the meeting, Rev. L. C Vereen, executive secretary of the Board of Missions, stated that "it was one of the best organizational meetings we have ever had, and it is hoped that much response will be forthcoming."

Gobbel Awarded Honorary Degree

Lambuth College, Jackson, Tenn., conferred an honorary Doctor of Laws degree on Dr. Luther L. Gobbel Oct. 28. During his visit to the campus, he gave the principal address at the charter membership convocation of the Lambuth Endowment Society.

Now a resident of Durham, Dr. Gobbel was president of Lambuth College, a Methodist-related institution, for ten years (1952-1962). Before going to Lambuth, he was president of Greensboro College from 1935 to 1952.

EDITORIALS

★

ON MEETING THE CALL TO MISSION

North Carolina has always been a strong rural state, and still is. A large proportion of our population lives in small towns, villages, and the open country. While the process of urbanization is moving along at a brisk pace, it will be a long time, if ever, before our population centers take on the appearance of super cities such as New York, Chicago, and Los Angeles.

Our situation in North Carolina, therefore, demands two thrusts. One is related to the rural scene; the other to our growing urban centers. Both of them are really two facets of the same problem: that is, how to provide the atmosphere, the institutions, and the program for the full development of our coming generations.

The goal should be to give every boy and every girl the opportunity to develop his full capabilities. This means a chance for a first rate education It also means job opportunities in the community in which he lives—or certainly within close range of his home. Moreover, it means a wholesome social and moral environment in which he may develop healthy attitudes toward other people. Last but not least, we believe that the full development of our people calls for a re-emphasis upon religion as a vital factor in the lives of people and of communities. In other words, we need to realize genuine and widespread spiritual renewal.

The United Methodist Church in North Carolina is rightly concerned with improving educational conditions and with job opportunities. In addition, the church has a vital interest in seeing that the physically sick and the mentally ill are cared for; that the unfortunate and the neglected are helped.

It is not always clear, nor are we in agreement, on just how these compassionate ideals can best be carried out. How to help people without at the same time hurting them calls for wisdom as well as compassion.

Perhaps we shall never come up with one single definitive answer to this problem. But as Christians we are obligated to do much more than mouth pious platitudes about practicing the golden rule and helping the needy. Our churches are being called upon to act; to get where the action is and to become a part of it. The tardiness of religious organizations in doing this has led large groups of the younger generation, of people on the growing edge of things, to turn from the church as being irrelevant, as looking backward rather than forward.

While we do not agree with all of the criticisms being directed at the church, we do have a conviction that the church needs revival and renewal. This renewal, we believe, must center in a reaffirmation of Jesus Christ as Savior and Lord.

We must hear again and heed Christ's statement about himself: "When I am lifted up from the earth (I) will draw all men to myself." (John 12:32.) We must recall much else which he said. "If the son makes you free, you will be free indeed." (John 8:36.) "Love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven." (Mt. 5:44.) "As you did it to one of the least of these my brethren, you did it to me." (Mt. 25:40.)

For Bible-reading, Bible-believing Christians, some of us are strangely unresponsive to the admonitions of Christ. We have a clear picture in the Bible of the kind of person Christ was, of the kind of people he wants us to be. This picture, we are sorry to say, is sometimes rather far removed from the true image we bear. We are either great hypocrites or we have a distorted self-image, or we are just luke-warm Christians. Probably most of us are the latter. If we dared to put in honest words just exactly where we stand with reference to Christ, we would probably have to say, "Lord, I'll go so far with you but no further." As has often been pointed out, Christianity has not been tried and found wanting; rather it has been found difficult and has not been tried.

Spiritual renewal will not come to us as individuals, nor to our congregations, nor to the United Methodist Church until we acknowledge our sins and failures. Moreover, no merely formal acknowledgment that "we have done that which we ought not to have done, and have left undone that which we ought to have done" and "we are unprofitable servants" will bring the renewal we need. Confession unaccompanied with a genuine and real sense of guilt can be no better than taking an aspirin to deal with a brain tumor.

Some Christians today are so intent upon a "celebration" of the victory of Christ that they are bypassing his agony in the Garden of Gethsemane and his sufferings upon the cross. The "celebration" therefore lacks a certain essential authenticity. Some of us should postpone the "celebration" of victory until we have fought and won the personal battle which every follower of Christ must surely face.

The pivotal phase of this battle centers around the question of whether we shall do the will of God, as he shows it to us, without reservation or rationalization; or whether we shall withhold a portion of ourselves from his dominion Until we are willing to say an unequivocal "yes," to God, we are not quite ready to place our feet in the giant footsteps of our Master.

When we once give to God that unequivocal "yes," we can then move out into the whole field of human relationship, each to do his "thing" as God directs. Viewpoints may be varied in detail, and the work we do will be widely divergent. But underlying the variety will be a common sense of mission and a oneness of spirit.

The United Methodist Church is now launched upon a quadrennial emphasis called "A New Church for a New World." This theme speaks to our recognition that the world of today is uniquely different from what it has been Also, it points up the aspirations of United Methodists for spiritual renewal.

This is indeed a new age into which our world has come. Nothing we may say or wish can change that fact. But as to the church, newness and spiritual renewal will not come to it merely by virtue of official proclamation. Saying a good thing will not necessarily make it so. The newness we seek and need will come when Christ truly begins to live within us and when his spirit directs the corporate life and work of the church.

Our church is calling upon us to study again the Sermon on the Mount, and through this study, to renew our personal commitment to Christ. Our church is also calling upon us to raise some money ($20 million from our 11 million members), and to launch into a compassionate mission of service to the poor, the dispossessed, the forgotten ones.

How we answer this challenge to give and to serve may well reveal how seriously we have responded to Christ's call to spiritual renewal.

Appalachian Ministry Studied

Problems and issues facing the churches as they seek to minister to the vast Appalachian region of America were set forth by a variety of speakers at the annual meeting of the Commission on Religion in Appalachia (CORA), held in Knoxville, Tenn., in mid-October.

Representatives of the many and diverse denominations and other agencies who work cooperatively in Appalachia through CORA listened carefully to the presentations. Then after study and consultation, they determined as priority program thrusts for CORA the problems of poverty and lack of community in Appalachia. The theme for the meeting was "Achieving Community in Appalachia."

CORA is a three-year-old cooperative effort of 17 churches (including the Roman Catholic Church through the National Catholic Rural Life Conference), the National Council of Churches, 11 state councils of churches, the Council of the Southern Mountains, and related ecumenical agencies. Its aim is to develop a united approach to church work in the 12-state Appalachian region through consultation, research, study, education, coordination and projects. CORA is an outgrowth of the Southern Appalachian Studies, a Ford Foundation-sponsored study of religious, social, cultural and economic conditions in Appalachia.

An office for CORA was established in Knoxville July 1, and the Rev. Max E. Glenn was named the first executive director. He was formerly director of the church in Town and Country for the Christian Church Disciples of Christ, Indianapolis, Ind.

The United Methodist Church, through the National Division of its Board of Missions, is a member of CORA. The Rev. Dr. John W. Bischoff, superintendent of United Methodism's Red Bird Mission, Beverly, Ky., is treasurer. Both of United Methodism's predecessor denominations, the former Evangelical United Brethren Church and the former Methodist Church, were among the founders of CORA in 1965.

Addressing the meeting, the Rev. Dr. E. Clinton Gardner, chairman of the Department of Religion and Culture at Emory University, Atlanta, Ga., listed three essentials of true community: 1. Freedom of all persons to contribute and participate as necessary, and churches working in Appalachia have not emphasized this freedom. 2. A distribution or sharing of power is essential, for this is necessary for the fulfillment of man's needs in the achieving of equitable forms of justice. 3. The creative power and bond of community is love, and this also is essential.

The Rev. Hart M. Nelson of the Department of Sociology, Western Kentucky University at Bowling Green and director of the Presbyterian Appalachia Research Project, addressed the subject of "Isolation and Attitudes Toward Social Change." In response to a question, he stated that while ministers of the area who were interviewed shared their constituents' basic religious fundamentalism, they also have a greater interest in social ethics. Thus, he added, the minister in Appalachia might well be placed in a key position to help in the achieving of community.

Government, the business sector and churches were guilty of bringing "cutural genocide" or de-culturization to the people of Appalachia, the Rev. Michael Smathers said in speaking on "Suspicion in Appalachia." Mr. Smathers, pastor of First Presbyterian Church, Booneville, Ky., described an isolation not only physical but spiritual. Admitting some suspicion on his part that churches represented in CORA might not be acting in all seriousness, he challenged member communions to stop "playing games" by beginning to trust each other and develop a spirit of community among churches before approaching the problems of Appalachia.

Stating that meaningful change will only occur when local levels feel the impact of programs of assistance, Mr. Smathers pled for greater use of laymen in the work of the churches, and suggested bringing to Appalachia such laymen as are needed from similar areas in the U.S. He further lifted up the possibilities inherent in bringing nationals from rural areas of the world as a feasible mission exchange program of great mutual value.

Here and There

ARE PENSION PLAN CONTRIBUTIONS DEDUCTIBLE?

A letter from Robin Hood of Marion sheds some light on the question of whether monthly contributions which WNC Conference ministers are paying in the pension plan are tax deductible. Mr. Hood, following several inquiries, took the matter up with the General Board of Pensions.

Here is a portion of the reply he received: "We have been advised by our attorney and our actuary that such contributions, prior to the official retirement of the minister, are not reportable on Form 2950 SE, line 8, page 1 of Form 1040, or line 4, Part III, page 2 of Form 1040. When such minister officially retires, he may recover, tax-free, all which he has personally contributed to this office toward his pension, plus all which he has personally contributed directly to Conference pension programs prior to his first contribution to this office."

Mr. Hood, who is chairman of the conference Board of Pensions, however, added some information which he had received while attending the General Board of Pensions Regional Conference held in Atlanta, Oct. 17-18. This information, from a Virginia conference delegate, was to the effect that he had received contrary information. In regard to the Virginia Conference's current income pension plan, the delegate in question had received an opinion from the Internal Revenue Service in Richmond that the ministers of his conference could deduct their contributions due to the fact that they were on a current income basis and these contributions were being used for the benefit of other ministers who had already retired.

We appreciate Mr. Hood's making this information available. Any further light shed on the matter would be welcomed.

—o—

OKLAHOMA EDITOR POINTS UP PROBLEM

Dr. T. Poe Williams, editor of *The Oklahoma Methodist*, which is published once a month, points up a problem: "We need to devise in our Annual Conference some method of communication that would move from the points of information to the local churches with greater speed than we are now doing." He adds, "Before me this morning are forty-five different pieces of correspondence coming from the Commission on Public Relations, the National Council of Churches, Church-State News Service, United Methodist Communications Releases and the major boards of our church which send out news items that need to be gotten to the local church. These news items deal with persons, with programming that spreads throughout this country, and the entire world."

We know exactly what Dr. Williams is talking about. A once-a-month publication can scarcely cope with the problem and keep our local churches properly informed about current events. The tempo of events is increasing constantly, and nobody today can afford to live a month behind the times. We find that a weekly publication is challenged to the limit in this regard.

The North Carolina CHRISTIAN ADVOCATE has a vital job to perform right at this point: to be a receiving station for all manner of news and information, from far and near, and so to organize this material that North Carolina Methodists can get week by week a concise report which will keep its readers informed about what is going on in this state, in The United Methodist Church and throughout the world.

SOUTHEASTERN EQUIPMENT CO.



Chairs and tables in complete range of sizes for every Church need. Steel and wood folding chairs, folding banquet tables, speakers' stands. Also office desks and chairs. Write for information.

SILER CITY, N. C.

CLINIC IN Preaching

Clergymen from the former North Carolina-Virginia Methodist Conference joined clergymen of the former Western North Carolina Methodist Conference for the third annual Clinic in Preaching of the Institute for Homiletical Studies, which ended Nov. 4, at Sedge Garden United Methodist Church, Kernersville.

Dr. A. Glenn Lackey, superintendent of the Marion District, Western North Carolina Conference, was again in charge as 32 clergymen—one a woman—took the training. (The North Carolina CHRISTIAN ADVOCATE ran the names of these preachers earlier.)

The training featured lectures by Dr. Ed Kimbrough, pastor of St. James United Methodist Church of Birmingham, Ala. Section leaders included the Rev. Kenneth Johnson, the Rev. Joel Key, and the Rev. James Galloway, Winston-Salem; the Rev. Harry Long, Randleman; the Rev. F. Don Beaty, Asheboro; the Rev. J. E. Smith, Pinnacle, and the Rev. Jack Yarbrough and the Rev. Liston Sellers, both of High Point.

The Rev. Jack Yarbrough discusses a point about sermon preparation.



The Rev. Ken Johnson explains a point in sermon construction.





Dr. Ed Kimbrough of Birmingham, Ala., lectures to "students" during the Clinic.

Here are the students, instructors and leaders for the third annual Clinic in Preaching of the Institute for Homiletical Studies.



New Eagle Scouts



At a recent Court of Honor, Nicholas Irwin of Sparta was awarded the Eagle rank and honored as "Scout of the Year in Troop 93." Nicky is senior patrol leader in Troop 93 and has served in other leadership positions in the troop. Son of Mr. and Mrs. Ulus Irwin, he is a member of the Sparta United Methodist Methodist Church.



Jeffrey Nance, son of Mr. and Mrs. J. H. Nance, Albemarle, received his Eagle Scout Award during worship services at Salem United Methodist Church, Sept. 29. Jeffrey is a member of the Salem Church where he received his God and Country Award sometime ago. Presenting the award to Jeffrey is the pastor of the church, Rev. A. B. Weaver.



Pictured above are, left to right, Robert Scott Pollock, James Bradford Solyan, and Richard Glyn Lewis who received their Eagle Scout Awards during the morning worship service at Long Memorial United Methodist Church, Roxboro, on Oct. 20. Rev. Paul C. Browning, pastor, is pictured at the far right. These boys are members of Troop 49, Dr. Robert E. Long, Scoutmaster, which is sponsored by Long Memorial Church. Their parents are Mr. and Mrs. Robert Pollock, Mr. and Mrs. John Solyan, and Mr. and Mrs. Ralph Lewis, all of Roxboro and members of Long Memorial. Making the presentations was Robert H. Parnell, District Scout Executive.



Gordon Mason, left, and Dale Newport, both members of Troop 41 of New London, won their Eagle Scout awards Oct. 28. Gordon, 15, is the son of Mr. and Mrs. Roy Mason, Jr., and a member of Bethel United Methodist Church. Dale, 14, the son of Mr. and Mrs. Coy Newport, is a member of New London United Methodist Church.

Jimmy Hunt, son of Mr. and Mrs. Hugh Hunt of Casar, received the Eagle Scout rank recently at Polkville United Methodist Church. He is a member of Troop 111, sponsored by the church. Participants in the ceremony were, left to right, Rev. John T. Gantt, Mrs. Hunt, Jimmy, Mr. Hunt, David Whisnant, scoutmaster, and Bill Elder, executive director of the Battleground District of Boy Scouts of America.



Why Me, God?

By Leroy A. Scott

Scripture: Job 2:1-10; 3:1-5, 11-12, 20-23

I am informed that there is an expression current in the Army, probably elsewhere too, which I have taken as the title of this sermon: "Why me, God?" The question in its current usage is slightly profane, but, comparatively speaking, only slightly so. It is certainly no more blasphemous than many expressions we hear nearly everywhere, including television, which is supposed to be the last bastion of family entertainment. But the expression does, if taken literally, ask an interesting question and one that people have always asked, perhaps always will.

Why me, God? This seems to be the first question that springs to the minds of many who experience disappointment, sorrow, or tragedy. While the current use of the expression is new to me, I am frequently asked, "Why is this happening to me?" (For whatever it is worth, I have noted that the question is seldom asked by a person who has good fortune or who receives some special blessing!) The implication most people make is that there is some "God" who is issuing punishment; and so, in some irritation, if not rebellion they demand, "Why me, what have I done?" Sometimes there are protestations of innocence along with expressions like, "I'm not any worse than a lot of others."

It takes a long time and great effort to get away from the idea that suffering and misfortune are always punishment. The writer of *Job* probed the problem hundreds of years before Christ, but the question keeps coming up. They asked Jesus about the man born blind; did he sin and bring blindness on himself, or was the blindness the result of the sin of his parents? They raised a similar question about the fatal collapse of a stone tower; were those killed the worst people in Jerusalem?

The real difficulty about the matter is that there is no ready-made answer. Actually, no answer exists until you make it yourself! What experiences come to us may have several possible results (answers), depending on what we do with them. Loss and sorrow do one thing to one person and something different to someone else, depending on how the person reacts and what he does with the experience. Success likewise may have several possible effects; for some people nothing fails like one good success! Any answers supplied entirely from outside us should be incomprehensible to us anyway. You wouldn't believe it if someone told you the future, and you would be right! This is true partly because most prophecies are like the Greek Oracles, they could be read more than one way; but it is true mainly because the future is not yet made, and there are still several possible configurations. Somehow I am always suspicious of one who has all the answers or who claims that the Bible foretells all future events.

Consider the case of God's man Job. Why did God allow this innocent and praiseworthy man to suffer so terribly? A lot of the answer depended on Job, who, presumably, could have followed his wife's advice to "curse God and die." But the whole outcome, the real reason, depended for the moment, not on God, but on Job! In a sense, God staked everything on Job, who, I must assume, still had his own will and an element of freedom to use it. Otherwise God would have been trying to lure Satan into a game where God had "stacked the deck." And I can't believe that. I am not planning to go into all that may be learned from a study of Job, but I am saying that any lesson you learn is the result of Job's choice, the result of Job's decisions in reaction to his experiences.

Why me, God? A significant part of the answer has to come from me. What will I do with the experience God gives me? The answer, humanly speaking, lies in the future and is, as yet, shut off from our knowledge. Nobody can say ahead of time why me or why you. The answer is made by me while I accept or reject, curse or struggle or pray. Like it or not, I help make the future, not often knowing what the specific possibilities are. My reaction helps to answer why.

I believe the most hopeful thing about the question is that it is addressed to God! And it seems that this is done almost instinctively. We have addressed God relevantly, if not reverently, almost before we know it. The person who, in faith or by instinct, puts this matter before God, has already made a crucial step, perhaps the most crucial one of all. Not because God can see the future and whisper some answer, but because there is a God and the person acknowledges his faith by asking the question. He expresses the faith that there is an answer, a meaningful answer. He has that much faith, anyway, even though it may be little more than he was born with.

Go ahead and ask, "Why me, God?" Then thank Him, first, that you can ask the question; but further, thank Him that you have a responsible part in providing the answer. As a human being you can both ask the question and help answer it. Rage and storm and complain just like Job did, but be ready with Job to clap your hands over your mouth and say, "I had heard of thee by the hearing of the ear, but now my eye sees thee!" (Job 42:5)

Rev. Mr. Scott is pastor of Central United Methodist Church, Spencer.

Bishop Hunt Named Chairman Of Committee on Family Life

United Methodist Bishop Earl G. Hunt Jr., of Charlotte was elected in Chicago Ill., Nov. 8 to serve as chairman of the denomination's General Committee on Family Life.

Bishop Hunt's election came as the committee met to organize for the 1968-72 quadrennium. The leader of the Charlotte Area served as chairman of the similar committee in the former Methodist Church during the past quadrennium.

In other actions, the committee completed its organization and reviewed planning for the sixth National Conference on Family Life.

Bishop Kenneth W. Copeland of Houston, Texas, was elected vice-chairman of the committee and named chairman of the committee planning the national conference. The Rev. Dr. Edward D. Staples of Nashville, Tenn., was re-elected secretary and the Rev. Dr. Leon Smith, also of Nashville, was named to another term as treasurer.

The General Committee on Family Life is related administratively to the General Board of Education's Division of the Local Church. Dr. Staples is a staff member of this division as well as serving as staff executive for the group which is charged with development of programs in the Christian family area.

Five persons were named to at-large membership on the committee, and provision was made for a youth member to be named later. Elected in Chicago were the Rev. Dr. John M. Vayhinger, Anderson, Ind.; the Rev. William Greenlaw, a student at Duke University Divinity School, Durham; the Rev. Dr. Allan Moore, School of Theology at Claremont (Calif.); Dr. Lois Schwab, Lincoln, Nebr.; and Mrs. Donald Spencer, Cincinnati, Ohio.

The Rev. Dr. Howard Greenwalt, Evanston, Ill., the Rev. Dr. Gerald L. Clapsaddle Dayton, Ohio, and retired Bishop Hazen G Werner, New York, were named advisory members of the committee.

Bishop Copeland reported briefly on preliminary planning for the sixth National Conference on Family Life which will be held at the Conrad Hilton Hotel, Chicago Oct. 8-11, 1970.

In consideration of its responsibilities in the field of family life, the committee agreed to ask agencies sending representatives to its meetings to consider sending the spouse of the representative, also.

Next meeting of the group will be in the spring of 1969 at a date and place to be determined later.

District Superintendents Meet in Chicago

One of the most important meetings of the United Methodist Church took place in Chicago last week. This was the District Superintendents' Convocation which brought over a thousand key Methodist leaders together from Nov. 14 to 17.

The superintendents themselves made up the bulk of the personnel present, but in addition to them, there were the bishops of the church, most of the executive secretaries of the general church, other staff personnel on the general level; and certain key leaders from the annual conferences. These included chairmen of commissions on World Service and Finance, Methodist Information directors and editors of publications, conference directors of program councils or their equivalents, and a variety of annual conference executive secretaries.

They were all together under one roof at the Conrad Hilton Hotel—the largest such hostelry in the world. For the four day period they were dined (but not wined), huddled into plenary sessions, made to think seriously about the vast and varied problems we face, made to laugh at themselves, exposed to satire and a variety of motivational skits. They were separated into group discussions, "questioneered" (at least twice), made to feel that they were only a little lower than bishops, and that the destiny of the church rested almost solely upon their shoulders.

The migration of district superintendents to Chicago has been going on once every four years for several quadrennia. It is carried on under the skilled guidance and programming of the Division of Interpretation of the Program Council and its predecessor organizations.

Coming about six months after the General Conference, it provides the setting in which the whole proposed program for the quadrennium can be presented not only to those present, but through them to the whole church. Considering all of the planning which must be carefully done and the promotional materials which must be prepared, it takes the full six months from General Conference to the Convocation time to get ready.

What was outlined in four days at Chicago will flow down through the arteries of communication, and the structures of organization to the annual conferences; and on down through the districts to the local churches. In this process, the district superintendent is indeed the key man. He is the only man who is personally, directly, involved all the way from Chicago down to the local church level. It is a part of the genius of our organization that he should be where he is and should do what he does.

The theme of the convocation was *"United for Mission,"* with attention being given to the following sub-themes: New Structures for Mission; the Church in Mission; United Methodists—a Servant People; the District Superintendent, Man for Unity and Mission; and United Methodism and the Ecumenical Outreach. On Sunday morning, Nov. 17 the bishops were given an opportunity to meet with all of those from their area in breakfast sessions, after which they gathered for a closing worship service at 10:45 a.m.

Bishop R. Marvin Stuart of the Denver area was general chairman of the convocation by virtue of his heading up the Division of Interpretation of the Program Council. Dr. Howard Greenwalt, the division's capable general secretary, and his staff of associates, must be commended for a great job of planning and preparation.

The keynote address was brought on Thursday evening by Bishop W. Kenneth Goodson, who spoke with his accustomed eloquence. Something of what he said is given below.

Speaking of our new United Methodist Church, he declared, "If our newness is no more than a new name, a new structure, and a tinkering with the organization, then we are not benefitted.

"The mission to the 20th century requires something more than just piling on the coal, increasing the fervor, whipping the horses. There is a new 'mind-set' required. Despair has set in and caused a paralysis in the life of the church. Before we can release the church from this paralysis and bring energetic action there must be a new atmosphere in which churchmen can effect their mission . . . The structure of the institution must remain resilient or it will be shattered. The institution must be pliable enough to wrap itself around the needs of a broken, bleeding humanity. Its primary interest must not be its own self-preservation and aggrandizement . . . The church's mission is not to cry 'hold the fort.' The church is under orders to cry 'charge!' and charge we must!"

In defining the church's task, Bishop Goodson pointed out that "it is to the New Testament, not to Madison Avenue, that we turn for the description of our mission. Jesus proclaimed the good news. This good news that has been placed in our hands ought to grip us and cause us to pulsate with passion to proclaim it. As the disciples in Acts said 'We cannot help speaking about what we have actually seen and heard.'"

But Jesus not only proclaimed; he also demonstrated what it means to be a part of this new order: "The church's task is to provide a fellowship, the koinonia, where lonely, desperate men find a merciful neighbor. In a world where there is a gigantic movement to dehumanize and depersonalize man, the church has the mission of being the counter-movement. A mighty movement to build groups where persons find their humanity and feel their personhood.

"It was the early Christian disciples' conviction that 'there is one name under heaven whereby men may be saved, Jesus Christ.' In this conviction and on this commitment," he said, "one has to build the quadrennial program. If it is not authentic at this point, it is not authentic at any point."

Among other highlights of the convocation was an hour and a half musical written and directed by Don A. Mueller of the Baker University faculty. Entitled "Only You, Dick Danley, Can Save Us Now," it was packed with wit, humor, satire, and a deeply serious theme. It portrayed authentically many of the problems with which every minister is acquainted; but district superintendents perhaps more than others.

A well-known minister in the counselling field, Dr. James E. Doty, who is now president of Baker University, launched a quiver of unusual insights as he spoke about "Being a Pastor to Pastors."

In the midst of a variety of roles, he said, "my feeling is that pastors more than anything else want the superintendent to be a pastor to him and his family."

The Quadrennial Emphasis was outlined during the Friday morning session, with Bishop Charles F. Golden presiding. The facets of the theme, "A New Church for a New World," were described by Bishop James K. Matthews, Bishop Earl G. Hunt, Jr., Bishop W. Ralph Ward, Dr. John T. King, and Dr. J. Lem Stokes II. Bishop Matthews heads the Quadrennial Emphasis Committee. Bishop Hunt is in charge of the Bible Study section of the emphasis, while Dr. King has top responsibility in the Voluntary Service Corps program. The Rev. Randle Dew was introduced as the recently appointed executive to work with the Board of Missions in effectuating this youth service project. Dr. Stokes is executive secretary of the Quadrennial Emphasis Committee which has as its third facet (the other two are Bible Study and Youth Voluntary Service) the raising and expenditure of a $20 million Reconciliation Fund.

Bishop Dwight E. Loder of Detroit was called upon to bring the convocation into final focus in a closing worship service. He said that the $20 million Fund for Reconciliation "is not conscience money raised to do something for others. It is sensitivity money —those who become sensitive to the needs of others in crisis identify with them first by an act of giving. That is the first step toward reconciliation. It is a desire, not to do for others, but to identify with them."

ELON COLLEGE

A Christian, co-educational Liberal Arts college offering A.B. degree with 20 majors, and B.S. degree in Chemistry.

Elon College, N. C. 27244

Woman's Activities

N. C. CONFERENCE

Mrs. Ivan E. Welborn

WSG CHAIRMAN

The Sanford District chairman of the Wesleyan Service Guild, Mrs. Geneva Way Sloan, was graduated from Sanford High School and attended Elon College.

Geneva married Jack Donald Sloan in 1942 and he died in 1953. Their daughter, Gloria graduated from Greensboro College in 1968 and is now teaching in the Greensboro City Schools.



Mrs. Geneva W. Sloan

Mrs. Sloan has worked as bookkeeper at Heins Telephone Company, office manager and at present time is working as assistant secretary.

She was a charter member of the Wesleyan Service Guild at Steele Street Methodist Church and held various offices in the local unit. She was the first district secretary of the Burlington District 1944-46. Geneva replaced Miss Nixon as secretary of the Sanford District in 1965 and was re-elected in 1966.

Geneva has taught in various departments of the church school and is now one of the regular teachers in the Lucille Hunter Bible Class. She was a member of the church choir for a number of years and member of the Sanford City Choir.

Mrs. Sloan has been a member of the Business and Professional Club, and is at the present time secretary-treasurer of the Tar Heel Chapter of the Independent Telephone Pioneer Association.

FAYETTEVILLE SUBDISTRICT MEETINGS

Women at each of the subdistrict meetings of the Fayetteville District said it was the best subdistrict program they had ever been to. This came from women who had been attending these meetings for many years.

At the Cumberland-Hoke meeting held at Haymount United Methodist Church, Mrs. James Bundy, president of the local society welcomed the guests. Mrs. Haigh Owen of Campground responded. Devotional was given by Mrs. O. C. Harvey, Hay Street United Methodist Church.

A business meeting was conducted by Mrs. B. T. Cottingham, Cumberland-Hoke subdistrict leader. It was decided to have the 1969 subdistrict meeting on Sunday afternoon to encourage a larger attendance.

Solos by Mrs. H. C. Gannaway, John Wesley United Methodist Church, and Mrs. Bill Largent, Haymount Church, accompanied by Mrs. William Adycock, organist, added much to the service.

At the Robeson County Subdistrict held at Maxton, St. Paul's United Methodist Church, Mrs. David Singley welcomed those in attendance. Mrs. Robert Mangum, subdistrict leader of Robeson County, conducted the devotional.

Business meeting was conducted by Mrs. Mangum and the women voted to have the next subdistrict meeting on Sunday afternoon. Mrs. W. H. Webb sang a solo, adding much to the meeting.

Dunn was the host church for the Harnett subdistrict. In absence of a subdistrict leader, Mrs. H. C. Turlington, Dunn, past Conference president, presided. The group voted to have the next meeting on Sunday afternoon. A beautiful solo was sung by Mrs. Lloyd Coats with Mrs. George Carroll playing the organ.

At each of the meetings a panel discussion was presented by several of the district officers with Mrs. T. B. Upchurch and Miss Ethelynde Ballance of Raeford acting as moderator. The purpose of the panel was to explain the changes that have become effective with the merging of the Methodist Church and the Evangelical United Brethren Church.

Mrs. Ivan Welborn, district president, spoke briefly, extending greetings to representatives of the churches.

Mrs. Richard R. Allen, Fayetteville district secretary of Christian Social Relations, gave a most helpful address on "Responsible Citizenship."

Mrs. Rhoda McMillan, Parkton, was introduced as the new district recording secretary.

The theme for each of the meetings was "A New Church for a New World."

Mrs. Louis Howell
Chm. Public Relations
Fayetteville District

PEMBROKE AREA COMMITTEE

The Co-ordinating Committee of the Pembroke Area met Oct. 30 at the Charcoal Steak House in Pembroke. Representatives from the Women's Society of Christian Service present were Mrs. Frank McGoogan, Conference treasurer, and Mrs. Ivan E. Welborn, chairman of the committee, and Fayetteville District president.

Representatives from the Board of Missions and Duke Endowment were present. Ministers from the area and Dr. Graham Eubank, district superintendent, Fayetteville District, were also present. Bishop W. R. Cannon gave a short address to the group, telling of his appreciation of the work being done in the area.

★

W. N. C. CONFERENCE

Mrs. John C. Wright

THANKSGIVING

For all the blessings of the year,
For all the friends we hold so dear,
For peace on earth, both far and near,
We thank Thee, Lord.

For life and health, those common things,
Which every dav and hour brings,
For home, where our affection clings,
We thank Thee, Lord.

For love of thine, which never tires,
Which all our better thought inspires,
And warms our lives with heavenly fires,
We thank Thee, Lord.

Albert H. Hutchinson

SPECIAL CHRISTMAS GIFTS

Each year at Christmastime the members of the Women's Society of Christian Service and the Wesleyan Service Guild of the Western North Carolina Conference have special projects to which they love to make yuletide gifts.

Many times these gifts, which are supplementary to the mission pledge, are given to the Cherokee Center, the Bethlehem Centers, to Brooks-Howell Home for Retired Missionaries and Deaconesses and other worthwhile causes. The Conference Guild for the past few years has sponsored a Lit-Lit Christmas tree in many of the local units, when members have placed money on a Christmas tree, then the funds were given to the World Literacy and Christian Literature work.

Again in 1968 the societies and guilds are asked to remember their Christmas projects. Mrs. Thomas D. Harrell of Salisbury, Conference treasurer, says that this

ear the need is especially great at the wo Bethlehem Centers and at Cherokee. Gifts in cash would be very helpful and re designated as supplementary giving, bove the mission pledge, so they may be given to the project chosen by the group.

Mrs. Harrell reminds the women that this s the first year we have NOT had Supply Work funds for this money is now included n Mission Pledge—therefore the supplementary giving is even more essential than n past years.

MISSION PLEDGE

On or before December 1, the treasurers f all local Women's Societies and Guilds re asked to send the mission pledge to he district treasurers. The amount to be paid by that time is 7/12ths of the year's pledge to missions.

Mrs. Thomas D. Harrell says that this portion of the pledge will be for a "short ear" of seven months, dating from May , 1968, when the local treasurers completed their records for the 1967-68 year. The amount of mission pledge sent on August 1, 1968, counts on the portion due n December 1.

All local treasurers will close their books n Dec. 31 in order to begin the new year n the basis of the calendar year.

Mrs. Harrell explained the adjustments o all district treasurers at the meeting of he Conference Executive Committee at Lake Junaluska in October. The district reasurers, in turn, have given the information to local treasurers.

DISTRICT GUILD CHAIRMEN

There are fourteen district chairmen of he Wesleyan Service Guild of the Western North Carolina Conference assisting Mrs. Carl M. Worthy of Charlotte, Conference Guild chairman.

Some of these are new in the office and others have had previous experience in the district work. They are as follows:

Albemarle—Mrs. Myrna Hilton, Monroe

Asheville—Miss Sally Herbert, Hendersonville

Charlotte—Mrs. Fred N. Hall, Jr., Charlotte

Gastonia—Mrs. John T. Painter, Belmont

Greensboro — Miss Lorene Weaver, Greensboro

High Point—Miss Rose Badgett, Asheboro

Marion—Miss Edrie Mae Smith, Glen Alpine

North Wilkesboro—Mrs. Danny Choplin, Rt. 1, Yadkinville

Salisbury—Mrs. Jane Rinehardt, Salisbury

Statesville—Miss Lucy L. Cobb, Mooresville

Thomasville—Miss Ronda Robbins, Lexington

Waynesville—Mrs. Lee Guffey, Franklin

Winston-Salem/Northeast — Miss Edith Mitchell, Mayodan

Winston-Salem/Forsyth — Mrs. Charles H. Hauser, Winston-Salem

• CALENDAR OF COMING EVENTS •

NOTE: If any of the meeting dates or places are in error, please inform the ADVOCATE immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

Dec. 17-18: Committee of Fifty, Quadrennial Emphasis

NORTH CAROLINA CONFERENCE

Nov. 23 : Fall Meeting, Board of The Laity, Methodist Building, Raleigh
Nov. 24 : Rocky Mount District Conference, Bailey Methodist Church, 2-5 p.m
Nov. 26 : Day-Apart for Greenville District Ministers, 10:30 a.m.
Dec. 1 : Burlington District Conference, Hebron Church
Dec. 9 : Committee on Two-Percent Plan, Methodist Bldg., Raleigh, 10 a.m.
Dec. 9-10: World Service and Finance Budget Hearings, Methodist Bldg., Raleigh
Dec. 9-10: Cabinet Meeting, Methodist Building, Raleigh
Dec. 13 : Greenville District Christmas Party for Pastors and Wives

WESTERN NORTH CAROLINA CONFERENCE

Nov. 21 : Special Session, Western North Carolina Conference, Charlotte, First Church, 10 a.m.
Nov. 21 : College Recruitment, High School Juniors and Seniors, College Coordinating Council, Kernersville, Sedge Garden Church, 7:30 p.m.
Nov. 22-23: Vocations: Testing and Guidance Clinic, Greensboro College
Nov. 24 : Charlotte District Conference, Charlotte, Memorial Church, 4:00-5:30 p.m.
Nov 24 : Winston-Salem/Forsyth District Conference, Kernersville, Sedge Garden Church, 3-6 p.m.
Dec. 1 : Greensboro District Conference, Bethlehem Church, 2:30 p.m.
Dec. 1 : Marion District Conference, Forest City, First Church, 2:30 p.m.
Dec. 1 : Thomasville District Conference, Tyro Church, 2:30 p.m.
Dec. 3 : College Recruitment, High School Juniors and Seniors, College Coordinating Council, Gastonia, First Church, 7:30 p.m.
Dec. 4 : College Recruitment, High School Juniors and Seniors, College Coordinating Council, Shelby, Aldersgate Church, 7:30 p.m.
Dec. 8 : Asheville District Conference, Asheville, Biltmore Church, 3:00 p.m.
Dec. 8 : Salisbury District Conference, China Grove, First Church, 2:30 p.m.
Dec. 8 : North Wilkesboro District Conference, Miller's Creek, 3:00 p.m.
Dec. 8 : Waynesville District Conference, Bryson City, 2:30 p.m.
Dec. 8 : High Point District Conference, Archdale Church, 3:00 p.m.
Dec. 8 : Gastonia District Conference, Gastonia, Covenant Church, 2:30 p.m.
Dec. 8 : Statesville District Conference, Statesville, May's Chapel, 3-8 p.m.
Dec. 9 : Conference Coordinating Committee, Charlotte, First Church, 10:30 a.m.

In a message to the Guilders in a recent *Guild-O-Gram*, Mrs. Worthy says, "This is a month when we have the privilege of pausing to thank God for the many, many blessings He has given to each of us. We really have this all the year, but this special day of Thanksgiving means something else besides the turkey and all the trimmings. . . . Many God bless each of you and enrich your lives as you serve."

PRAYER CALENDAR READY

The 1969 *Prayer Calendar* of the Board of Missions of The United Methodist Church is off the press and ready for use.

It includes between its covers complete listings of missionaries and mission projects, in the U.S. and overseas, of both the former Evangelical United Brethren Church and the former Methodist Church.

The cost of the calendar is $1 and may be ordered from: Service Center, United Methodist Board of Missions, 7820 Reading Road, Cincinnati, Ohio 45237.

Louisburg Elects New Trustees

Two new trustees were elected to the Louisburg College Board of Trustees in the regular fall meeting of the board Nov. 8. Duffy L. Paul of Raleigh and Rev. Herman Winberry of Southern Pines were unanimous choices.

Mr. Paul, an alumnus of the college, is executive director of the College Foundation, Inc., with headquarters in Raleigh. He is retiring as president of the Louisburg Alumni Association.

Mr. Winberry is currently serving as president of the North Carolina Conference Board of Education and is pastor of the Southern Pines United Methodist Church.

Making his first appearance before the Louisburg Board was Bishop William R. Cannon, presiding bishop of the North Carolina Conference. Bishop Cannon spoke briefly, expressing appreciation for the trustees and the college program.

Board Chairman E. Hoover Taft of Greenville presided at the meeting.

LETTERS
TO THE EDITOR

★

Dear friends in North Carolina,

The widow giving her small copper coins (Luke 21:1-4) reminds us so much of our new church on Governor's Island. There our 16 members are now making the $139 a month payments on our church property, the old house and two one-bedroom apartments that we were fortunate to buy. Our Sunday School superintendent's salary is $38 a month, yet he's a tither and leads the rest of the congregation (some are more able than he, some less able to give) in making possible our Methodist Christian witness here. The other two churches on the charge, still without their church buildings, are also helping, and serving Copacabana, Ipanema, and Governor's Island Methodist churches is an inspiration to us. We had over 100 at our opening service Aug. 4, when the church was organized on Governor's Island, we have found dedicated and talented Sunday School teachers and have averaged 30 at Sunday School, with over 60 at a special youth service. We want to thank all of you who are making possible, through your Advance Special gifts, the repaying of the money that we borrowed for the down payment.

Do pray for us, and especially that the Lord will guide us in sharing the responsibilities in the three churches. I am trying to be in each church for one of the services each Sunday now, and when I'm not there the assistant pastor that I have in Ipanema and Governor's Island, who serve the Lord through secular occupations during the week, lead the work. We thank God for fine lay leadership in each church.

The family is doing fine. Norman is settling down in his first year at C.I.T Home work is really keeping David busy in his sophomore year in high school, and Margaret, with more "bounce to the ounce" than the rest of us, is doing fine in 5th grade.

It still seems like a dream to be serving as missionaries with the parsonage a 9th floor apartment in Copacabana, Rio de Janeiro, yet the urban ministry is as challenging as any that we've had. Living in Copacabana, we have managed to spend a few hours at the beach some weeks, and have averaged English speaking visitors once a week during the last two months. (Missionaries and travelers).

Our churches here have an outreach ministry with services in the prison once a month and visits and a chapel service in a large government hospital once a month. God is blessing us through these services and we ask your prayers for them.

GEORGE C. MEGILL
C.P. 33, ZC-37
Agencia Atlantica
Rio de Janeiro, Gb. Brazil

To the Editor:

Your editorial of Oct. 24, about Harper Valley was most interesting. However, when this tune first became popular, my husband and I discussed it with our children, ages 10, 13, and 17. All three agreed that they thought it pointed to the fact that one should not pass judgment on others unless he is without fault. Certainly they are aware that many adults are hypocrites, but if this tune has helped in even a small way to teach the younger generation not to pass judgment on others, it is indeed worthwhile!

MRS. ROBERT M. THOMPSON, JR.
Charlotte

'A Man For All Seasons' To Be Given At Pfeiffer College

Robert Bolt's celebrated play "A Man For All Seasons" will be staged by the Pfeiffer College Department of Drama and Playmakers on Nov. 28-30.

It will be given at 8:15 p.m. in the college auditorium with special rates available to student groups.

The cast is made up of eleven principal characters. Ned Hickson of Lynchburg, Va., will portray Sir Thomas More.

The public is invited to attend. Advance reservations may be made starting Nov. 18 by calling 463-3111 between 3-5 p.m. or by writing to the Department of Speech and Drama of Pfeiffer College, Misenheimer, N. C. 28109.

A special rate of $ .75 will be given to groups of ten or more. Regular rates are $1.50 for adults, $1.00 for students, and $ .75 for children under twelve.

Religion/Race Commission Begins Work

Bishop W. Kenneth Goodson of Birmingham, Ala., and the Rev. Woodie W. White of Detroit, Mich., have been named to top posts in The United Methodist Church's new Commission on Religion and Race.

Bishop Goodson, episcopal leader of the Birmingham Area, was elected president of the 34-member commission, and the Rev. Woodie W. White, urban missioner of the Detroit Annual Conference, was named to the top executive post. Bishop Charles F. Golden of San Francisco, Calif., was elected vice-chairman, and the Rev. Hector Navas, Tampa, Fla., recording secretary. In other actions, the group completed the operating structure, chose Washington, D. C. as its headquarters, and asked all annual conferences and other church organizations —from top to bottom—to be sure that black and other minority groups are "vitally involved."

The Commission on Religion and Race was authorized by the Uniting Conference for The United Methodist Church and given a wide-ranging mandate in the field of race relations. The new executive will begin his work on a full-time basis December 15.

Judicial Council Refuses to Rule On Civil Disobedience Statement

The top judicial body of the Unite Methodist Church has refused to accep jurisdiction in a question of the constitutio ality of the church's statement on civil di obedience. The statement in questio adopted by the General Conference i Dallas last spring, stated in part: "W affirm the right of non-violent civil disobe dience in extreme cases as a viable optio in a democracy and as a sometime require ment for Christians who are to have n other God than the God of Jesus Christ."

In view of the fact that the general ton of the statement was in support of consti tuted authority and respect for law an order, the Judicial Council refused to ac on a petition seeking to declare the whol statement unconstitutional. Those present ing the petition did so on the grounds tha the Dallas statement conflicted with numbe 23 of the Articles of Religion, which state that "It is the duty of all Christians, and es pecially of all Christian ministers, to observ and obey the laws and commands of th governing or supreme authority of the coun try of which they are citizens or subjects o in which they reside and to use all laudabl means to encourage and enjoin obedienc to the powers that be."

The nine-man council, in session at Den ver, Col. on Nov. 9, said the reported un popularity of the statement had not bee shown to have the "direct and tangible" effect on the work of the conferences tha is essential to allowing a judicial review It added, "Certain legal rights cannot com into being simply because of protest."

The Judicial Council statement adde that this is a "statement of conviction" whic "neither directs nor counsels disrespect fo law," and is not a "mandate to church mem bers to indulge in non-violent civil disobe dience." It added that the statement's "pri mary emphasis is upon the value an necessity of a society rooted in law and o a citizenry who respects law. This has bee and remains the time-honored position o the United Methodist Church and th churches which preceded it."

In its ruling, the council further pointe out that "A Methodist conference is unde no mandate to defend a member who in dulges in civil disobedience. The Genera Conference has clearly stated that such a member must be prepared to accept the penalties imposed for his disobedience."



METHODIST NEWS ROUND-UP

METHODIST INVESTMENT FUND GROWING

Church leaders were told in a church extension meeting in Atlanta on Oct. 28 that the Methodist Investment Fund now totals $23,773,431. Also, investments for the last five months were "far ahead of the corresponding period of 1967," according to Dr. H. Conwell Snoke, executive secretary of the MIF.

Used for church extension purposes, the fund will continue the 6 per cent interest rate given investors, while institutions receiving loans will pay the current rate of interest which is 7 per cent.

—o—

BOARD OF MISSIONS ELECTS OFFICIALS

The executive committee of the Board of Missions elected Bishop Dwight E. Loder, Detroit as vice-president of the board and president of the National Division to succeed Bishop W. Ralph Ward, Syracuse, who has been elected president of the Program Council. Bishop W. Kenneth Goodson, Birmingham, was designated as chairman of the board's finance committee.

In other action the executive committee 1) allocated $650,000 to a program of training for African women; 2) approved a plan to allocate community development specialists to work with Negro churches in urban ghettos.

—o—

MINISTERS WEEK PLANNED AT EMORY

Plans are nearing completion for the thirty-fifth annual convocation of ministers at Emory University Jan. 20-22. The theme is "The Preacher and the Bible in the Modern World."

Features will include an address by Bishop William R. Cannon at the banquet on Wednesday evening. Sessions begin Monday at 7 p.m. in Glenn Memorial Church with the opening lecture by Dr. Jean Jacques von Allmen, dean of the theological faculty, Universite de Neuchatel in Switzerland. He also will deliver two other addresses.

Information about reservations or details of the week may be obtained from Dr. G. Ross Freeman at Emory University, Atlanta, Ga. 30322.

—o—

WEST TRANSFERRED TO DAYTON

Transfer of its executive secretary from New York to Dayton, Ohio, and election of a new staff member have been announced by the Commission on Public Relations and Methodist Information of The United Methodist Church.

The commission is establishing a new office in Dayton, with the Rev. Dr. Arthur West, executive secretary, directing the work of the commission's staff from that location.

Thomas S. McAnally of Lincoln, Nebr., has been named director of United Methodist Information's Nashville office. He comes to the post after five years as director of public relations and Methodist Information in Nebraska.

Both moves become effective Jan. 1.

—o—

TIME IS SHORT, EDUCATORS TOLD

Nobody said Armageddon, but that was the threat held before 650 United Methodist Christian educators in New Orleans Oct. 28-31.

As the new Christian Educators Fellowship was "plugged in" to technology and other disciplines, the warning was reiterated that time is short if the church is to help change the world while man still has a future. Leaders before the conference participants agreed that man now has the tools and ability to shape the world for greater livability, as well as to destroy it, but that the big question probably is whether whether man has the "will to act." Most were optimistic, and all felt that religious education must take a key role in meeting the threat. At the same time, they called for significant changes in the churches' education program in order to see the world as it is and the "critical nature of the time."

Much of the conference emphasis was on innovation and sharing of experience, especially in regard to technology. One of the most unusual sessions was a "worship celebration" with famed New Orleans jazz trumpeter Al Hirt, followed by a closing communion service with contemporary liturgy and the sharing of grapes and wheat wafers instead of the accustomed elements.

It was decided that future sessions would be biennial, with the coming year to be spent in development of local and regional groups.

Members directed their board to establish a task force to explore how to "sensitize the people of America" to the national and world crises and to "the necessity of affirming life."

—o—

CORBETT REASSIGNED

The Rev. Dr. J. Elliott Corbett was reassigned Nov. 1 as director of the department of church and government in the United Methodist Board of Christian Social Concerns, Washington.

Corbett has been director of the board's Washington Study Program for the past four years and for three years previous was an administrative assistant while doing graduate work.

Replacing him, as acting director of the study program, is Mrs. Richard C. Scott, Jr., who has been working as Corbett's assistant for several months.



DR. RICHARD N. BENDER

BENDER JOINS EDUCATION BOARD

Dr. Richard N. Bender has been appointed director of The United Methodist Church's Department of Educational Institutions in the Board of Education. He will assume his new post on Jan. 1.

Dr. Bender, who since 1964 has been director of the Division of Higher Education's Office of Religion in Higher Education, will succeed Dr. Ralph W. Decker who recently resigned to become dean and professor of New Testament at Scarritt College.

—o—

MEMORIAL SERVICE FOR BISHOP CLAIR SET

Thanksgiving Day has been designated as the time for a service sponsored by the Black Caucus of United Methodism honoring the late Bishop Matthew W. Clair, Jr., who died July 10, 1968. The memorial will be held at St. Mark United Methodist Church in Chicago, Ill., and will include a film entitled "Bishop Clair Story."

Limited Amount

REGISTERED FIRST MORTGAGE CHURCH BONDS

with **7%**

Yield to Maturity

Call or Write

Church Investors

DeKalb-Peachtree Airport
Atlanta, Ga. 30005
PHONE 451-5431



MRS. CATHRINE VICK

Dear Girls and Boys:

Next week you will celebrate Thanksgiving. It is a time we give thanks for our freedom and all the good things that have come to us. We should also give thanks for knowing that all men are brothers. Jesus came to teach us this truth. We should thank God for Jesus, whose love we can share with all men. In Jesus all men become as one. When you are sad, I am sad; when you suffer, so do your parents and friends. When I feel joy, you should feel joy with me. Thanksgiving is a good time to thank God for sending us Jesus who showed us how to be one in him.

AUNT CAY

THE ELVES AND THE THANKFUL ONES

(Continued from last week)

Nell was a happy little girl who filled her parents' hearts with joy from day to day. Just the week before, the miller had given his little daughter a pet. It was a snow white kitten, with lovely yellow eyes—little Nell had named him "Amber" because of them. She loved the kitten more than anything she knew, and when it fell down a hole in the mill near the machinery, she had cried until her mother feared she would be ill. But at the last minute one of the mill hands had managed to reach the kitten. It was just as the little elf arrived that he put it back into her arms.

The little girl looked up at the man with such thankful eyes, and seemed so very happy, that the little elf hurried back to his tiny boat at the foot of the old mill-wheel. "For haven't I found the most thankful child in the valley?" he said.

The third little elf tucked himself in a big maple leaf and then let the wind blow him across the valley to the east. It was a breath-taking ride, and his hair stood straight out from his head as he went. It was no time at all before he landed on the grassy knoll behind little Ted Mullen's house; and there stood little Ted Mullen himself, his back to the wind, his face all in a pucker. Teddy was trying to whistle. All his life he had wanted to learn to whistle. But somehow he couldn't make a sound, no matter how he tried. The little elf perched himself on a blackberry bush, and watched. Teddy tried until the veins on his forehead stuck out like little blue tracings, and his face grew redder and redder. But suddenly there came a sound. Unmistakably it was a whistle, and Teddy's face was wreathed in smiles. He jumped up and down as again and again he tried it, each time getting it better, until finally he darted down the grassy knoll crying, "Father! Father! I can whistle!" The little elf was much pleased at what had happened and chuckled, as he tucked himself up in his leaf again, for he felt sure he had found the most thankful child in the valley.

Now the fourth little elf lost no time either in getting to his destination, the west of the valley. In fact, an accommodating blackbird that had stopped to feed on some seeds, agreed to take him in almost no time at all. And although he went so fast that the little elf almost slid off twice, he arrived at last, safe, and out of breath. At first he thought there were no children near, until he heard someone singing:

"O ho! a jolly O!
Such a happy world to live in!"

So the little elf decided to see who was singing so happily. He found it came from the big house where old Mr. and Mrs. Gross lived. He knew they were not very pleasant people, and had a reputation for scolding everything in sight. He remembered, though, that recently they had taken a little girl from the city to do the chores which they could no longer do themselves.

As he drew near, he saw the little girl coming from the well with a heavy bucket of water in her hand.

"O ho! a jolly O" she sang, as she tossed a long black braid over her shoulder. Soon she returned from the house, and went to the edge of the woods, a short way from the house. There she gathered her arms full of rough snarly old sticks, to feed the fires for the day. As she stood with her heavy load, a little gray squirrel hopped down to her shoulder and begged for a nut which he knew would be in her apron pocket. As he received it, he chattered his thanks, and she returned to the house singing, "Such a happy world to live in!"

And the little elf felt sure he had found the most thankful child in the whole valley. He, too, sang the little song as he hurried back to the glen in the mountain.

The four elves met at about the same time. In fact, it was not quite midnight though the moon was shining brightly. Each sat on his favorite toadstool seat and told of his adventures.

The first told of the Busby baby and the little red shoes. The second related the story of the miller's daughter and Amber, her cat. The third smiled as he told of Teddy Mullen, who had at last learned to whistle. While the fourth happily sang of the little girl from the city who could have a thankful heart in spite of anything.

For a long time they talked and talked. But no decision could they reach. For one child seemed as thankful as the other. Until at last the elf who was oldest — and of course, in authority — made an astounding statement.

"I know why it is," he said. "All the children are thankful. It is in their hearts to be thankful. It is only those who forget to look about them who are not thankful—and it is my great desire never to meet one of those."

And the other elves all agreed.

MARY ODELL

PSALM WORD SQUARE

Supply words for the blanks below. The missing words will make a word square that reads the same up and down as well as across.

1. "Surely goodness and mercy shall _____ follow me . . . the days of my life."
2. "He makes me . . . down in green _____ pastures."
3. ". . . the heavens be glad."

RIDDLES

Who was the most successful doctor in the Bible? Job, because he had the most patience.

Can you give an account of the first baseball game in the Bible? Eve stole first; Adam stole second; Rebecca walked to the well with the pitcher; then Gideon rattled the pitchers; Goliath was put out by David; and the prodigal son stole home.

FOR DECEMBER 1

Sunday School Lesson

By Dr. Raymond A. Smith

(International Lesson Series)

Behold, the Man

Background Scripture: I John 1:1-4; 4; II John

Lesson Scripture: I John 1:4-6; II John 7-9

The title of our lesson was chosen possibly because this is the Sunday that brings in the season of Advent, sometimes known as the "Winter Lent." The emphasis during Advent is a solemn one. This is because Christ comes not only in joy and love, but also in judgment.

In these recent lessons we have seen the people of the early church engaged in a defensive struggle to keep the faith pure, and to resist those ideas and practices which would weaken its witness to the world. The first verse of our Scripture for this lesson voices a warning in these words: "Beloved do not believe every spirit, but test the spirits to see whether they are of God." Now the term "spirit," as used here, does not necessarily refer to men. It may refer to what has been called "the primal impulses that control men." At certain times in history it seems as if men's behavior is caused by some attitude of the soul, or some "spirit of the times." We have all heard the expression: "What has got into people nowadays that makes them do the things they do?" Is this a case of trying vainly to understand the "spirit of the times?" In the context of our lesson Scripture this is called "the spirit of the anti-Christ."

The test to be applied is seen as a practical one. What sort of fruit in actual life does a particular spirit produce? Is it one of creative and constructive living; or is it one of wanton destruction of personal and social values? In verse four of our lesson Scripture the readers are reminded that they have the advantage over their adversaries because "He who inspires you is greater than he who inspires the godless world" (New English Bible).

Now we must notice that I John (just as the Gospel of John) speaks often of "the world" as set over against all the Christian stands for. It was believed by many in the early church that the world was then under the temporary control of a vast evil power. But this world, with all its evil, is precisely the world that God loved and sent his Son to save (see John 3:16 and I John 4:9). This is true in spite of the fact that "the world speaks to its own, and listens to its own . . . and lives by its own values and bestows its own rewards" (Interp. Bible Dictionary).

But regardless of what seems often to be a hopeless cleavage between the Church and the world, there are renewed efforts in our time to bridge the gap. We hear much of "worldly Christianity" today. The phrase is being used now, not as an indication that the church has been swallowed up by the world, but rather that, to accomplish its true purpose, the Church must break into the secular world with a powerful witness. That explains why many of the marks of outward piety (such as the costumes of nuns, for example) are now being regarded as "expendable" items. Likewise the church building itself is no longer to be regarded as a "fortress" where all the good people can take refuge from the bad people, and there find "the consolations of religion" for themselves. It is rather to be thought of as a dynamo, that is, a place for generating power which can then be let loose in the world to transform it. Perhaps it is time we stopped talking about "the individual gospel" and the "social gospel," as if the two were forever divided. Instead, we need to stress the *whole gospel*, for the *whole* world.

Before we conclude these lessons from "the John books" it may be that we need to state again their central theme. It is found re-asserted in II John 7-9, and deals with the doctrine of Christ. Dorothy Sayers, in a book entitled "Creed or Chaos" reminds us that it is the Christian faith that Christ was not simply a "godlike man." Says she: "His personality was the personality of God, so far as that personality can be expressed in human terms." This means that God isn't asking man to go through with anything that he himself was not willing to go through with. And this means "the whole of human experience, from the trivial irritations of family life, and the cramping restrictions of hard work and lack of money, to the worst horrors of pain and humiliation, defeat, despair and death. When He was a man He played the man. He was born in poverty and died in disgrace and thought it well worthwhile."

► *Issues and Opinions* ◄

Poverty Relief Not Church Duty

Your Oct. 10, 1968, issue was received, but this is the first opportunity I have had to write to commend the Rev. Mr. Kimsey King for his article on evangelism "Christians Are The Medium." This statement is as succinct as possible. It is most inspirational. One statement apparently has not been accepted widely in the Methodist Church, but it is going to have to be accepted if we are to change our direction and concentrate our efforts on that which is vital. He said, "Social concern is simply a false prophet *unless* it grows out of a personal encounter with Christ."

An example of confusion that arises every year regularly now is the church sponsorship of UNICEF drives. The church is encouraging children to go out to collect money for a political organization to distribute in the name of charity. The children begin to associate the United Nations with the church and the implication is they are both doing good works and are worthy of endorsement and attention. Is it any wonder children grow up in confusion regarding the purpose of the church?

Your Oct. 31, 1968, issue was received and under the caption "On A Wide Circuit" is an article on "Some Recommendations for Rural Welfare." A careful reading of the article shows nothing except observations on the President's National Advisory Commission on Rural Poverty report. It is a political mishmash with such statements as, "The Commission recommends, as a matter of urgency, that the national policy of full employment, inaugurated in 1946, be made effective." The solution is set forth by the commission in that it "urges that this need be given priority in legislation and appropriations." Why should your pages be taken up with material of this kind? It is a political report to be politically implemented by politicians. Poverty would have been eliminated a long time ago if politicians could do it. The unfortunate truth is that the more political action taken in this field the worse it becomes, and the author might have intended this to be an example to show what unfortunate steps were being taken. The implication though from reading it is that it constitutes an endorsement.

I see this sort of material in the newspapers, everyday magazines, and political publications, so to some extent it is news.

The situation is not going to get any better until the leaders of the church ignore this sort of thing completely and make it clear that it is not a function of the church to deal with poverty. It is the function of the church to bring about the encounters with Christ so the individuals will be motivated to help those in poverty on a Christian basis.

The people are confused by thinking that political means used to enforce social changes constitute the proper manner for Christians to carry out their mission. Coercion comes into play with this approach, and you undermine the true purpose of the church by creating this confusion.

We have enough false prophets without trying to grow them inside the church.

S. A. Chalk, Jr.
Morehead City

CAROLINA BRIEFS

¶ Dedication services will be held for the Spring Hill United Methodist Church, High Point District, on Sunday, Nov. 24, at 11 a.m. Guest speaker will be Bishop Earl G. Hunt, Jr. Assisting in the service will be the Rev. Dr. Philip L. Shore, Jr., High Point District superintendent. The Rev. Wilbur Jarrett and other former ministers present also will take part in the service. An invitation is extended to all former pastors and their families to attend. A picnic style lunch will be served in the church hut.

¶ Richard R. Allen, Fayetteville businessman, has been named to Emory University's Committee of One Hundred. The committee is composed of prominent Methodist laymen with a particular interest in ministerial education. Mr. Allen, president of D. R. Allen & Son, Inc., has been active in Haymount United Methodist Church and has served as lay leader of the Fayetteville District.

¶ On Sunday, Nov. 24, at 5:00 p.m. the Thomasville District will present Eddie Kilbourne in concert at First United Methodist Church, Lexington. He is a student at Asbury Seminary in Kentucky. Son of Methodist missionaries, he has developed a Christian witness through modern folk music.

¶ The Rev. Peter E. A. Addo, chaplain at Bennett College and a member of the Western North Carolina Conference, has recently published a book entitled *"Ghana Folk Tales."* This is a collection of folk legends of the Ga people chiefly with animal characters centering around the spider. Copies may be obtained for $3.00 from Exposition Press, 50 Jericho Turnpike, Jericho, New York 11753.

¶ The Rev. P. W. Aitken, chaplain of the Duke University Medical Center, has been elected to the national committee for certification and accreditation of the Association for Clinical Pastoral Education. The 18-member committee, to which Chaplain Aitken was elected for a one-year term, certifies supervisors of programs, accredits institutions and recommends principles of certification and accreditation to the association's governing body.

¶ *"Conversations for Brass Trio,"* an original composition by Dr. Frederick Beyer, assistant professor of music at Greensboro College, has been recorded by Golden Crest Records. It was performed for recording by the Florida State University Brass Trio. The composition will be published in the spring of 1969 by Autograph Editors.

¶ Central United Methodist Church, Kings Mountain, will have a *"Spiritual Harvest Week"* Nov. 24-27, with five former ministers returning to preach during the services. Sunday morning at 11, the Rev. Howard R. Jordan will preach; Sunday evening, Rev. J. B. McLarty; Monday evening, Rev. H. D. Garmon; Tuesday evening, Rev. Dr. J. G. Winkler, and Wednesday evening, Rev. Dr. P. L. Shore, Jr. The evening services will be at 7 p.m.

A Layman's Prayer

By W. Russell Cabe

Our Heavenly Father, we thank thee for the privilege of serving our fellowmen through this Board.

Be with each of us as we work together for the upbuilding of thy kingdom.

May our decisions be for the betterment of the Christian organization.

Make us with our whole heart to serve thee alone and with all our zeal to seek those things which are well pleasing in thy sight.

Teach us to love those who hate us, pray for those who despitefully use us that we may be children of our Father.

In adversity grant us grace to be patient,

In prosperity keep us humble, and may we guard the door of our lips.

We pray for a broader vision of the needs of all mankind, and a deeper compassion to fill those needs.

Help us to be as anxious that the rights of others shall be recognized as we are that our own shall be established.

Help us to be as eager to forgive others as we are to seek forgiveness.

Help us to know no barrier of creed or race, that our love may be like thine, a love that sees all men as thy children and our brothers.

In Jesus' name we pray. Amen.

Mr. Cabe is chairman of the Administrative Board of the United Methodist Church of Franklin, N. C.

OFFICE OF THE DEAN
DUKE DIVINITY SCHOOL
DURHAM N C 27706

Guidance Clinics Scheduled

Senior high school students will be offered guidance in careers at five two-day testing and guidance clinics at Greensboro College this scholastic year, sponsored by the Western North Carolina Conference. Dr. Robert W. Hites, professor of psychology and special education at GC, is clinic registrar.

Rev. A. J. Clemmer of Greensboro, president of the conference Commission on Enlistment for Church Occupations, said the first clinic will be Nov. 22 and 23. The remaining clinics will be Feb. 7 and 8, March 7 and 8, April 11 and 12, and May 9 and 10.

Rev. Mr. Clemmer explained that the annual clinics are held "to help youth who are high school sophomores, juniors and seniors to discover those latent possibilities which God has given each person." He added, "This will be a time when the student will be challenged to give serious thought to an intelligent choice of a vocation in relation to fulfillment."

Mrs. J. E. B. Houser Dies

Mrs. Pantha Harrelson Houser, 73, of Weaverville, the wife of Rev. J. E. B. Houser, died on Nov. 7 in an Asheville hospital.

Funeral services were held Nov. 10 at the Carpenter Funeral Home Chapel in Cherryville with the Rev. John A. Lowder, pastor of First United Methodist Church, officiating. Interment was in the Bethlehem United Methodist Church Cemetery.

A school teacher for 18 years, Mrs. Houser was the daughter of the late S. S. and Sarah Baxter Harrelson.

Surviving in addition to her husband are: sons, Roland B. Houser, U. S. Army, J. E. B. Houser, Jr. of West Palm Beach, Fla., David L. Houser of Eau Gallie, Fla.; daughters, Mrs. James Penley, Asheville, and Mrs. Albert Allran, Hickory; brothers, H. Clay Harrelson and Carl B. Harrelson, both of Cherryville, and Atkin G. Harrelson of Tacoma, Washington; sisters, Mrs. Forest Cloninger of Camden, S. C., Mrs. A. C. Warlick of Gastonia, and Miss Pearl Harrelson, Greensboro; and 14 grandchildren.



DUKE UNIVERSITY LIBRARY
NOV 30 1968
DURHAM, N. C.

During the special session of the Western North Carolina Annual Conference last week in Charlotte the delegates were called upon to make their pledge to the twenty million dollar Bishops' Fund for Reconciliation. Bishop Earl G. Hunt, Jr. and the district superintendents led the way in pledging. L. to r. are shown (front row), Dr. Elwood Carroll, Bishop Hunt, Rev. Harold Groce, and Dr. H. L. Creech, Jr. Behind the table: Bishop Paul Hardin, Jr., Rev. W. T. Medlin, Jr. (standing), and Dr. J. Lem Stokes, II.

683 pledges were made for a total of $75,920. The conference assumed a goal of one million dollars from its 275,000 members.

NORTH CAROLINA
christian advocate

VOL. 113 GREENSBORO, N. C., NOVEMBER 28, 1968 No. 47

Among Our Colleges

HIGH POINT INVITED TO GE BOWL

High Point College has accepted an invitation to appear in the General Electric College Bowl. The Saturday afternoon program is televised over the National Broadcasting Company's coast-to-coast network. Beginning in January, the show will be scheduled on Sunday evenings.

Date of the college's appearance has not been resolved but a representative team of students, along with their coach, has been assured of a berth to compete against another college group.

High Point was chosen as the number two "stand-by" team, and will have a minimum of 11 weeks to select a team and begin practice.

—§§—

PFEIFFER HAS RE WEEK

Dr. J. Claude Evans, chaplain of Southern Methodist University, Dallas, Texas, inaugurated the first Brame Religious Life Emphasis series at Pfeiffer College Nov. 17-20.

Dr. and Mrs. Robert Brame, of North Wilkesboro, recently established this convocation series and a religion lecture series to be held each spring in honor of their son, Richard Gwyn Brame, a member of the Pfeiffer Class of 1966.

Dr. Evans, well known in university and church circles, is a graduate of Wofford College, the Duke Divinity School, and holds an honorary degree from Wofford College.

—§§—

LOUISBURG RECEIVES GRANT

Louisburg College is one of twenty-two colleges and universities in North Carolina to share in grants from The Sears, Roebuck Foundation.

The college will receive $2,000 in unrestricted funds and can allocate the grant according to its greatest needs.

—§§—

GC OPENS CONCERT SERIES

The Winston-Salem Symphony Orchestra, directed by John Tuele, opened the 1968-69 Concert-Lecture Series at Greensboro College Nov. 25.

Second event of the 1968-69 series will be the evening of Jan. 8 when the National Players appear in Shakespeare's "A Midsummer Night's Dream." Third event of the series, the evening of March 21, will be Gray and Loiseau in their presentation of "A Wilde Evening with Shaw."

Frank Little, former member of the GC music faculty and gifted tenor, will give a concert April 17 to conclude the series. He left GC for graduate study at Northwestern University.

Tickets for the Concert-Lecture Series may be obtained without charge at the counselor's office in the Main Building at GC.

—§§—

HIGH POINT PARENTS' GROUP ELECTS OFFICERS

The Rev. Paul Hamilton of Mooresville, pastor of Central United Methodist Church, has been re-elected president of Parents Associates of High Point College.

Other officers are the Rev. O. Dewey Smith of High Point, first vice-president; Mrs. Virgie H. Myers of Winston-Salem, sceond vice-president, and W. Lawson Allen of High Point, secretary.

—§§—

GC GIVEN BOOKS

Copies of the public papers of Presidents Harry S Truman, Dwight D. Eisenhower, John F. Kennedy, and Lyndon B. Johnson have been placed in the Greensboro College Library in honor of Dr. J. Ralph Jolly, GC president.

The 18 volumes were made available to GC by Rep. Horace R. Kornegay of the Sixth North Carolina Congressional District. L. A. Bennett, librarian, said that Rep. Kornegay's gift will be placed in the library's reference section.

—§§—

WESLEYAN ACQUIRES LANGUAGE LAB

Installation of an all-transistorized language laboratory was completed at N. C. Wesleyan, Rocky Mount, prior to fall term opening, providing an electronic language study aid for the first time.

Twenty-seven student positions, suitable for both listing and responding, can be coordinated from a master console in the instructor's control room. All positions are equipped with a microphone and an audio head set, with ten of the positions additionally equipped with a tape recording device.

Wesleyan's Modern Language Department offers Spanish, German and French in its present curriculum.

CANDLER HAS ENROLLMENT INCREASE

Enrollment for the fall quarter at Emor University's Candler School of Theology ha reached 462 students plus 14 who ar spending an intern year.

There are 359 candidates for the Maste of Divinity degree, 22 for the Master c Christian Education degree, 14 for the ne Doctor of Sacred Theology degree, and 5 in the Ph.D. program.

The Candler School of Theology cor tinues to show an increase in the number c students admitted, and also graduates mor ministers than any Methodist seminary i the U. S.

—§§—

NEW PROGRAM AT HIGH POINT

A new program of instruction, "New Hor zons," will be offered to High Point Colleg students during the month of January. It designed to allow students to explore se lected topics of intellectual interest.

Providing up to three hours of classroor credit, the groups may meet either on cam pus or travel to some area of the state c North America where they may study mor easily their chosen topic.

"New Horizons" courses planned durin the semester break include a variety c learning opportunities: a chance to see Wa Street in operation; a first-hand look a Broadway Theater; an on-the-scene repor of Canada; a sojourn in Mexico, and a jour ney to England.

Students may enroll through Dec. 3. Ses sions will be held to a minimum of three t five hours a day.

Gibson To Retire From Pfeiffer

Pfeiffer College Vice President and Di rector of Development Walter I. Gibson Sr., will retire May 31, 1969. Colleg trustees at their fall meeting Nov. 11 hon ored his request for retirement.

The Pfeiffer trustees in acting upon th Vice President's request noted with apprec iation his years of service to the college He joined the staff in 1956.

Mr. Gibson, active in the civic and com munity affairs of Randleman and Randolp County, became interested in Pfeiffer Col lege first as a trustee in 1954. While serv ing as a member of the Board, he wa general chairman of a 1956 financial cam paign for $1,500,000, the success of whic made possible the John Ball Harris Scienc Building.

Under his direction, the current Trustees Campaign for $5 million, to be raised ove a period of five years, has almost reache the first phase of $2 million. Before Mr Gibson's retirement in May, the first phas goal should be reached.

NORTH CAROLINA
CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western North Carolina Conferences of The United Methodist Church

ESTABLISHED 1855

James C. Stokes — Editor and Manager

Address all correspondence to P. O. Box 508, Greensboro, N. C. 27402

Second-class postage paid at Greensboro, N. C.

Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., 429 W. Friendly Avenue, Greensboro, N. C. 27401

Single subscriptions, $3.00 a year; every family plan: each subscription, $2.50 a year. All subscriptions payable in advance. Obituaries and resolutions, $2.00 for the first 100 words; $2.50 per hundred for next 200 words; 3 cents per word for all over 300 words.

The Methodist Board of Publication

O. Kelly Ingram, Durham, President; H. G. Allen, Statesville; N. E. Edgerton, Raleigh; William R. Henderson, High Point; T. C. Hoyle, Jr., Greensboro; Charles E. Jordan, Durham; C. P. Morris, Raleigh; L. W. Routh, Greensboro; Wilson O. Weldon, Nashville, Tenn.; Carl C. Wooten, Kinston.

OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

WANTED: Combination organist and choi director. Full time position available. Writ Forest City United Methodist Church, Fores City, N. C. 28043.

WNC Conference Adopts Quadrennial Program

The Western North Carolina Conference met in a special called session at First Methodist Church, Charlotte, Nov. 21 and adopted in toto a forward-looking program for the next four years. The program commits the conference to follow through on all features of the Quadrennial Emphasis as adopted by the General Conference held at Dallas, Tex. last spring.

These features include intensive Bible study in every congregation, the raising of not less than $20 million as a special Bishop's Fund for Reconciliation, and the projection of a Volunteer Youth Service Corps. The conference accepted as its proposed share of the $20 million a goal of one million dollars to be raised over the next two and a half years by volunteer pledges. A pledge service was held in conjunction with the annual conference session. Harvey J. Smith, prominent Methodist layman from Greensboro, is chairman of the Fund for Reconciliation Committee, with the Rev. Dr. Julian A. Lindsey as co-chairman.

In addition to the program emphases of the general church, the annual conference adopted an additional project. This involves "listening", especially to what our college students and other youths have to say to the church. In its recommendation of this facet, the conference Quadrennial Program Committee stated: Genuine reconciliation can take place only when those who are estranged listen to one another. It also pointed up that there is a feeling on the part of many youth that no one is listening to them."

The Bible Study project calls for a conference-wide two and a half day seminar to be held in April, 1969, at Lake Junaluska. The district superintendents and two additional persons from each district will participate in this. An outstanding New Testament scholar will give interpretation of the Sermon on the Mount.

The program will then move down to the district level, where sub-district training seminars will be held for pastors and two selected laymen from each church or charge. These should involve a span of not less than eight hours of concentrated study preferably on successive days.

The study of the Sermon on the Mount will then be carried to every local church, where the pastor will be responsible for planning, promoting and carrying it out. The tentative time schedule for this phase of the Bible study is September through November, 1969, stated Dr. Herman Nicholson, who is chairman of this section of the emphasis.

The Voluntary Service program calls for an appeal to young adults, aged 18 to 30, to volunteer to spend a year in special Christian service. The recruitment and placement in service of these will be carried forward in close cooperation with the national program, which is being set up under the auspices of the National Division of the Board of Missions. Volunteers will mainly work in teams of two or more or as task forces in carefully selected projects.

The Rev. Orion N. Hutchinson, Jr. is chairman of the Voluntary Service committee. In further description of the program, the committee report stated: "Volunteers may be assigned to existing programs and projects but only if it is clearly demonstrated that the focus is reconciliation. They will work primarily in their own area of knowledge and influence. Assignments will be made as close to home as possible or desirable. Those coming from other sections or states will be under the direction of our Conference agency." Those who volunteer will be given special training. They will work on a scale of subsistence pay.

In an opening statement, Bishop Earl G. Hunt, Jr. gave an overview of the Quadrennial Emphasis. He pointed up the fact that the United Methodist Church has committed itself to a role of reconciliation in the world—reconciliation with God in a vertical dimension, and reconciliation with one another on a horizontal plane. He stressed that all of this, to be realized and effective, must be under-girded by a return to serious Bible study. Bishop Hunt heads up the Bible study phase of the Quadrennial Emphasis for the entire church. He described the three basic books which will be used in the study. They are Roger Shinn's *The Sermon on the Mount;* A. Hunter's *Pattern for Living;* and W. D. Davis' *Sermon on the Mount.*

Dr. J. Lem Stokes, II. executive secretary for the Quadrennial Emphasis, with headquarters in Dayton, Ohio was present and brought an opening devotional. Bishop Paul Hardin, Jr. of the Columbia, S. C area preached a concluding sermon immediately prior to the 4 p.m. adjournment.

Christmas Stamp Under Attack

For the fourth consecutive year, the special Christmas stamp issued by the U.S Post Office is being criticized as representing a bias toward the Roman Catholic faith. This year the first round of fire has come from the Seventh-day Adventists.

Melvin E. Loewen, director of the nearly two million-member church, has called for a boycott of the new stamp, which portrays the angel Gabriel. Writing in the Pacific Union Recorder, official weekly newspaper of the Adventists' Western Headquarters, he pointed out that Gabriel is widely known to be "the patron saint of Roman Catholic postal workers." Loewen pointed out that the Yuletide stamp for 1965 also featured Gabriel. The 1966 and 1967 stamps, says Loewen, were "unreservedly religious," picturing Mary, mother of Jesus, "Queen of Heaven," but they depicted no nativity scene, no crib, no manger, no new-born babe, no shepherds in the fields, no wise men—in fact, nothing that could be associated with the birth of Christ or with Christmas.

Loewen opined that "a department owned by the people and serving all the people should respect the deep religious differences and sensitivities of all people." "A stamp may seem to be a small thing," he said, "but when its influence is multiplied by billions of impressions, it cannot help but aid one's particular religious philosophy. It will help to establish one particular church."

The current stamp is copied from a painting by Jan van Eyck and shows the angel Gabriel in richly robed attire.

He who takes a stand is often wrong, but he who fails to take a stand is always wrong.

Coffin

Youth Cluster Group Organized

Nearly 100 youths from several United Methodist churches in the King-Rural Hall area gathered recently at Trinity Church in King to organize a youth "cluster" movement.

The "cluster" grouping is an effort to bring Methodist youth in a geographical area together for Christian fellowship, worship and sharing, so that new ideas, growth and strength might be channeled back to the local UMYF groups It does not replace the district and subdistrict organizations but is an effort to provide opportunities for individual sharing and local involvement in the smaller group setting.

The following United Methodist churches are participating in this cluster: Rural Hall, Mt. Pleasant, Hickory Ridge, Shiloh, Mt. Olivet, Antioch, Bethel, and Trinity.

Elected president was Mike Rierson of King. The vice president is Sherri Pardue of Rural Hall, and Lydia Calloway was named secretary-treasurer. A directing council, made up of the UMYF presidents of each of the participating churches, will serve with the elected officers in guiding the youth.

The group decided to meet monthly on the fourth Sunday evening at 5:00 p.m.

The larger sub-district organization will still hold mass youth meetings but on a quarterly rather than a monthly basis. Several other clusters will be organized within its bounds.

BIBLES REBOUND

We will rebuild and use the best grade of imitation leather. Colors:—black, red, or white. We pay return postage. Satisfaction guaranteed. When Bible is returned to you, send us $5.00. Pulpit and large Family Bibles are $10.00. Name in gold, free.

SCALF'S BIBLE BINDERY
3028 Walnut Avenue
Winston-Salem, N. C. 27106

EDITORIALS

★

BAPTISTS AND METHODISTS SHOULD WORK CLOSER

Methodists in this state number about half a million members. North Carolina Baptist Convention churches have a total membership of approximately a million.

These two denominations, by virtue of size and influence, bear a heavy responsibility for religious and moral leadership in the state. This leadership is not used as effectively as it might because of a lack of lines of communication and cooperation. To be sure relations between our several ministers and laymen are cordial. But they are also casual. There is much good will and considerable cooperation at the community level, but no really effective structures for cooperative action on the state level.

This is a serious deficiency, in the light of the social and moral problems which we face in North Carolina. If there was ever a time when Baptists and Methodist should get together and work together, this is it. We have a common perspective on many social concerns problems. We are close together in inner city work and in anti-poverty goals.

An area of acute urgency right now is joint action in the field of legislation governing the use of liquor. Our two denominations should waste no time in getting together. The Boards of Christian Social Concerns of the two United Methodist conferences and the newly formed Council on Christian Life and Public Affairs of the Baptist State Convention should confer and map a unified approach. They should hold a joint meeting either in Raleigh or in Greensboro, before the legislature convenes, with the Christian Action League also involved, and should plan strategy for united action. Other interested denominations also could be invited to participate.

It is a well known fact that in county-wide or community-wide ABC elections the Baptists and Methodists work in close partnership. This was evident in the recent vote in High Point, where the drys succeeded again in stemming the wet tide.

Both denominations do indeed work closely through the Christian Action League. But the League is not receiving the close-up support which it should have. Nor is the League a substitute for the active participation of Baptist and Methodist social concerns agencies in the struggle to keep North Carolina from becoming saturated with liquor.

We predict that the next state legislature will enact laws permitting the sale of liquor by the drink unless these two major denominations get together in an effective program of joint action.

Methodists and Baptists represent a sizeable number of voting citizens. If they will stand together and work together they can exert a telling influence. To have the potential for such influence and not to use it for good is to be grossly negligent of our stewardship responsibility.

BLACK DIGNITY DIMINISHED

Last May and June the Southern Christian Leadership Conference sponsored an encampment on National Park grounds in Washington, D.C. The cost to the government of cleaning up after the Resurrection City project was $71,795, and the Interior Department presented a bill for this amount to SCLC.

The Rev. R. D. Abernathy, head of the SCLC, reportedly has refused to acknowledge responsibility for or to pay the bill. His basic attitude seems to be expressed in the following statement which he is quoted as making: "It only goes to show how sick this nation is that they will try to collect this sum from poor people . . . I don't think the people of this nation expect the poor to pay when they are dying of starvation and malnutrition."

The underlying appeal here seems to be to a paternalism from which most prideful Negroes are seeking to extricate themselves. They have resented being singled out, in the past, for handouts. Paternalism has become a bad word in the vocabulary of a new generation of blacks who wish to be given an even chance at education and jobs and who want to pay their own way in life. They wish to be treated with dignity. Mr. Abernathy's "poor-mouth" statement diminishes black dignity and gives a setback to the legitimate and laudable effort of Negroes to better themselves.

The SCLC has received sympathy and financial support from a wide spectrum of Americans, including many whites, who were interested in its goals. If the SCLC is low on funds, as has been indicated, the right answer to this problem would not seem to be to repudiate its obligations but rather to acknowledge them and then appeal to its friends to come to its support. That way lies dignity and responsibility.

We realize that some of our readers will resent our position. However, we would have to take the same stand if the organization in question were the Boy Scouts of America, the John Birch Society or the United Methodist Church

---

Something To Think About

Recently I was involved in a most perplexing situation, a "Spiritual Happening" planned by some young people in a nearby church. The sessions with the youth were on a "give-and-take" basis, with lots of open discussion on theological thinking.

Sunday night I had the young people answer three questions: What do you think about God? What do you think about the church? What do you think about death? They wrote their opinions and I have been reading through the answers. I feel sure you would be interested.

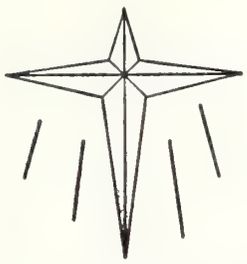
GOD: "I don't really know. I don't think about him enough, unfortunately." "No complete image, but a feeling of being ruled." "A huge being that watches over us." "A great giant sitting on a gold throne overlooking and supervising the earth." "God is great." (this young person spelled it "grate"). "A white mass-like cloud all over the sky, looking and watching." "A pretty good guy." "Groovy." "A great eye that looks over all us and protects us from harm and illness."

CHURCH: "Needs to get better." "Ugh! Social club interested in hearing inspiring stories with little relevance to the issues and concerns of the day. " "Pretty good." "Like a great big Bible you can turn to at any time." "It helps me feel better when I come." "A wonderful thing, but I wish more people would take it seriously." "I attend because of habit. It needs changes." "Boring and dull, and yet a place to refresh myself." "Doesn't have as much for me as I would like for it to."

DEATH: "It's the living end." "It scares me." "Something I have not really given much thought about." "I don't understand it." "An awful thing because it takes away your life." "Mystifying, sad and happy." "I don't really know because there is no way of finding out about what it is like to be dead."

Frankly, these opinions disturb me. I know from reading Methodist literature that there has been a constant effort to help our people formulate sound theological opinions . . . even young people. Now, do an experiment with yourself. Sit down and write your opinion on these three questions.

REV. WALLACE H. KIRBY
Hay Street, Fayetteville



Advent 1968

By Thomas B. Stockton

On May 11, 1659, the General Court of the Massachusetts Bay Colony passed the following law: "Whoever shall be found observing any such day as Christmas or the like, either by forbearing labor, feasting, or any other way, as a festival, shall be fined five shillings." Imagine that! Those early Puritans had a law against the observance of Christmas as a festive occasion—celebrate Christmas and be fined 70 cents!

How sad—to miss the thrill of the joyous occasion that gives us the most significant reason for celebration that the world has ever known! Why? What is the inner meaning of Advent that brings joy to you? What meaning is there in the birth of Jesus of Nazareth that gives you occasion for joy—for celebration? Advent brings the occasion for each of us to ask this question—of ourselves.

For me there is vast significance attached to this event of events. The fact that God has come uniquely in Jesus Christ means that God has acted in human history to bring divine love redemptively into the midst of life as we must live it. This is why I can experience this divine power in my life—this is why no situation in society need be destructive of life for anyone. God has done in Christ all that was necessary, from His perspective, for man to "come alive"—individually and collectively.

A beloved professor of mine, Dr. H. H. Farmer, tells of preaching to a congregation on the love of God. After the sermon a Polish Jew who had been converted to the Christian faith, said to him, "You have no right to speak of the love of God until you have seen, as I have seen, the massacre of the Jews in Poland; until you have seen, as I have seen, the blood of your dearest friends running in the gutters on a grey winter morning." Dr. Farmer asked him how, after experiences such as these, he had come to believe in the love of God. He answered that the Christian Gospel gripped him because it made him see the love of God not merely in the beauty of a sunset or the glory of an April morning. He saw God also in the midst of blood and agony, suffering and pain—at the heart of life where man must live it—bringing Life out of death.

Advent means to me that God is now at work in the midst of my life and life in society around me—to bring Life, regardless of outer circumstances.

Advent also means that God has acted to confront me and you with decision. Because He has come, we face the personal choice to accept, neglect or reject His call to follow. Dr. Farmer went on to quote further words from this Polish Christian who said, "As I looked at this Jesus I knew I was at a point of final crisis and decision; I knew I must make up my mind, either to take my stand beside Him and share in His undefeated faith in God, or else fall finally into a bottomless pit of despair." Advent challenges me to reexamine my decision to follow Him in faithful discipleship and experience Love unconquerable.

For this experience of Grace and challenge, we celebrate Christmas in great joy!

The Rev. Mr. Stockton is minister of Dilworth Methodist Church, Charlotte.

Archbishop to Address Worship Convocation Next Spring

One of Methodism's world-renowned spiritual leaders and the Roman Catholic Archbishop of St. Louis, Mo., will be among speakers at the second national United Methodist Convocation on Worship.

Bishop Lance Webb, Springfield, Ill., chairman of the denomination's Commission on Worship, told a meeting of the group in Chicago Nov. 18-19 that Archbishop John Joseph Carberry and the Rev. Dr. E. Stanley Jones, missionary, author, and lecturer, had agreed to address sessions of the convocation. Complete program details will be announced later, Bishop Webb said.

The convocation on the theme "The Crisis in Worship" will be held in St. Louis April 21-24, 1969. Much of the Commission on Worship session was devoted to planning for the meeting.

In other decisions, the group heard progress reports on various publishing projects and reviewed other work of the commission.

A handbook on "creative new forms of worship" is moving forward and selections from the volume are expected to be ready for use by the Convocation on Worship.



Mrs. Janet Hitch

DRE Joins Groce Church Staff

Early this month Mrs. Janet Hitch joined the staff of Groce United Methodist Church, Asheville, as educational director.

Mrs. Hitch is a graduate of Asbury College, where she majored in religious education. Her husband is a teacher in the public school system of Buncombe County.

During the past three summers Groce has had an expanded program of religious education and youth work under the leadership of college students, but Mrs. Hitch is the first full-time educational director.

Methodist Agency For Mentally Retarded Organized in Atlanta

Formation of the Southeastern Methodist Agency for the Mentally Retarded has been announced by Dr. D. Trigg James of Atlanta, executive secretary of the Southeastern Jurisrictional Council of The United Methodist Church.

The organization was created by the Southeastern Jurisdictional Conference which met last July at Lake Junaluska. Formal organization and election of officers came Nov. 1 in Atlanta.

The Rev. J. Carlisle Miller of Andalusia, Ala. was elected chairman. First vice-chairman is M. T. Lambeth of Winston-Salem, superintendent of the Children's Home. Second vice-chairman is Robert Copley of Louisville, Ky.

The Rev. Wayne A. Lamb of Memphis, Tenn. was elected secretary. Named treasurer was Edd L. Simmons of Atlanta, Ga.

Five persons were named to the Executive Committee. They are the Rev. Wesley Brogan of Greensboro; Dr. Harrison Spencer of Virginia; the Rev. H. H. Backstrom of Atlanta, Ga.; the Rev. Robert Starling of Knoxville, Tenn., and the Rev. E. L. Jernigan of Como, Miss.



Shown here are The Now Generation Singers, a group of local students recruited from the area especially for Young American Week.

Young American Week Brings Overwhelming Response

With the crash of timpani and the blare of trumpets, the 400-voice chorus broke into song to begin the Greater Rocky Mount Young American Week.

Against the striking backdrop of red, white and blue stood the high school student body president to welcome speaker and singer Bob Gibbons to Rocky Mount Stepping to the microphone, Gibbons captivated the audience by singing "Somebody Bigger Than You and I."

The program moved rapidly through a wide variety of special music — from a martial rendition of "How Firm a Foundation" by the mass chorus, brass and timpani, to a rhythmical selection by The Now Generation Singers. This group, accompanied by 12 guitars, had been especially recruited from the area for the week. Chorus and audience joined in singing "Amen" while Aubrey McGann, Crusade associate, sang out the verses and then led them in "How Great Thou Art."

Before coming to speak, Bob Gibbons sang once again, accompanied this time by electric guitar and bass. The song, "He's Everything to Me," caught on quickly and was to become the theme song of the week. When the invitation was given after a brief but forceful message. 375 young people responded as Gibbons sang "The Saviour is Waiting."

It was the first night of a week unlike any that Rocky Mount had ever known. Drawn by the unique program which varied widely from night to night, young people by the thousands came back again and again to see "what was happening" at Municipal Stadium. And night after night scores moved out across the turf as the invitation was given.

Each night featured a different theme with special guests who came to bring a dynamic witness. These included Kent Kilbourne, internationally known folk singer, and Allen Previto of the New World Singers. These young artists often performed first as a means of establishing rapport with the young people.

On Tuesday, "Concert Night," a large high school band performed and accompanied the audience in a variety of patriotic numbers. Outstanding scouts took part in the program and their troops were recognized before a timely message on "The Generation Gap."

Wednesday, "Sports Night," drew a large audience of athletes from all over the area who came to hear Brig Owens of The Washington Redskins. In a hard-hitting message, "That Beautiful Body of Yours," Gibbons dealt with the Christian concept of sex and the glorification of God in one's body. Although keenly disappointed when a last minute emergency kept Owens from appearing, 130 young people, many of them strapping young athletes, moved forward in response to the invitation. And so it went.

Thursday night with its emphasis on World Affairs. Friday night and a "Sing-in" led by Gibbons, The Now Generation Singers and Twenty Guitars. Saturday, "Date and Talent Night," featuring the winner of the area-wide talent search; afterwards refreshments for all "under 20" before a special Song Fest. And finally Sunday, the "Very Last Day" of an excit-

ıg and memorable week for the youth of ıe city.

Once again Bob Gibbons had shown imself to be uniquely qualified to reach oung people for Christ today. Young imself, he speaks their language. A uniersity as well as seminary graduate, he as a message. Combine these with a rich aritone voice and guitar accompaniment, nd the message comes across loud and lear. His own singing, ranging from popuır and sacred styles to the folk media, aptivates the young people long before e comes to speak to them. Surrounded y talented young artists and the enthusistic local groups which he recruits, he is ble to reach out to the unchurched, inifferent youth of a city.

Part of the outstanding team assembled or Rocky Mount included Ted Cornell, ationally known concert pianist and arıanger. Accompanying at the piano was Miss Dorothy Fuchs, well-known as an ccompanist to stars of the Metropolitan Opera Company and presently studying t the Julliard School of Music. Fred Dunan, outstanding band and choral director, ame to lead the chorus and brass.

At week's end, 954 young people had ıade their way across the baseball diamond o accept Christ or re-dedicate their lives o Him. While putting a strain on the staff f 150 counselors especially trained for he week by Dr. Gerald Foster, Crusade Director, the overwhelming response was ıore than enough reward for those who ad worked so hard to see this crusade ecome a reality.

While the crusade was an inter-denomiational effort and could not have succeed-



Accompanied by electric guitar and bass, Bob Gibbons leads the audience in "He's Everything to Me."

ed without the full support of area ministers and laymen, there were many Methodists who served in positions of leadership and contributed immeasurably to the success of the week. Among these was Rev. Reginald Ponder, pastor of Englewood Methodist Church, who chaired the important Committee on Spiritual Preparation. Mrs. Barbara Groseclose, choir director at Englewood and chairman of the Music Committee, was responsible for recruiting the mass chorus and The Now Generation Singers.

Various members of First Methodist also held key positions. Mr. Bryant Aldridge headed up the Finance Committee while Mr. Mac Hines served as treasurer. From this same church Mrs. J. C. Reynolds coordinated the Telephone Committee which called every home in the area with a personal invitation to attend the crusade. Mrs. T. A. Denton oversaw the nursery facilities provided each evening. Mr. Blamie Tanner served as chairman of the Publicity Committee and Mr. Ben Cunningham spent long hours setting up the public address system, so important in a meeting of this size.

These are only a few of the fine Methodist laymen and pastors who worked so hard to see this crusade become a reality.



Part of the more than 4500 persons who attended the opening night of Young American Week.

The Office and Work of a Bishop in the Church

By Bishop William R. Cannon

I want to address myself this afternoon to the work of the episcopacy and to view that work in the perspective of history, using as the pattern for the delineation of my theme the three-fold character of the episcopal office as that office has expressed itself, p r e s u m a b l y since its inception, throughout all periods of history and in all places where it has existed in the life of the Christian Church.

However, there is one basic assumption that underlies my treatment of this theme and will govern what I have to say in all three phases of this address. That basic assumption is the paradoxical nature of the church itself. If a paradox is two seemingly contradictory statements joined together to form a tenet which is none the less true, then the Christian Church is as clear an example of paradox as can be found anywhere. It is an organization or institution which is both human and divine. It is without question a sociological structure which participates in all the inconsistencies, compromises, foibles, and defects which characterize an altogether human agency.

If you doubt this, I invite you to attend any ecclesiastical conclave from an Assembly of the World Council of Churches on the ecumenical level down to a board meeting of a local church on the denominational level. Not even the general councils of the Roman Catholic Church, from Nicaea in A.D. 325 to the Second Vatican Council of this decade, escape the politics and scheming of very ordinary weak, and, at times even, conniving human beings.

Gregory Nazianzen, for example, complained bitterly against the proceedings of the Council of Constantinople in A.D. 381 and resigned from it. He likened the debates of a general council to the noise of cranes and geese and prayed God to deliver him from all such gatherings in the future as well as forgive him for attending the ones he did attend .The election of bishops in the United Methodist Church is a human enterprise, and I am inclined to think politics at times govern it as well.

But the church is not just a sociological institution. She is theological as well. There is always the sublime opportunity afforded to her in a way that is not afforded to any other organization or institution to be guided and empowered by the Holy Spirit. If bishops are the creations of men, and perhaps in many instances they are, they can become by divine grace the agents of God as well. And if the church is one of the most efficient and well managed of human organizations, so that her operations are studied by businesses in order to learn how to improve their own operations, she was founded by Jesus Christ to perform a redemptive mission and can claim the wisdom and power of the Holy Spirit when she is true to her purpose and loyal to her task.

We must assume then that she is both sociological and theological, temporal and supra-temporal, human and divine without being altogether either, so that we must always take precautions not to degrade her humanity and always seek to employ the divine resources available to her but never to claim for ourselves any advantages therefrom. The church, like her Lord, must always be the servant church.

The first characteristic of the office of a bishop in the Christian church, as seen in its historical perspective, is that of ruler or governor. Now do not become immediately alarmed and think that I am merely using this "Bishop's Hour" to reassert some archaic and anachronistic concept of episcopal autocracy. We have heard enough of that in our own immediate Methodist past, especially in the old Southern Church, as well as in the long range of the general history of the church, ever to want to bring that back again. It is, at least in its tyrannical and oppressive forms, in the process of dying even in the Roman Catholic Church, though there are still too many instances of a tenacious resistance to death among many of the die-hards to be reassuring. The very title of ruler or governor is itself an illustration of the sociological or human side of the nature of the episcopacy. This first, and primary, function of a bishop was borrowed from Roman government. The first Christians were citizens or else subjects of the Roman Empire, and they expected their bishops to rule the church as effectively as Caesar ruled the state.

But, since this characteristic comes to us out of the distant past and is a contribution of the social and political achievement of the people of the Roman Empire to an ecclesiastical institution, it is only reasonable for us to expect it to be constantly readapted to various societies and peoples which the church serves in the course of her history and geographical expansion. The contemporary equivalent of ruler is administrator, though I must confess that in the light of the innumerable and what often appears to be small and trivial tasks a bishop is expected to do I am becoming increasingly persuaded that custodian, or even janitor, might be a more accurate term.

Even administrator is unacceptable to many today, for administrator demands an institution the affairs of which are to be administered, and an attitude of anti-institutionalism characterizes so much of current public opinion. Everybody who is not in the establishment seems to be against the establishment. Many people are ready to abolish what now exists when they have not given any thought whatsoever to what they would put in its place. There are those who misconstrue entirely Dietrich Bonhoeffer's term "religionless Christianity" and make it mean no organized Christianity at all, as if we could have any religion whatever in corporate form without an institution to embody it. They endanger the very programs and services they would use Christianity to support. It is ironical that many who cry loudest for justice among races, opportunities for developing peoples and nations, economic security for everybody, and peace on earth and good will among men, and say that these goals and these alone are the purpose for which Christianity exists, at the same time clamor for the abolition of the institutional church, which is the only way Christianity has of helping to bring these ideals to reality. The opposite of religious organization is a modern Montanism or purely individualistic and personalistic piety which cannot possibly accomplish anything socially and which the advocates of the abolition of the institutional church most despise.

It is possible, you know, to reform the church and to renew the power and the vitality of the church without abolishing the church or in any way impairing her as an institution. We can improve and transform her ministry without destroying that ministry or even altering its historical three orders of deacons, presbyters, and bishops.

There is nothing sacred and inviolate about ecclesiastical polity and church administration. These belong to the human and sociological nature of the church. They can be altered at any time such alterations seem indicated by the exigency of society and the conditions of people. We Methodists do John Wesley a grave injustice by insisting that he bequeathed us an unalterable form or pattern of organizational ecclesiastical life which he expected his loyal offspring always to keep and practice. This is simply not true. He said outright that he did not believe that any one form of church polity and government was prescribed by Scripture and that all ought to be subject to review and improvement in

---

This is "The Bishop's Hour" address delivered by Bishop Cannon at the Duke Convocation and Pastors' School on Oct. 28. It is offered here as a significant interpretation worthy of wide study across the church.

order better to serve the spiritual ends for which they were ordained.

The bishop, therefore, as administrator, if his administration is to be effective, must constantly work with his people, laity and clergy alike, in trying to find ways to improve the structure and function of the church as a human agency in society in order to achieve her redemptive mission which has been entrusted to her by God Himself. This may lead to new expressions of ministry. Perhaps in a day of rapid transportation consolidation of churches may be necessary in some areas to provide a minister with enough to do and an adequate challenge to accept.

Group ministry may become the pattern in rural as well as urban situations. Large churches may need to become more compartmentalized in ministerial services than they are now in order to serve more profoundly and adequately their membership. These are only surmises, not opinions. Judgment on such matters can only be reached corporately and cooperatively by ministers and laymen in representative capacity, and the bishop as administrator should make possible the consideration of all issues that might further progress and advancement. This means invariably that he should seek to become a shrewd observer of men and to understand and appreciate their capacities as well as their limitations that, with the considered counsel both of his cabinet and of the lay leadership of his respective churches, he may deploy all his forces to serve the best interests of church and society in general that the goals of the Kingdom of God may be more profitably realized in his area and among his people. A shop-keeper and a mere manager in traditional fashion of routine ecclesiastical affairs is hardly adequate for the position of ruler or governor in the modern church. "Where there is no vision, the people perish."

The second characteristic of the office of a bishop in the Christian Church, as seen in its historical perspective, is that of priest and pastor. Indeed, in Catholic ecclesiology, both Eastern and Western, the fullness of the priesthood inheres only in the order of bishops. It is possessed also by the other two orders of presbyters and deacons, to be sure, but only in incomplete form. Theirs is derivative and dependent. It is ineffective unless it is supportive of and in harmony with that of their bishop. The bishop, and he alone, in the Catholic scheme of things is the successor to the apostles. When in the Book of Acts, Philip, who was a deacon, baptized the people he had converted by his preaching in Samaria, those newly-won converts had to await the coming of Peter and John, who were apostles, before they could receive the plenitudes of the Holy Spirit. Ignatius, martyr bishop of Antioch, who wrote in the early years of the second century, is the first theologian I know of to deal with this subject, and he exhorted those churches to whom he addressed his letters to stay close to their bishop, and before he was done he said outright that the church is only where the bishop is.

This ecclesiological concept is exemplified in the practice in Eastern Christendom of the bishop's blessing the oil and sending it out to his priests to be used by them in the sacrament of confirmation. In the Roman Catholic church it is given even greater emphasis in that the bishop himself administers the sacrament of confirmation. A priest baptizes. Only a bishop, either in person or by proxy, confers the right of church membership.

The Dogmatic Constitution on the Church of the Second Vatican Council states this Catholic doctrine in clear and unambiguous form: "This sacred Synod teaches that by episcopal consecration is conferred the fullness of the sacrament of orders, that fullness which in the church's liturgical practice and in the language of the holy Fathers of the Church is undoubtedly called the high priesthood, the apex of the sacred ministry." And consequently regarding the priesthood itself that same document states: "Although priests do not possess the highest degree of the priesthood, and although they are dependent on the bishops in the exercise of their power, they are nevertheless united with the bishops in sacerdotal dignity."

But we are Protestants, not Catholics, either Greek or Roman. Orders do not constitute a sacrament in our theology. Our ministry is more functional and vocational than it is sacerdotal. But in practice even Roman Catholic and Eastern Orthodox bishops, can only establish standards and customs and set examples. Their clergy, like ours, are in constant contact with most of their people and so in reality carry out their ministry for them. That means, then, largely by collaboration between the bishop and his clergy, by encouragement and persuasive example, and by his own personal concern and skill in bringing to full expression the latent talents of ministers more gifted as priests and pastors than he, that he will be able to enrich the spiritual care of the people in his area and to become because of his clergy the symbol of the Good Shepherd who loves and supports his sheep.

But what does this mean concretely? That is, what have we got to do together to achieve it? We have much to do, I am afraid, to improve our services of public worship.

I worked for twenty years on the Commission on Worship of the Methodist Church. I was in the two special groups that revised the Book of Worship and The Methodist Hymnal. We worked for eight years, two whole quadrenniums, at these tasks. I was chairman of the subcommittee which did the service of Holy Communion. I am proud of our achievement. But now I must honestly say that a great deal of that work needs to be redone. It is adequate enough as a repository of great prayers, hymns, and liturgical rites that come to us from the past. It contributes nothing at all, so far as I can see, in the way of new forms of worship, creative and vital, from the present day.

Cranmer's Book of Common Prayer was prepared for Tudor England. It is written in the language that was used then and the time of Shakespeare and Henry VIII. Why do we have to keep on using it in church when we do not use it in business and conversation with family and friends? The New Testament, for example, was not written in the style of the classical Greek of Plato, Aristotle, and the Tragedians. It was written in the popular, even colloquial Greek of the Hellenistic Age.

A former student of mine sent me his own rendition of the Communion Service in contemporary English. He asked my criticism, thinking, I am sure, that I would be horrified by his work and he would have some fun with my reaction. But I wrote back and told him that he had not gone far enough. I said, "You have changed pronouns but little else. You still have, for example, 'The Lord be with you and with your spirit.' What do you mean by 'with your spirit'? What you ought to say is 'The Lord be with you. And with you, too.'" That is precisely what the versicle means. If it is, why don't we say it?

Worship, to be sure, is the adoration of God. If it is true worship, however, it is likewise the sincere and genuine expression of their adoration by the people who are worshipping.

What I am saying about corporate worship applies to preaching as well. I do not care how you do the preaching, that is, what new methods and forms you use, just so your preaching is effective in the lives of your people. *The Dogmatic Constitution on the Church* states: "Among the principal duties of bishops, the preaching of the gospel occupies an eminent place For bishops are preachers of the faith who lead new disciples to Christ." I am not sure this admonition is heard by those to whom it is addressed or, if it is heard, that they are usually able to perform properly what it enjoins. Sometimes I have gone to preaching missions involving several different preachers one of whom has often been a bishop. And I must confess that on some of these occasions the bishop has preached the poorest and most ineffective sermon of the lot. I have heard episcopal sermons that were just puerile.

A good pastor must be much more than a public figure, that is, one who is skillful in the conduct of corporate worship and in the proclamation of the gospel from the pulpit. He is one who enters unobtrusively, yet effectively, into the homes and business of his people, so that he identifies with them in both their successes and failures their joys and sorrows. He is really their priest in the sense that he belongs to them and represents their needs to God. I am afraid frequently we have too many prophets, who denounce evil in their proclamation, and too few priests, who, by prayer

(Continued on page 12)

Woman's Activities

W. N. C. CONFERENCE

MRS. JOHN C. WRIGHT

A MESSAGE FROM THE CONFERENCE PRESIDENT

Calling All Presidents of Women's Societies and Guilds:

Was yours one of the Societies or Wesleyan Service Guilds which had the
Service of Celebration
Charter Meeting
the organization of the
Women's Society of Christian Service and Wesleyan Service Guild of The United Methodist Church
in the month of October, 1968?

I hope yours was! It is such an impressive service! What greater significance the loaf of bread, with its ingredients of flour, milk, salt and yeast that make the loaf, have for us now!

If you did not have the Charter Meeting in October, please observe it before December 31, 1968, so that all of your members will be *charter members.*

There will be some who will not be able to come to the Charter Meeting, but you can still enroll them as charter members, *if* it is done before December 31 (after that time they may join, but will not be charter members).

Some Societies are using a loose-leaf book and carrying a sheet from the book to the circle meeting, or to the homes, in case a former member of the Women's Society was not present at the Charter Meeting.

I think that it would be thoughtful to go to see the person, or call her, before automatically adding her name to the Charter Roll. In the transition from the Woman's Society to the Women's Society, we do not want to overlook anyone.

This gives us an opportunity to invite other women to join our organizations, "that together we may go forward . . . wholly dedicated and creatively committed to an earnest desire for the fulfillment of the purpose of our organization, 'to help women to grow in the knowledge and experience of God as revealed in Jesus Christ and challenge them to respond to God's redemptive purpose in the world.'"

EDEN SOCIETY HAS CHARTER SERVICE

The Women's Society of Christian Service of First United Methodist Church, Eden, met on October 12 at the church to observe a Service of Celebration for its Charter Meeting.

Mrs. Robert Martin, president, welcomed the members and stated the purpose of the meeting. Mrs. A. O. Funderburk, Eden, was in charge of the program. Mrs. Robert Powell and Mrs. Earl Vaughn gave "Our Heritage," presenting the histories of women's work in the Methodist Church and the Evangelical United Brethren Church.

During the signing of the Charter Roll, members received their membership cards from Mrs. Keene Brockus, secretary. Mrs. John Hodges directed the group to the Fellowship meal. A duet was presented by Miss Linda Atkins and Miss Janet Funderburk.

Forty-five members attending the meeting gathered at the altar for the closing prayer and doxology.

—MRS. A. O. FUNDERBURK
Chairman, Public Relations
Winston-Salem/NE District

MISSION PLEDGE DUE

Each local Society and Guild is asked to send seven-twelfths of its annual mission pledge to the district treasurer by December 1, 1968.

By districts these are the treasurers:

Albemarle: Mrs. James H. Belk, 1711 Waxhaw Rd., Monroe, N. C. 28110

Asheville: Mrs. W. D. Krisher, 136 Governor's View Rd., Asheville, N. C. 28805

Charlotte: Mrs. S. M. Springs, Jr., 2420 Westfield Rd., Charlotte, N. C. 28207

Gastonia: Mrs. Lester Carpenter, P. O. Box 487, Belmont, N. C. 28012

Greensboro: Mrs. Harold Moag, 103 Homewood Ave., Greensboro, N. C. 27403

High Point: Mrs. Jeff Miller, 1006 Parkview St., Asheboro, N. C. 27203

Marion: Mrs. J. H. Randall, 1 Railroad St., Alexander Mills, Forest City, N. C. 28043

North Wilkesboro: Mrs. J. C. Pierce, Grassy Creek, N. C. 28631

Salisbury: Mrs. Ray Burleyson, Route 11, Box 66, Salisbury, N. C. 28144

Statesville: Mrs. W. T. Tatum, Olin, N. C. 28660

Thomasville: Mrs. Russell Marshal, Route 3, Pleasant Dr., Thomasville, N. C. 27360

Waynesville: Miss Louise Ballard, 400 Church St., Waynesville, N. C. 28786

Winston-Salem/NE: Mrs. William Allred, 309 Granite St., Mount Airy, N. C. 27030

Winston-Salem/Forsyth: Mrs. F. Norman Martin, 236 Lockland Ave., Winston-Salem, N. C. 27103

GASTONIA DISTRICT EXECUTIVE MEETING

Plans for the coming months were made at a meeting of the Executive Committee of the Gastonia Women's Society held at the home of Mrs. Ted Hosick, district president, on Oct. 26.

The group planned a Day Apart to be held in the spring at Camp Loy White, the date to be announced later, the program to be under the direction of Mrs. F. H. Cunningham of Gastonia. The members of the committee drew names as prayer partners for the current year.

Mrs. Lester Carpenter spoke on the need for good used clothing, furniture, and toys at the Methodist Center at Cherokee.

Mrs. Hosick reported that 404 women of the district had attended the two Spiritual Growth Retreats at Lambuth Inn, Lake Junaluska, in October.

The Annual District Meeting will be held in April or May, 1969, at St. John's United Methodist Church, Gastonia.

Mrs. John Hoyle, Jr. spoke on the work on the By-Laws for the Conference Society, and Miss Vera Falls told of the work in small societies.

—MRS. PAT MCSWAIN
Chairman Public Relations
Gastonia District

★

N. C. CONFERENCE

MRS. IVAN E. WELBORN

CONFERENCE GUILD EXECUTIVE COMMITTEE MEETING

The fall meeting of the Executive Committee of the North Carolina Conference Wesleyan Service Guild was held Sept. 21, in the Crown Room, Heart of Wilson Motel, Wilson.

Miss Rosalie Holmes, Conference Chairman, called the meeting to order shortly after 10:00 a.m. and introduced Mrs. Helen Bame who gave the devotions. Mrs. Bame read from Matthew 5, verses 1-6, The Sermon on the Mount. She said that Jesus' call is simple but appealing and that the first Disciples, just fishermen—James, John, Simon, and Andrew—answered that call Jesus came to teach; the Disciples were called to learn and they came to know Him through sharing. We, too, are followers and learners. We must be at work in God's world today. We must be as salt, which is of no value unless it is used. We need to be "salty" Christians. We need to be a beam of "light" that cannot be put out. We are "salt" and "light" and we belong to Him. The world today, as the world in Jesus' time, has many problems and much work that needs to be done. Her prayer closing the meditation was that we would all become involved in His work and that we would be "light" and "salt".

The Treasurer's Report was made by Mrs. Anna Lee McGoogan as follows:

Migrant Fund Total in May (for truck and health kits)	$ 545.45
Received for this purpose in June	18.60
Love Offering—May	400.00
Balance in Scholarship Fund	$1,302.91

Total amount sent to the Women's Division for the first quarter was $43,043.26. Of this amount, the Wesleyan Service Guild was credited as follows:

Pledge to Missions	$3,116.92
Special Memberships	145.00
In Remembrance	5.00
World Banks	17.71
Supplementary Gifts	73.00
Total	$3,357.63

The Scholarship Committee report was made by Miss Addie Jones who had a letter from Dr. Kale of Duke University concerning the support of Miss Myung Ok Yun, estimating that $1,000 would be needed. This could be paid $800 now and $200 later. After discussion, it was unanimously agreed that the Guild should continue to support Miss Yun and that a check for $1,000 should be sent.

It was suggested that contact be made with the appropriate people at Duke University, Wesleyan College and Methodist College for names of foreign students suitable as future recipients.

During lunch the question of a Spiritual Life Retreat was discussed. After consideration of locations, dates, and the type of program desired, Mrs. Lena Gray made a motion that a Retreat be planned for the third weekend in May, with Sat., May 17, devoted to coaching for officers and that Sunday, May 18, be devoted to spiritual renewal.

Following lunch the committee was divided into four work groups to discuss and make recommendations on the most effective way of achieving the work of the Conference Guild Committee: (1) To set up a program of enrichment, leadership development, and action for the Conference Guild, and (2) To give guidance to local and district guilds.

Miss Holmes distributed sheets with background information and some suggestions for consideration.

The following recommendations came from the groups: (1) to promote participation of Guild members in the needs and concerns of the church, remembering that the concerns of the community are also the needs of the church; (2) that a change of attitude toward many of the problems of today are important to one who is concerned with being Christian; (3) that being an officer is a job that offers an opportunity to be part of a tremendous force for Christ; (4) that names of Guild members willing to assume responsibility on local Church commissions should be given by the Guild president to the local pastor and/or Committee on Nominations for the Official Board.

It was also recommended that workshops be held to assist local vice-presidents on program materials and presentations. The Weekend at the School of Christian Missions is needed to keep members informed and to train those who will teach in study classes. The Week session should be for those who have time for study as well as training. Also Guild members should seek to interest potential members among employed women of the church and community.

• CALENDAR OF COMING EVENTS •

NOTE: If any of the meeting dates or places are in error, please inform the ADVOCATE immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

Dec. 17-18: Committee of Fifty, Quadrennial Emphasis

NORTH CAROLINA CONFERENCE

Dec. 1 : Burlington District Conference, Hebron Church
Dec. 9 : Committee on Two-Percent Plan, Methodist Bldg., Raleigh, 10 a.m.
Dec. 9-10: World Service and Finance Budget Hearings, Methodist Bldg., Raleigh
Dec. 9-10: Cabinet Meeting, Methodist Building, Raleigh
Dec. 13 : Greenville District Christmas Party for Pastors and Wives

WESTERN NORTH CAROLINA CONFERENCE

Dec. 1 : Greensboro District Conference, Bethlehem Church, 2:30 p.m.
Dec. 1 : Marion District Conference, Forest City, First Church, 2:30 p.m.
Dec. 1 : Thomasville District Conference, Tyro Church, 2:30 p.m.
Dec. 3 : College Recruitment, High School Juniors and Seniors, College Coordinating Council, Gastonia, First Church, 7:30 p.m.
Dec. 4 : College Recruitment, High School Juniors and Seniors, College Coordinating Council, Shelby, Aldersgate Church, 7:30 p.m.
Dec. 8 : Asheville District Conference, Asheville, Biltmore Church, 3:00 p.m.
Dec. 8 : Salisbury District Conference, China Grove, First Church, 2:30 p.m.
Dec. 8 : North Wilkesboro District Conference, Miller's Creek, 3:00 p.m.
Dec. 8 : Waynesville District Conference, Bryson City, 2:30 p.m.
Dec. 8 : High Point District Conference, Archdale Church, 3:00 p.m.
Dec. 8 : Gastonia District Conference, Gastonia, Covenant Church, 2:30 p.m.
Dec. 8 : Statesville District Conference, Statesville, May's Chapel, 3-8 p.m.
Dec. 9 : Conference Coordinating Committee, Charlotte, First Church, 10:30 a.m.

Guilds are asked to keep in contact with young people that are interested in full time service in the church.

Mrs. Margie Mann speaking on the Purpose of the WSCS and The Guild, told the group that the section "to unite them in a Christian fellowship to make Christ known throughout the world, and to develop a personal responsibility for the whole task of the Church" was added at the insistence of the Guild.

The campaign for funds now underway to enlarge the Chapel at Samarcand Manor was presented by Miss Holmes as a most worthwhile project for Guild support.

The work of Church Women United was discussed by Mrs. Lena Gray. This organization sponsored the legislation for licensing day nurseries in the General Assembly; it places devotional material in motel rooms; and has also been involved in the Chapel of the Nameless Woman at Women's Prison in Raleigh. She urged Guild members to become involved in this organization as it is doing big things in our state and local communities.

Reports were heard from each district.

Durham District: Julia B. Tyson

During the summer months unit meetings in the Durham District were held as picnics and outings. Units are now working hard to have a good attendance at the October Charter Meeting. Seven Guild members attended the School of Missions and letters were written to all Guild units regarding information received at the School.

Elizabeth City District: Emily Jackson

Elizabeth City District is progressing normally. Units are getting back at work after a summer's rest. Plans for the fall District meeting are being made at this time.

Fayetteville District: Elma McLaurin

Mrs. McLaurin attended the Southeastern Jurisdiction Conference in Birmingham, Annual meeting in Raleigh, Spiritual Life Retreat, District, Sub-District and Executive Meetings of the WSCS as well as meeting with some of the Guild units. Letters were written to Guild units in March regarding changes in by-laws.

Goldsboro District: Elizabeth Peterson

Goldsboro has total of four units. All units have been notified of the changes and others items of interest.

New Bern District: Mary Emma Bizzell

New Bern District has had representation at Annual Meeting in Raleigh, Spiritual Life Retreat and School of Christian Mission at Fayetteville.

Raleigh District: Virginia Jones

The Raleigh District held Retreat at Camp Rockfish in May. During the first quarter the district has given $904.21 to missions and $50 to the Cultivation Fund.

Rocky Mount District: Emily Bulluck

182 Guild members in Rocky Mount District. This district has had representation at Southeastern Jurisdiction Meeting, Annual Guild Meeting, Spiritual Life Retreat, and also South Atlantic Regional

(Continued on page 15)

[illegible] Work of Bishop

(Continued from page 9)

and love, change evil into good. It was said of Jesus, the perfect pastor, that "he came not to condemn the world but that the world through him might be saved."

The third characteristic of the office of a bishop in the Christian Church, as it is seen in historical perspective, is that of teacher. This does not mean necessarily that the bishop is personally an effective teacher or as a matter of fact that he ever does any formal instruction in the classroom setting. I am not sure that he ever did too much of this even in the Primitive Church. In the New Testament, the catalogue of the various ministries in the church includes that of teacher among them. As the office of bishop grew and increased in the number of responsibilities, metropolitan bishops tended to collect a group of theologians around them.

This was less true perhaps in the East than in the West. Eastern prelates seemed to display a propensity for theology, and most of the great theological minds of the Greek-speaking division of the church were numbered among the bishops. We are indebted to Athanasius more than to any other single person for the dogma of the Trinity. And those who helped him to give clarity of definition to homoousian so that it would be generally accepted were, like him, all bishops: Basil of Caesarea, Gregory of Nyssa, and Gregory Nazianzen, the three Capadocian Fathers. The authority on Christology, the one who insisted on the unity of the person of Christ, was Bishop Cyril of Alexandria, so that it is safe to say that the majority of the Eastern theologians, from Ignatius in the second century to John of Damascus at the close of the patristic era, were bishops.

Western bishops were less theologically inclined, though this is not to say that there were not great theologians among them. Indeed the greatest theologian of antiquity was a bishop—Augustine of Hippo. But by and large as the years rolled by, Western prelates tended to leave the niceties of theology either to their Eastern colleagues or else to experts on their staff. They got tangled up in politics. Too many were content to be temporal rulers.

But all the same, bishops never ceased to be responsible for the teaching in their diocese. They had always to be on guard against heresy. They had to provide adequately for the teaching of the true faith. The Second Vatican Council is very explicit at this point: "The Bishops are authentic teachers, that is, teachers endowed with the authority of Christ, who preach to the people committed to them the faith they must believe and put into practice. By the light of the Holy Spirit, they make that faith clear, bringing forth from the treasury of revelation new things and old, making faith bear fruit and vigilantly warding off any errors which threaten their flock."

Even the Methodist Church carried as one of the major responsibilities of the episcopal office belief in and concern for true doctrine; and, when it looked as if the first general conference of the new United Methodist Church would tamper with this requirement, the first to rise in its defense was none other than our learned and gifted Dean Cushman, who understood so well and appreciated so much the teaching role of the bishops.

Theology—proper theological instruction—is never just the business of the theologian. It is so easy for a theologian to go off on a tangent. Therefore all private theological systems must be subjected to the consideration of the church. An individual theologian, no matter how brilliant he is or how scintillating is his theological construction, seldom can be used without modification as a teacher for the whole church. We want to be stimulated intellectually by him and to get ideas from him. We do not read his writings as we read the Bible for divine guidance. We never expect to believe all that he has to say. Even Augustine, the greatest theologian of antiquity, had to be modified by the church even at the point of his major contribution, namely, the doctrine of sin and grace. The church rejected outright his predeterminism and his fatalistic approval to salvation. Poor old Origen, who taught the East more than anybody else, was finally condemned posthumously by a General Council as a heretic. It is amazing how quickly theologians go out of date. Nowadays they do not last out their own life time. Adolph Harnak saw the crown taken off his head and put on Karl Barth's, and Barth complained bitterly when it passed in turn to Rudolph Bultmann.

The test of any theological system is whether it will work, that is whether its teachings have positive and salutary results on the lives of believers. Nobody can ever prove the doctrine of the Trinity, for example. We believe it simply because it seems to validate itself as providing an understanding of God that is more adequate than any other that has been suggested in its place. A theology that cannot be used in preaching is bound to be counterfeit. The great theologians from Paul in the first century, Augustine in the fourth and fifth, Aquinas in the thirteenth, Luther and Calvin in the sixteenth, Wesley in the eighteenth, down to Barth and Brunner in the twentieth, have all been preeminently preachable. They helped to convert sinners, to produce saints, even sometimes when they questioned as in the case of Barth, whether there were saints or not, to change society, and to better the lives of men. I do not know how you feel about it, but I have found much of Paul Tillich and Dietrich Bonhoeffer preachable, too

The consensus of the church is the test of it all. If papal infallibility could ever come to mean the reliability and dependability of the judgment of the church, it might have more than merely Roman Catholic appeal.

The chief business of a bishop perhaps is to encourage and facilitate sound, reliable, and convincing Christian teaching and thereby commend Jesus Christ and His saving gospel to all mankind.

This is what Saint Augustine said to his people and what I would like now to claim for myself and to say to you who are my people: "To you I am a bishop, but with you I am a Christian. The first is an office accepted, the second a grace received: one, a danger; the other, safety. If then, I am happier by far to be redeemed with you than I am to be placed over you, I shall, as the Lord commanded, be more completely your servant."

Judicial Council Rules On Special Session Delegates

Delegates to the 1970 special session of the United Methodist Church's General Conference must be the same as those to the 1968 session, or successors elected under specified requirements, the Judicial Council decided in Denver, Colo., Nov. 9.

The council ruled that annual conferences may hold new elections for delegates if they wish, but can elect only "replacements" for the 1968 delegates. This would be on a one-for-one basis with new delegates meeting "fully all of the disciplinary requirements" as the previous delegate.

This applies especially to situations in which there have been mergers involving former white and Negro Methodist conferences. A merged conference including former EUB or Central Jurisdiction conference delegates would be required to elect counterpart representatives.

In cases where mergers have divided former EUB or Central jurisdiction conferences among several new conferences, their delegates are to become delegates from the annual conference with which they became affiliated by church membership or conference ministerial membership.

The special session will be at Baltimore, Md., in April, 1970, with not more than 1,000 delegates, as were seated last May 4 at Dallas, Tex., following the Uniting Conference. It will be in line with the new constitutional requirement that 13 per cent of the delegates at this time must be from the former EUB church.

For COLDS take 666

The Broad Scope

EVANGELISM CONGRESS ADOPTS PROPOSAL

In its closing session the Asia-South Pacific Congress on Evangelism adopted a recommendation for establishing a Coordination Office for Evangelism in Asia. This will be a permanent organization to serve as a liaison for evangelistic efforts in Asia.

More than 1,100 participants attended the nine-day Congress in Singapore earlier this month. Twenty-five Asian countries were represented at this first regional meeting.

—o—

JAPANESE PUBLICLY EXPRESS GRIEF OF WAR

The 70-member Japanese delegation to the Asia-South Pacific Congress on Evangelism publicly expressed grief at the suffering caused by their invading armies in World War II, by laying a wreath at a Singapore monument. The monument is dedicated to the civilians killed during the enemy occupation.

One of the group read the following statement:

"With broken and contrite hearts for the awful and dark deeds of violence done by our Japanese troops here during World War II and for the tragic results of that war, we say together that we are very, very sorry.

"We pray to our merciful heavenly Father that He may strengthen and comfort the hearts of those who were trodden under the feet of the Japanese army, and bless the families and children of the dead.

"As Christians who love the Lord Jesus Christ, the lover of all people, we here pledge by the grace of God not only to commit ourselves to the task of evangelism in Japan seeking to win our kinsmen to become Christian peacemakers, but also to dedicate ourselves to be Crusaders of peace and love throughout Asia and the world."

—o—

WCC GIVES TO BIAFRA

The World Council of Churches has given $150,000 to the International Committee of the Red Cross to help finance the continuation of the Nigeria/Biafra airlift

Fifty thousand dollars for airlift relief purposes had been cabled Nov. 18 to the WCC by James MacCracken, executive director of Church World Service, representing thirty Protestant and Orthodox denominations in the U.S.A.

The WCC has now donated $900,000 in cash towards the relief work in Nigeria/Biafra and over $4,000,000 in material aid

---

Whenever one person can say to another, "Let me tell you what Christ has done in my life; let me tell you what He has done for my marriage, my home, my business": this is a language which the whole world understands.

—Bishop Eugene M. Frank

METHODIST NEWS ROUND-UP

WORLD FAMILY LIFE MEETING PLANNED

Westminster, Md., has been chosen as the site for the second World Family Life Convocation held under auspices of the World Methodist Council.

The sessions will be held in mid-August of 1971 on the campus of United Methodist related Western Maryland College just ahead of the World Methodist Conference to be held in Washington, D.C.

—o—

UM PROFESSOR INVOLVED IN ECUMENICAL FIRST

The Rev. Dr. J. Robert Nelson, professor of systematic theology at The United Methodist Church's Boston University School of Theology, has become the first non-Catholic to teach a course at the 400-year-old Roman Catholic Gregorian University in Rome, Italy.

Dr. Nelson is teaching a seminar for graduate theological students at the university founded by St. Ignatius Loyola in the 16th Century. Theme of the course is "Ecumenical Thinking on the Church and Unity." Dr. Nelson is chairman of the World Council of Churches' working committee on faith and order.

—o—

BISHOP WELCH IS 106

Retired Bishop Herbert Welch quietly observed his 106th birthday Nov. 7 at his home in New York. He is not only the oldest living bishop of The United Methodist Church, but is believed to be the oldest prelate of any denomination in the world.

—o—

JUDICIAL COUNCIL DELAYS RULING ON RETIREMENT

The United Methodist Church's top court decided Nov. 9 it needs more information before it can rule on the legal implications of early retirement for a bishop.

The Judicial Council delayed action on a request for such a ruling until its next regular meeting, Jan. 30-Feb. 1.

The request for the judicial ruling came from the Western Jurisdiction's Committee on Episcopacy, headed by the Rev. Dr. Harvey Potthoff of Denver. The council was told that the situation arose from the plans for Bishop Gerald H. Kennedy of Los Angeles to assume a regular preaching schedule at First United Methodist Church, Pasadena, Calif.

—o—

MISSIONS BOARD URGES NON-DISCRIMINATION

A letter is on file with the Federal Communications Commission (FCC) from the National Division of the United Methodist Board of Missions urging the FCC to issue a rule banning discrimination on the basis of race, religion or national origin in the hiring practices of television and radio stations.

The National Division has joined 18 other religious, civil rights, labor and civic organizations, and 10 members of Congress in supporting a petition by the United Church of Christ asking for the rule. The FCC has the matter under consideration, having indicated it may issue such a rule.

—o—

HUSTON HEADS COCU SUNDAY OBSERVANCE PLANNING

The Rev. Dr. Robert W. Huston, chief ecumenical officer of The United Methodist Church, has been named chairman of an advisory committee planning the 1969 observance of Consultation on Church Union Sunday.

Date for the 1969 special day is April 20. Local observances in the past have included pulpit exchanges and exchanges of portions of congregations among the nine denominations participating in the consultation. Dr. Huston said he hoped that the 1969 observance could be broadened to include study and action programs, as well as pulpit and congregation exchanges, and that it would help local churchmen to be more aware of what is taking place in the field of Christian unity.

—o—

NaFOMM CONVOCATION SET

The biennial convocation of the National Fellowship of Methodist Musicians of The United Methodist Church will be held Aug. 6-13, 1969, at Morningside College, Sioux City, Iowa.

Information regarding registration may be obtained from the Director, Ministry of Music, P. O. Box 871, Nashville, Tenn. 37202.

—o—

SIMPSON COLLEGE DEDICATES CHAPEL

Simpson College's new Smith Memorial Chapel was dedicated in a special service Oct. 20. Drs. Alida and David O. Smith gave it in memory of their parents.

Simpson College, located in Indianola, Iowa, is historically related to the United Methodist Church.

Limited Amount

REGISTERED FIRST MORTGAGE CHURCH BONDS

with **7%**

Yield to Maturity

Call or Write

Church Investors

DeKalb-Peachtree Airport
Atlanta, Ga. 30005
PHONE 451-5431



MRS. CATHRINE VICK

Dear Girls and Boys:

Next Sunday is the start of a special season in our church year. ADVENT IS HERE. It is the time we spend getting ready for Christmas. It is the season when we think about the coming of Jesus Christ. It begins four Sundays before Christmas Day. The color for this season is purple. Purple is used for royalty.

It is a joyful time and at home decorations are being made, gifts are being wrapped, food is being cooked, and advent wreaths are being made. Candles are used as a sign of advent. On the first day of Advent (Sunday), a candle is lit. On each Sunday that follows, one more candle is lit. On Christmas Day the last candle is lit, for it stands for Jesus.

You might like to make an advent wreath to use in your family. Get some greenery and place it on a styrofoam circle or one made from a coat hanger. Place four candles evenly in the greenery and put another candle in the center of the wreath. The candles may be of different colors or the same one. The center candle should be white. You might put a bow of purple ribbon on your wreath. Light a candle each Sunday.

Perhaps you would like to use these scripture verses for your worship the first Sunday. Some verses in the book of Isaiah tell about the coming of the Messiah. In chapter 9 verses 2 to 7 we read, "The people who walked in darkness have seen a great light . . . Thou hast multiplied the nation, thou hast increased its joy . . . For to us a child is born, to us a son is given . . . His name shall be called 'Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.'" In the book of John in the New Testament we read in the 16th verse of the third chapter, "For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life."

This verse tells the whole meaning of Christmas. It tells about the first Christmas gift. God gave his son to be the Savior of the world. The story of Jesus the Savior is good news to the world. The birth of Jesus is the beginning of that story. I hope you will read it many times during the Advent season.

AUNT CAY

LITTLE MOUSE'S CHRISTMAS DINNER

"'Twas the night before Christmas,
when all through the house
Not a creature was stirring,
not even a mouse."

That was the way it began in Lolly's Christmas book, and that was what Daddy was reading aloud one evening just before bedtime, when suddenly there was a great squeaking noise from behind the clock.

Lolly looked surprised. Daddy laughed and said there must be some mice stirring in the house, all right, and they must have smelled those Christmas cookies Mother had been making.

But back of the clock, in a crack that went into the wall, a very determined mouse was coaxing his mother to let him go exploring, to find that very lovely smell which made their whiskers fairly twitch. Perhaps he could bring something back for their Christmas dinner.

In spite of all that Mother Mouse could say, and she had had enough experience to know what was wise and best to do, the little mouse insisted. He would be careful. He just had to find that lovely smell which seemed like all the spices on the pantry shelf put together. At last his mother said he might go, provided he would take particular pains to watch out for the cat.

Lolly and Daddy sat very still when the little mouse came out and sat beside the clock rubbing his whiskers, and then scampered away toward the pantry.

"Well," laughed Daddy, when he had gone, "it will be too bad if Puss finds him. Puss would then have her Christmas dinner early"

"Oh, dear! I hope she doesn't catch him," Lolly said. Pussy didn't, for just then with a scratching and scampering back came the little mouse. This time he didn't stop to rub his whiskers; he ran straight for Mother Mouse, and told her that right inside the pantry door sat the cat, who jumped for him. So he had to run for his life before he could find that lovely spicy smell, though he must hav been very near it. His nose had fairl itched, it smelled so good.

"Now, you see," Mother Mouse sai "it is better to do what your mother tel you, even though you may have to g without your Christmas dinner."

When the little mouse was out c sight, Daddy laughed, "To see the wa he was going, I should say that Puss on the job."

"I'm glad she didn't catch him," sai Lolly. "Maybe he was hunting for som Christmas dinner. Poor little mouse!"

Soon it was Christmas Eve, and Loll was hanging up her stocking, and help ing with the preparations for the nex day. When she stood back to look at he stocking, hanging by the clock, she re membered about the little mouse.

"Daddy," she said, "let's fix a Christ mas dinner for the little mouse. Every body ought to be happy on Christmas.

"Dear me," said Mother, "I hate t encourage the mice, but I will get Christmas cookie for his dinner."

"I think he should have a piece o cheese, too," was Daddy's suggestion and he went to the pantry to find some

Lolly emptied the box of candy fron the Church School party. There wer some nice cholocate crumbs and severa peanuts. Then she found a small box t hold the little mouse's dinner. They pu the box beside the clock, right abov Lolly's stocking. Then they went to bed

'Twas the night before Christmas, when
mouse, at least,
Was bound and determined to find
him a feast;
So imagine his feeling of surprise
and delight,
To discover his dinner right there
in plain sight!

MARY ODELL

HOW MANY WORDS DO YOU KNOW?

How many words do you know beginning with *st*? Fill in the blanks t make the words. You may think of many others. Play this as a game with you friends sometime.

1. You see them in the sky: st - - -
2. You put one on a letter: st - - -
3. You sit on it: st - - -
4. You use it in large building: st - - -
5. You hit something: st - - - -
6. You find them on a flag: st - - - - -
7. You mix things together: st - -
8. You put pigs in it: st -
9. You make a pile: st - - -
10. You come to the end: st - -

(Continued on page 15)

FOR DECEMBER 8

Sunday School Lesson

By Dr. Raymond A. Smith

(International Lesson Series)

Christ Speaks to the Churches

Background Scripture: Revelation 1 through 3

Lesson Scripture: Revelation 1:9-11; 3:7-13

We are now to have four lessons from the book of Revelation. First, we need to consider the nature of this book. It is unique among the writings of the New Testament. It is filled with visions, symbols and descriptions which make its interpretation difficult. It does, however, contain a message which is vital to the Church in every age. Our aim in the four following lessons will be to discover what that message is.

Written by one who had been imprisoned on the Island of Patmos for "preaching God's word and witnessing for Christ" (see Rev. 1:9), this book was clearly intended to be read in the churches. Its message is a call to continued loyalty in the face of persecution. It could be called a disloyal writing, because it breathes a spirit of hatred for the Roman Empire and all its works (see chapters 17 and 18, noting that the codeword for Rome is "Babylon"). This was probably not the first time, and certainly not the last, that a group, crushed down and persecuted by a strong and ruthless power, had to resort to a sort of "underground" movement in order to keep alive. In modern times the resistance movement against Hitler's Nazi legions by the European "underground" movement would be an example.

Our lesson Scripture is taken from chapters 1 and 3. In Revelation 1:9-11 the prophetic author identifies himself and relates the circumstances of his call. He says he was "in the Spirit" on the Lord's day when the divine voice "like a trumpet" commanded him to write letters to the churches. John was not in a house of worship. There was none on this barren island used by the Romans as a prison for what they considered disloyal citizens. But the writer had not lost sight of the fact that it was Sunday. We need to recall that, for the early Christians every Sunday was a celebration of the Resurrection. This meant that once each week the Lord's day stood as a symbol of the ultimate triumph of good over evil, and of life over death. If the Church in our time has forgotten this meaning of Sunday, it is poorer for having done so.

John, the writer, does not think of himself as creating these letters out of his own mind. According to him, these are the words of Christ to the churches. He is merely the instrument through which they are to be delivered. As an example, the letter to the little church at Philadelphia is cited. They are assured that Christ knows they are a small and weak group, but this much can be said for them: they are faithful. To be "bigger" does not always mean being "better," in spite of our false standards of success today. We are to be judged by what we do with what we have. God's standards of judgment are certainly different from ours. We are reminded of this in the fiftieth psalm, in the latter part of verse 21, where we read: "You thought I was one like yourself!"

Furthermore, these people in the little church at Philadelphia are promised that when "the hour of trial which is coming on the whole world" has arrived they will be spared, because "you have kept my word of patient endurance." There is the suggestion here that the persecutions which have been partial and spasmodic are now to be extended to all parts of the Roman Empire.

The meaning of the last two verses of the lesson Scripture are made clearer when we know that the area in which this church was located had been the scene of numerous earthquakes, many of them devastating in scope. This accounts for the fact that few people dared to live there. After one of these severe earthquakes which wrought much destruction, the city was rebuilt by Tiberius and given a new name, "Neo-Caesar," meaning the city of the young Caesar. The Christians who endure the trials will likewise be given a new name, but theirs will not be taken from the Emperor. Rather, "the Christian martyr shall have written on his forehead the name of God, for he is his possesssion; the new name of the city of God, for he has the right of citizenship; and the new name of Christ, which will be revealed when he comes." (Abingdon Commentary). Thus, while in many passages of these "seven letters to the churches" the note of judgment is very strong, here, at least. we find the note of hope sounding loud and clear.

IN MEMORIAM

MARY LOU SELF

The members of the Wesleyan Service Guild of Concord United Methodist Church, Bessemer City, wish to express their love, appreciation and respect to the memory of Miss Mary Lou Self who died July 11, 1968.

Miss Self joined Concord Church when she was a young girl and she remained one of its most devoted and faithful members. She was a past president of the Wesleyan Service Guild. She was also church treasurer for 14 years.

Her memory will live in the hearts of our church membership for many years to come, because she was a person who believed in having high ideals for her church and working toward them. One of her favorite expressions was "No task is impossible for us if we have faith in it and put our minds on doing it." As a result of this she began a one-person campaign for a new parsonage which now stands as a memorial. She also was very active in starting a movement for a new church plant which is now well under way.

She continued to be interested in all the affairs of the church, even after she became too ill to attend services. She bore her last illness with such faith and courage and was an inspiration to all who visited her.

This fine young woman died at an early age, but she left us with a challenge we feel we must meet, and with an inspiration and faith in God which will continue with us.

—The Wesleyan Service Guild
Concord United Methodist Church
Bessemer City, North Carolina

LAURA FRANCES MASSEY

We, the members of the Emmie Rogers Wade Unit, Wesleyan Service Guild, Edenton Street United Methodist Church, Raleigh, North Carolina, wish to express our appreciation and gratitude for having the high privilege of sharing a portion of the life of Laura Frances Massey. She gave of herself generously and unselfishly in Christian fellowship and service. We, the members, are all richer for having known Frances and we thank God for her life here among us.

We wish to express our deepest sympathy to her bereaved family.

Respectfully submitted,
Emmie Rogers Wade Unit,
Wesleyan Service Guild

CHILDREN'S PAGE

(Continued from page 14)

FUN TIME

Willie: "Why are you standing in front of the mirror with your eyes closed?"

Sally: "I want to see what I look like when I am asleep!"

ANSWER FOR LAST WEEK

All; Lie; Let.

WOMAN'S ACTIVITIES

(Continued from page 11)

School of Christian Mission at Lake Junaluska.

Sanford District: Geneva Sloan

Two new units organized. Miss Bernice Ballance to be the speaker at the district meeting.

Wilmington District: Louise Jackson

Wilmington District has four Guilds. They have been represented at the Conference, District meetings. They plan to meet soon after new Handbooks are available for study.

The next Conference meeting of the WSG Executive Committee will be Jan. 25, 1969, Crown Room, Heart of Wilson Motel, Wilson.

Mrs. Betty Bentley, *Recording Sec. WSG*

You cannot contribute anything to the ideal condition of mind and heart known as brotherhood, however much you preach it, unless you live it.

Faith Baldwin

CAROLINA BRIEFS

DUKE UNIV LIBRARY
DUKE STA
DURHAM N C 27706
DEC 9



Chaplain, Lt. Colonel, Kenneth Eugene Beane, a member of the North Carolina Conference, has been assigned Base Chaplain at Misawa Air Base, Japan. His previous assignment was at Oxnard AFB, California.

¶ Homecoming activities on last Sunday brought to a climax the revival services held at First United Methodist Church, Pembroke, Nov. 20-22. Rev. Harvey Lowry, pastor of the Pleasant Grove Charge in the Fayetteville District, was preacher for both events. Theodore Lowry is chairman of the Commission on Membership and Evangelism, which planned the services.

¶ Bloom Kendall, who has been a member of Central United Methodist Church, Shelby, for seventy-five years, was honored by the church members at Family Fellowship Nov. 20. Mr. Kendall joined Central M. E. Church, South, Nov. 20, 1893.

¶ On Dec. 2 at Central United Methodist Church in Asheville and Dec. 4 at the Methodist Building in Statesville, the WNC Conference Methodist Credit Union will sponsor a seminar dealing with family budgeting and income tax matters. Family budgets will be under the leadership of the Rev. Rollin Gibbs of Statesville, and Edward Y. Sweet will lead the session on income tax. The meetings will start at 10:30 a.m., and conclude by 2:30 p.m. Ministers and their wives are invited to attend.

¶ Mrs. Kara Lee Grant, wife of Rev. C. L. Grant, is a patient in the Wesley Nursing Center in Charlotte. She had a stroke Sept. 10 and is in serious condition.

¶ Girl Scout Troop 18 of Randleman is featured in the December issue of *Together* magazine, under "Unusual Methodists," for its work in connection with a Methodist church-turned-museum. Nine of the twelve girls in the troop are Methodists and their troop adviser is Mrs. Harry G. Long, wife of the minister of First United Methodist Church in Randleman.

¶ Dr. John Lawson, associate professor of church history at Emory University, will be the guest minister for a Thanksgiving service at St. Paul United Methodist Church, Rocky Mount. Clark Street United Methodist Church will join with St. Paul in the celebration. The Rev. Earl Richardson of Clark Street and the Rev. Willis Simpson of St. Paul will lead the worship. Dr. Lawson, an English Methodist and graduate of Cambridge University, is the author of several books and an authority in Wesley studies. He also will preach Sunday, Dec. 1, at St. Paul.

¶ Dr. C. E. Rozzelle of Winston-Salem will be preaching in a revival at Fairgrove United Methodist Church, Conover, beginning Sunday evening, Dec. 1, at 7:30 and continuing each evening thereafter through Friday night, Dec. 6. Services will be at 7:3 p.m.



Rev. Orion N. Hutchinson, Jr., of Winston-Salem has been re-elected to the Board of Directors of the National Association for Mental Health. He was installed at the 1968 Annual Meeting of the Association held at the Statler-Hilton in Boston. Mr. Hutchinson is minister of Ardmore United Methodist Church.

Advocate Campaign in Nutshell

Time of Campaign: January 1, 1969 to April 1, 1969.

Primary Goal: To enlist all Official Board (Administrative Board) members as subscribers.

Promotional Services which the ADVOCATE will provide:

1. A sample copy of the January 2 issue of the NORTH CAROLINA CHRISTIAN ADVOCATE for every Official Board member. These will be mailed to each pastor in time to be distributed on January 5. They should be available for use at the January Official Board Meeting.

2. Bulletin inserts and subscription envelopes.

All of the above will be offered at no cost.

Suggestions to pastors:

- That the campaign and its goals be talked over during December among pastors and key laymen.
- That the subscription campaign be made an order of business for the January meeting of the Official Board.
- That one of the following financial arrangements be adopted:

  a. Subscriptions to board members be paid for through regular budget. Since an official of the church should be expected to keep informed, there is ample justification for his church to provide him with a complimentary subscription to the NORTH CAROLINA CHRISTIAN ADVOCATE.

  b. Each member be asked to pay for his own subscription.

  c. Official Board members contribute to cost of subscriptions and any remaining balance be handled through the regular church budget.

- That the solicitation of the Official Board be followed up with a general campaign among the members, designating one Sunday during January or February as ADVOCATE Sunday.

Reports on the campaign are to be made to the district superintendents, and this information will become a part of the official report to the annual conference. Also, progress reports will be issued through the NORTH CAROLINA CHRISTIAN ADVOCATE.

The subscription rate for the campaign: all-official board subscriptions, $2.99 per year; individual subscriptions will be $3.49.



NORTH CAROLINA
christian advocate

VOL. 113 GREENSBORO, N. C., DECEMBER 5, 1968 No. 48

See editorial on Page 4.



The happiness on the faces above is because the Leasburg United Methodist Church in the Burlington District has paid its College Quota in full. A check for $477 is being presented to the Rev. James A. Auman, executive director of the Association of Methodist Colleges, by Mrs. Stover Davis, president of the Women's Society of Christian Service, while Jack W. Dixon, college treasurer, and the pastor, Rev. Allen Wentz (extreme right) watch the proceedings. The Leasburg Church finished its college allocation with proceeds from a harvest sale and presented the check at a recent Methodist Men's Ladies' Night program when Mr. Auman spoke and showed slides on Bethlehem and the surrounding Holy Land area.

Sunday is College Day in N. C. Conference

Christmas is a time for rejoicing and giving, and the North Carolina Conference has much to rejoice about, especially in the field of Christian Higher Education. A few years ago we said "We are going to build." Today, we can say we have built two new outstanding four-year colleges which are fully accredited and enlarged Louisburg College. As a result, the Methodist college enrollment in our conferences has grown from 250 students to nearly 2500 students and the recruits for the church have increased from a half-dozen to 85.

Last Sunday while attending the Rocky Mount District Conference at Bailey, we were thrilled to look around in that well-filled sanctuary and see several young pastors who have trained or are now studying at North Carolina Wesleyan in Rocky Mount. At the Founders Day anniversary in Fayetteville, several buildings were dedicated and a young graduate told how he was in the eighth grade in a local school when he attended the groundbreaking service for Methodist College. "Now," he said, "I am teaching the eighth grade and I am grateful for those who made Methodist College possible."

At Louisburg, recently, an enthusiastic group of trustees met to hear reports that the college now has its largest enrollment in history. Thirty-three of the 823 students are training for the minsitry.

Surely this is a time for rejoicing in our accomplishments, and surely we will want to celebrate our Saviour's birth with a generous gift to our colleges. December 8 is College Day in the North Carolina Conference and each church is asked to tell the wonderful story of Christian Higher Education and to receive an offering for our colleges. It is urgent that we complete our $5,000,000 goal soon. And this can be done just by having each local church complete its college crusade allocation.

—James A. Auman, *Executive Director*
Association of Methodist Colleges

No Christian escapes the call to the ministry. Paul reminds all of us that we who are reconciled by God through Jesus Christ are called to be "ministers of reconciliation," II Cor. 5:18. None of the reconciled is excepted. None is exempted from service. This is the perennial truth in the Reformation watchword, "the priesthood of all believers." All who are receivers of grace and know forgiveness are also mediators of grace and forgiveness.

—*Robert E. Cushman*

OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

WANTED: Combination organist and choir director. Full time position available. Write Forest City United Methodist Church, Forest City, N. C. 28043.

WNC Youth Programs Slated

Programs and adult leaders for the two 1969 United Methodist senior high summe workshops at Lake Junaluska have been an nounced by the Rev. Paul Duckwall, States ville, director of the 40,000 young peopl for the Western North Carolina Confer ence's Board of Education.

The Rev. Mr. Duckwall said the loca church and district United Methodist senio high leaders will assemble at Lake Junalusk June 16-21, 1969, under the name of "Kalei doscope '69: Leadership Development fo Changing Patterns in Senior High Ministry. The meeting theme will be, "Who Wil Answer?"

The Rev. Joseph W. Lasley, Canton, wil be dean and Mrs. Ray Simpson, Kannapolis will be head counselor. Drew Harbinson Hickory, president of the Conference Unit ed Methodist Youth Fellowship, will pre side.

The workshop trains United Methodis Youth leaders in the positions they will b heading during the upcoming 12 months o 1969-70.

The spiritual week for the senior high United Methodist Youth, to be called "Sen ior High Search," will be held June 23-28 1969, at Lake Junaluska, according to th Rev. Mr. Duckwall. The week-long them will be "Search Your Soul to Seek Salva tion."

The Rev. Bill A. Haire, Guilford Col lege, will be dean, and Mrs. R. M. Maybin Lawndale, will be head counselor. Davi Johnson, Hickory, vice-president of the Con ference youth, will be the presiding officer

The United Methodist Youth officers fo the Annual Conference will be elected dur ing the two meetings. The Conference Boar of Christian Education, with the Rev. Rob ert Stamey as director, sponsors the tw meetings.

NORTH CAROLINA
CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western North Carolina Conferences of The United Methodist Church

ESTABLISHED 1855

James C. Stokes — Editor and Manage

Address all correspondence to P. O. Box 508, Greensboro, N. C. 27402

Second-class postage paid at Greensboro, N. C.

Published weekly on Thursdays (except those neare Christmas and Independence Day) by Methodist Boa of Publication, Inc., 429 W. Friendly Avenue, Green boro, N. C. 27401

Single subscriptions, $3.00 a year; every family pla each subscription, $2.50 a year. All subscriptions pa able in advance. Obituaries and resolutions, $2.00 f the first 100 words; $2.50 per hundred for next 2(words; 3 cents per word for all over 300 words.

The Methodist Board of Publication

O. Kelly Ingram, Durham, President; H. (Allen, Statesville; N. E. Edgerton, Raleigh William R. Henderson, High Point; T. (Hoyle, Jr., Greensboro; Charles E. Jorda Durham; C. P. Morris, Raleigh; L. W. Routh Greensboro; Wilson O. Weldon, Nashvill Tenn.; Carl C. Wooten, Kinston.

Duke Alumni Top Campaign Goal

Alumni of the Duke University Divinity School have gone over the top in their campaign to raise $100,000 to build a new Commons Room in the Divinity School complex. The commitment to raise the $100,000 was made in 1966, and since then 821 out of the approximately 1,500 alumni and Divinity School faculty members have over-subscribed the total.

The Commons Room will be part of a new construction program which will include a new chapel, an auditorium, a religious education complex, a student life area center, and additional office and classroom space. The total cost of the new unit is expected to be $2,400,000.

The renovation and expansion program for the Divinity School is being carried out in three stages. The first one has been completed. It has involved the complete renovation and modernization of the Gray Building at a cost of $500,000.

The second stage is now in process. It will provide expanded library facilities and is being done in conjunction with the expansion of the main University Library. In the plan, York Chapel is being made into a reading room, and will have connected to it two large reading rooms now being used by the main library. The librarian's office will be where the office of Dean Cushman now is. These changes will give the Divinity School one of the best library facilities for a seminary in the country. It is hoped that this stage, which is due to cost $750,000, will be completed by June.

Approximately $1 million of the third stage project, to cost almost two and a half million dollars, is on hand. It involves entirely new construction. This project should get under way sometime during 1969.

The successful fund-raising campaign was carried out by a committee under the chairmanship of Bishop Kenneth Goodson, episcopal head of the Birmingham Area, with Dr. N. W. Grant of Raleigh as vice-chairman. Alumni now located in Virginia and the two Carolinas played a key part in putting the project over. Chairmen of the respective annual conferences were Dr. C. D. Barclift, North Carolina Conference; Dr. H. H. Nease, Jr., Western North Carolina; Dr. McKay Brabham, South Carolina; and Dr. A. E. Acey for the Virginia Conference. Other area chairmen who provided excellent leadership were Rev. J. Spurgeon McCartt of Maryville, Tenn., and Rev. Herbert Minga, Dallas, Tex.

The over-all committee has functioned under the direction of Dr. Fletcher Nelson, assistant to the dean of the Divinity School for development. Also closely related to the campaign have been Dr. C. C. Herbert, former chairman of the Alumni Association, and Dr. Adlai Hollar.

In speaking of the achievement of the Divinity School alumni, George V. Allen of Washington, D. C., general chairman of Duke's $102.8 million Fifth Decade Program, stated: "We are both proud and grateful that the alumni of the Duke Divinity School, along with non-alumni faculty members, have reached their goal to underwrite the cost of a new Commons Room." He added, "In our society, ministers are not among the ranks of the better paid professions, and it speaks well, therefore, that their love for Duke University and their wish to see the Divinity School grow has been expressed in this tangible manner. With this kind of sacrificial effort from all supporters of Duke University, our campaign will succeed."

Duke President Douglas M. Knight stated, "All of us are deeply pleased at this report. This is only the latest evidence of the continuing support which has been given Duke University consistently by the United Methodist Church and alumni of our Divinity School . . . . We shall continue our efforts to merit the confidence which such support indicates."

Dr. Robert E. Cushman, dean of the Divinity School, also expressed pleasure at the achievement. "We are immensely heartened by the truly gratifying support which has come from Divinity School alumni for the urgently needed building program. The facility which the generosity of the alumni will provide has been a long-standing and primary need for the ongoing life of the School. I am very sensitive of the sacrificial giving which is represented and the tireless effort of the Alumni Campaign Committee and area chairmen in bringing this effort to fulfillment. On behalf of the faculty and present and future Divinity School students, I express heartfelt thanks."



BURLINGTON DISTRICT RECEPTION

When the Burlington District Conference met at Hebron Church near Mebane on last Sunday afternoon, an added feature was a reception in honor of Bishop William R. Cannon, who preached the conference sermon. Among those in the receiving line were (from right to left) Bishop Cannon, Dr. Edgar B. Fisher, district superintendent; Mrs. Fisher, and the Rev .William L. Bumgardner, host pastor. To the left center in the foreground is Dr. Allen P. Brantley, retired member of the N. C. Conference, now living in Burlington. He will become interim pastor of Hebron around the first of the year, at which time the Rev. Mr. Bumgardner will assume new duties as associate pastor at First Church, Morehead City.

ELON COLLEGE

A Christian, co-educational Liberal Arts college offering A.B. degree with 20 majors, and B.S. degree in Chemistry.

Elon College, N. C. 27244

we care

A&P

SHOP
A&P
SAVE

EDITORIALS

★

A REMINDER AT ADVENT

ed about the world? So are we the other two billion plus people who live on this turbulent globe. But this season of Advent tells us something which should modify our worry.

The Advent season points up the truth that God, too, is concerned about our world. It tells us that He cared enough to do something great and wonderful about human beings, with all their miseries and absurdities.

Christ was God in action. Through Christ, God brought the action to Bethlehem and to every place and age. God had been a part of the action from the beginning. He acted in creation. In Christ, He projected Himself upon the human scene in a special way. Through Him, we see a side of God which previously was veiled.

At Christ's coming, men and angels rejoiced. In His life, they saw God. Some found in His coming the dawn of a new day, and they welcomed it. Others heard in His words the death knell of their little systems, and they fought it.

Christ came playing the dual role of a humble servant-man and of a majestic king. People didn't quite know what to do with Him. Some wanted to crown Him. Others tried to act as though He wasn't there. So in the end they crowned Him with a garland of thorns and pinned Him to a cross.

They thought to quiet the human craving for God by removing God's human presence from their midst. With Christ they crucified their highest aspirations and laid them in the tomb. Faced with goodness gone rampant, with truth and purity bursting the bands of all previous restraints, men recoiled in stunned indignation. They killed the noblest of men for man's sake (they said!); and rejected God for God's sake (they said!). But that God-man would not stay dead. He would not go away nor stay away.

For us, the Advent season is a poignant reminder that God has no intention of staying out of our affairs. He keeps coming back. We throw Him out of the house of human affairs, and close the door upon Him. But scarcely have we turned back to our doings before He is back in our midst through another door.

This will go on and on to the ultimate despair of evil men. Defeat is ingrained into wrong and wickedness. The enemies of God may win battles but they can never win the war. On the other hand, God's Evangel—Christ—and His followers cannot lose the war.

Christ keeps coming, coming, coming; and He will come to rule the affairs of men. He will bring order out of chaos. He will crush sin and evil. He will cure the sickness of men. He will establish that New Jerusalem where the ways of God are the will of men.

Worried about the world? Don't give way to despair! Let the significance of Advent melt away the ice of your despondency. We have God with us, and the promise through Christ that He will never leave us nor forsake us.

"Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain."

(I Cor. 15:58).

THIS TOO IS A CHALLENGE

As we move toward the opening of our Advocate subscription campaign which is to begin on January 1, we have the impression that as never before the Methodists of North Carolina are going to undergird this significant program. We have received numerous assurances of support from ministers and laymen alike.

We are pleased about this because the reasoning behind the support seems to be that our people *need* the North Carolina Christian Advocate. Our attitude since coming to the Advocate two and a half years ago has been that this publication has a vital role to fill in the program and life of North Carolina Methodism. We have a job to do, just like every other institution and activity has. We have a service to render which affects every phase of the church's life in this state.

Our people need to know what is going on. They need to be informed about events and programs, and they need to have them interpreted in the light of the teachings of Christ and of the beliefs of the United Methodist Church. We assert as a simple statement of fact that there is no other weekly religious journal that is capable of filling this role for North Carolina Methodists as well as the North Carolina Christian Advocate.

In order to do its special job mor effectively, the Advocate has been un dergoing study for two years. Some c the results of this study have come to b gradually incorporated into its page We are expecting to make changes be ginning with our January 2 issue whic will represent a further sharp departu from the past. In a day of rapid trans tion, the North Carolina Christia Advocate is not afraid of change. Bu we are concerned that whatever change we make are an improvement.

In this endeavor, we believe that w are in step with the United Methodi Church as it seeks spiritual renewal an a clarification of its mission for ou times. In the attainment of its obje tives, we solicit the active support an cooperation of every Methodist mini ter and layman within the state. The up grading of our North Carolina Chri tian Advocate must be a cooperativ endeavor. For this publication belong to all of us, and what we can make of depends not only upon what we c here in the Advocate Building Greensboro. It also depends upon wh each of you does in your respectiv churches.

The primary goal of our campaig beginning in January is to get ever Official Board lined up with us. W want every board member as a sub scriber! We think his church shou give every board member a compl mentary subscription. When a churc assigns a man an important job in th church, it should be willing to pay $2.9 per year for the cost of a subscriptio to the North Carolina Christian Ad vocate.

However, we are willing to leave up to each church to handle these fina cial aspects as it sees fit. We only as that you, our constituents, get with as we all work together for the good our common cause.

JAPANESE CHRISTIANS LEAD THE WAY

One of the most significant events the Asia-South Pacific Congress o Evangelism came when the seventy member Japanese delegation laid wreath at a monument in Singapore. B this act they were publicly expressin their grief at the suffering caused b their invading armies during World W II.

Our cover page depicts the memo able scene. We have highlighted it this fashion because we believe suc acts of reconciliation need to be mo

ully entered into by Christian people he world over.

All of us are too prone to protest, oo eager to find fault. An acknowledgenent of our own faults would act like ummer weather upon a winter freeze-ip. Humility and contrition seem to be n short supply everywhere. Yet these ualities would do more to heal our vounds and reconcile our divisions than nything else.

Our trouble is that everybody is finding fault—that is, finding the other person's fault, while overlooking his own. A vindictive spirit bent upon wreaking unishment upon others for their offenses will never bring about the reconiliation the world needs.

Seventy Japanese Christians at Singaore have pointed the way to permanent eace. Only Christ, truly understood nd genuinely accepted, can lead people o swallow their pride and forsake their elf-righteousness in this fashion.

If we have any inkling at all of the ind of Christ, nothing would please Him more in this Christmas season than hat men should engage in those acts vhich would lead to reconciliation with ne another. And nothing would reveal His presence more dramatically.

WORLD SERVICE DEADLINE IS NEAR

About twenty-five district superintenents in North Carolina have recently een reminding pastors and laymen hat the new fiscal year of the United Methodist Church ends on December 1 rather than on May 31. This means hat as far as World Service apportionents are concerned every church hould try to meet its obligations right way. All such funds should be sent to the respective conference treasrers without delay, so that they in turn an get them in to Dr. Don A. Cooke, vho is the treasurer for the entire hurch.

As to World Service obligations, we Methodists are usually a bit tardy about eeping payments up to date. But when deadline is staring us in the face, we sually come through. Such a deadline right now looking us square in the ye! Let's take care of this urgent busiess before we get into the Christmas ush. O.K.?


STAINED GLASS
Designers — Manufacturers
Traditional - - Modern
Glass & Steel Frames Complete
LAWS STAINED GLASS STUDIOS
Dial TR 3-8463 Statesville 4, N. C.

Methodist Minister's Widow Dies

Mrs. Ruth S. Mercer, widow of Rev. S. E. Mercer, died in Wilson Memorial Hospital on Nov. 25 following a heart attack. The funeral was conducted in the Stantonsburg United Methodist Church on Nov. 27 at 11 a.m. by the pastor, Rev. Ray Sparrow. Burial was in the Stantonsburg cemetery at the side of her husband.

Mrs. Mercer, the former Ruth Stanton, was a native of Stantonsburg and had made her home there following the death of her husband on Nov. 22, 1954. She and Rev. Mr. Mercer were married on March 16, 1935, while he was serving as pastor of the Stantonsburg Methodist Church. She had served with him in appointments at Franklinton from 1936-1949, and at Zebulon-Wendell from 1949-1954 where he was serving at the time of his death.

An active member of her church, at the time of her death Mrs. Mercer was serving as a member of the Commission on Membership and Evangelism in the local church.

City Road Church Has Remarkable Meeting

The well-known television and radio star, Tony Fontane, was the leader for special services at City Road Church, Elizabeth City, recently. In referring to the results, the Rev. Cyrus B. Hutcherson, pastor of the church, termed the series "one of the greatest revivals . . . that I have ever witnessed."

In reporting on the event, Hutcherson further stated: "The attendance was excellent at each 'Sacred Concert'. The last night the sanctuary and annex overflowed—plus the balcony and people were turned away. Eighty-five signed decision cards after kneeling at the altar for prayer. About 50 per cent of these were first decisions."

Tony Fontane, who gave up a lucrative career as an entertainer to devote his life and talent to full-time Christian service, is scheduled to leave shortly for Vietnam, where his work will be under the sponsorship of the U.S.O. One of his hit recordings of several years ago, "Cold Cold Heart," sold more than a million copies

Umstead Plans Training Course

The fifth winter course in Clinical Pastoral Training at John Umstead Hospital will be conducted January 13 through April 2 under the direction of W. F. Askins, hospital chaplain supervisor. The course is designed to give ministers a clinical acquaintance with factors of mental illness and health to provide them a workshop in ministering to the ill.

Pastors who participate will spend twelve half weeks in the psychiatric hospital setting.

Any interested minister may apply for the course by contacting Chaplain W. F. Askins, John Umstead Hospital, Butner, N. C. Application should be made before Dec. 15.

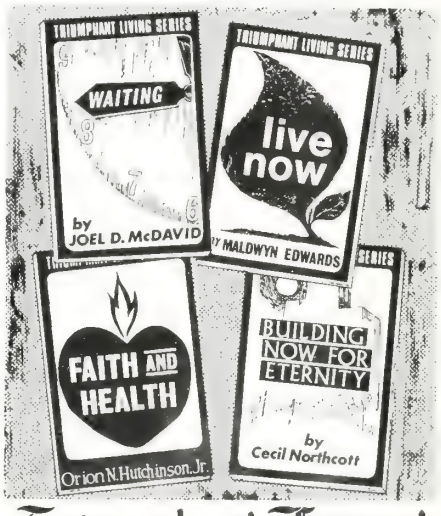
Japan Church to Reduce Boards

The General Assembly of the United Church of Christ of Japan, meeting in Tokyo late in October, re-elected its present top officials for another two-year term, and approved a major restructuring which would drastically reduce the number of national boards and committees.

In spite of opposition from conservatives, the present Moderator Masahisa Suzuki and Vice Moderator Kiyoshi Ii were re-elected. The restructuring of organization emphasizes the importance of regional and local church activities, and is calculated to move the action of the church-in-mission from "committee room to market place."

In other action, the General Assembly of the 200,000-member church (with which the United Methodist Church has affiliation) approved a merger with the 1,178-member United Church of Christ in Okinawa. The latter was a part of the Japan church before World War II.

The restructuring will trim the number of national agencies from 21 to 10, and reduces the membership on each. In the new plan, many committees formed originally to correspond to Western patterns are eliminated, and only those deemed essential for a 200,000-member church operating in Japanese society are established. The new structure is to go into effect next April.



Triumphant Living!

New! Announcing the first four booklets of the "Triumphant Living Series," dealing with the toils and triumphs of daily life:

"Waiting," by Joel D. McDavid; "Live Now," by Maldwyn Edwards; "Faith and Health," by Orion N. Hutchinson, Jr.; "Building Now for Eternity," by Cecil Northcott.

These inspirational booklets mailed postpaid for only 20 cents per copy; ten or more, 17 cents each; 100 or more, 15 cents each. Available in January from

The Upper Room

World's Most Widely Used Daily Devotional Guide
1908 Grand Ave. Nashville, Tenn. 37203

Reconciliation In Town and Country

Reaching God's Forgotten People

by **Donald W. Haynes**

I speak for a forgotton people; I speak for the people at the head of the mountain cove; I speak for the people who live in the country but own no land—the rural dispossessed; I speak for the people on Belew's Creek, Brushy Mountain, Bear Wallow and Betty's Creek.

There Is Rural Alienation

You have not read much about the alienated persons across our countryside. You have seldom seen dramatized the plight of God's separated people in small villages and county seat towns. These folk are great individualists, not bent toward organization and mobilization. They have had no riots, they have made no marches, they have burned no buildings. But they suffer. So far they have suffered silently, but they have suffered *chronically* and they have suffered painfully. They were left behind when farming was mechanized and industry was automated. They have little to offer either business, or industry, or the United Methodist Church; so you know what has happened. We have all three walked by on the other side of the road. We have *worshipped* behind stained glasses, *driven* with sun glasses, and *talked* into looking glasses. And we have not looked and we have not listened; so we have not seen and we have not heard. But the people of whom I speak have lived . . . and cursed the meat . . . and eaten the bread . . . and one day they will die. There will be no band and fanfare. only a whimper and a muffled sob. And the voice of God saying, "Where were the people called Methodist?"

I stood last week in a two-room shack that a Negro couple and their fifteen-year-old daughter and her three-month-old illegitimate son call home. The ground was covered with snow; I had to crawl up the bank on my knees to reach the little shanty. I knocked at a locked door that opened only when I identified myself. Our former church janitor came to the door, put his arms around me, and with great emotional sobbing told me how one of his sisters had shot the other a few hours earlier. There was little to say; so I sat. I sat where they sat. They could not express their grief for expressing their appreciation to me for coming to share their sorrow with them. But, dear friends, I did not hear God saying, "Well done, my good and faithful servant." Instead I heard him saying, "Why did you tarry so long? Two years now you have known this man. You have known he was an alcoholic; you have known he was abjectly poor; you have known he has suffered from problem possession; you have known his daughter was foredoomed to her present deprivation. Why did you tarry so long?" Methodism, Oh Methodism, how often our Lord would have shown us the way of peace and reconciliation and we would not!

Yes, there is alienation among our people in the hills and hollows, the crossroads and the branchheads, the village stores and the courthouse squares. I fear we do not realize that most of today's city problems are yesterday's country problems, once removed. By the same token, *today's* country problems will be tomorrow's *urban* problems. America's problem people are being hanged today on a Judas Tree of betrayal. And the tree has its tap roots out in the towns and country. The powder in the explosive keg of the urban ghetto was mined out in the country and up in the hills.

United Methodism Cannot Evade This

No longer can we avoid what this says to us in United Methodism. Three weeks ago I spoke at First Baptist Church in Franklin. After my speech on the similarities and differences of Baptists and Methodists, I was asked three questions from the floor. First of all, I was asked if Methodists believe that babies are saved when we baptize them! (I expected that one.) Secondly, I was asked who owns the local Methodist churches—the people or the conference! (I expected that one.) Thirdly, I was asked a meaningful question. The first two were humorous; this one is sad. The man who spoke is plant manager of one of our industries; he is my fellow Rotarian. He said, "Don, isn't it true that Methodism was founded to serve the forgotten people that the 18th centur Church of England neglected? And isn't true that the Methodist church is overlooking the same people?" His words stung lik the strike of a wasp.

What about the forgotten people? A fe weeks ago Deaconess Virginia Miller calle on a family in Sandy Mush. It was beyon the end of the road; beyond where h Volkswagen would take her. Before sh went there had been no preachers, the had been no social workers. Only one bran of callers had been—the gyp peddlers, sel ing green paint for their tin roof, guara teed until the first rain. In Macon Count we have a group of "unskilled," "illiterate problem-possessed men who are taugh guided and supervised by a Methodist la man. But Wiley Clark always has one sa feature in his report. Of the sixty-two me in his program, there has never been Methodist! Why are there no unskilled, i literate Methodists?

Far too many of our Methodist town an country churches are churches of the lan ed gentry. The children of the landed ge try go away to college and never return; we must close Methodist churches. B where we close a church, another rises defiance of sociological trends and popul tion decline. I live in a county where s Assembly of God churches are thriving t day: thirty years ago not one of them e isted. I do not decry the presence of the churches, but most of them are people Methodist ancestry. Most of their preache were rocked in Methodist cradles. Why ha we lost them? Because we were the churc of the landed gentry!

I live in a county where a Cathol priest would have been a freak and a fo eigner thirty years ago. But today a Cat olic church sits near the courthouse squa of nearly every town in Appalachia. Wh Because she reached out a servant hand the poor; she clothed the naked; she washe the feet of her needy; she turned not t stranger from her door. And while she d this, we Methodists have said we could a ford no reconciliation ministry because v were buying new hymnals, brick veneerin our buildings, and establishing perpetu

---

Address delivered to special session of the Western North Carolina Annual Conference by Donald W. Haynes, pastor Franklin United Methodist Church, November 21.

care for our cemeteries! Methodism, Oh Methodism, how often the Lord would have showed us the way of reconciliation and healing and we would not!

The Hour Is Not Too Late

But his arm is stretched out still. Today we sit in an historic session of this Annual Conference. We launch a quadrennium that is our rendezvous with destiny. We've wandered far from God our Father and Wesley our founder. As Wesley once stood by the mines of Wales and gave new hope to the workers as they emerged after sixteen hours of slave-like labor in a shallow hell, so we must speak to the lost, the alienated, the dispossessed and the forgotten people of our time.

We Must Become the Jesus People

We must employ the ethic of the Sermon on the Mount; we must implement the action of the parable of the good Samaritan; we must engage in the encounter evangelism that Jesus used as he hanged out in the world between two thieves. There must be a new breath of life: there must be a new vision of hope to go out from this time and this place. It must never spend itself until it touches the minds and hearts and bodies of God's people in their need.

We must let the Lord Christ pull the scales from our eyes. We must become instruments of the Holy Spirit putting back together that which is broken apart. We must become the Jesus People and measure our word by *His* Word: our deed by *His* deed. The efficacy of our witness must be measured by the motive of *His*. We must be no longer cultural Christians, regional religionists, captive chaplains, or lackadaisical laymen; we must be the Jesus People. Let it be said loudly and clearly that the emphasis of this quadrennium is *Biblical*, *basic*, and *evangelical*. This is a ministry of reconciliation that will be redemptively and holistically evangelistic — *it is the whole Gospel for the whole man*.

Developing a Reconciliation Ministry

Now how can we see this come to pass in town and country across western North Carolina? Dear friends, already these words are being fulfilled in our midst. Already the lights are coming on. Look around our Conference:

In Lincoln County this morning there are children gathered into Puett's Chapel United Methodist Church. A Child Development Center is receiving little children whose mothers have to work but cannot afford baby-sitters. Now, it is true that these children may put fingerprints on that church wall, but let us not forget that Jesus invited them to put fingerprints on his robe!

In Gaston County this afternoon some bright, affluent, articulate Methodist youth will go home with less advanced and advantaged classmates to tutor them in their school work.

In Mt. Airy there is a public downtown lounge where Methodist ministers and laymen are serving human need and social crisis in a manner strikingly similar to the work of Alan Walker in his "Lifeline" ministry.

In Rutherford County and soon in the Statesville District, a broad and deep Yokefellow ministry will lead our churches and people increasingly into the field of mission and service lying in our own back yard.

In the Salisbury District and in the Winston-Salem/Northeast District, Bishop Hunt himself has gone to a large town church and a small country circuit church and stood with his unmatched integrity, intelligence candor, and spiritual depth before our people who were alienated or confused. The extremism that hacks constantly at the communication lines and the trust relationships of our church threatens to undermine us. We must reconcile our own ranks.

Saturday night teen-agers will gather into teen centers and coffee houses across our Conferences. When one Senior Hi girl reported on hers, she said, "We may have left the church building, but we have not left the church."

These are only a few things that I know about: there are many more types and settings of reconciliation ministry. Many of them will cost your church not one red cent. But it will cost you yourself. Jesus said, "Greater things than these shall you do," but he intimated that this will happen only when we "put our hand to the plow."

Many Unexplored Arenas

But the voice of God is calling its summons unto Methodists; we see many needs still not being met. We have thousands of rural people going to the city for jobs. The Employment Security Commission is not the answer. Every metropolitan area needs a reconciliation ministry, linking its avenues and alleys to our villages and valleys. I need to be able to pick up my phone in Franklin and call Asheville, Charlotte, Greensboro, and Winston-Salem and say, "Joe and Mary Ledford are on their way to your city. I am sending them to your Center. Help them find a decent place to live, a job to pay their own way, and a church home where they can know acceptance and love in a foreign culture."

We need to develop a reconciliation ministry for unwed mothers, for school dropouts, and for marriages in trouble. We need lay academies and open forums where the laity and clergy can be jointly engaged in Kingdom work; where little churches can be involved in big conference life; where local Methodists can feed and be fed by world Christianity. We need classes for retarded children, foster homes for pre-school homeless children and Golden Age Clubs that are both psychologically healthy and religiously genuine. I implore you Town and Country delegates to give, and know that we are involved in this new ministry.

We need all these and much more. Much reconciliation ministry will cost little; some will cost much. We need money prayer, men, and manpower. Do not lose sight of the local, simple towel and basin ministry to which we are called as we leave our sacred altars.

I believe that God has spoken to Methodism in this hour. I know he has spoken to me. I hear that some of you may have come to keep your distance from this ministry, but I hope you will leave to serve, to save, and to give. As our Lord rose from the Last Supper table, it is said, "He girded himself with a towel." Let us go and do likewise. Frankly, dear friends, I have caught a vision, and once you've caught a vision, you're never the same again. For—

"Mine eyes have seen the glory of the coming of the Lord;
He is trampling out the vintage where the grapes of wrath are stored;
He hath loosed the fateful lightning of his terrible swift sword
His truth is marching on!"

There was a man 2000 years ago who went about doing good. Let us never again be content in just going about.



UNC All-American Candidate Visits Charlotte Bethlehem Center

Charlie Scott Speaks of Basketball and Life

by JOHN BORCHERT

Twice during the summer months the Bethlehem Center in Charlotte played host to the super-star of the University of North Carolina basketball team—Charlie Scott.

Those who watched the Olympic Games in Mexico City also will remember he was one of the star performers on the United States basketball team which won the championship without loss of a game.

He was invited by Miss Lucy Gist, director of Bethlehem Center, who said the Scott visits were among high points of an exciting summer program.

Young Mr. Scott, seen by many as a first or second team All-American in this, his junior year, helped the Tar Heel basketball team to the Number 2 position in the nation during the 1967-68 season as the club lost in the championship final game to UCLA and its super-star, Lew Alcindor.

Charlie Scott this summer worked in Charlotte for Radio Station WAYS, which sent him into neighborhoods to play basketball with the young boys and girls and also to impart his philosophy of life to these youngsters.

Charlotte Area United Methodist Information visited the Charlotte Bethlehem Center for Scott's final appearance there. The young Negro athlete makes a fine impression and should become a community and national leader once he finishes his education. Here's some of what he told the massive group of youngsters who crowded around to hear him:



Charlie Scott gives some pointers to young basketball players.

There are no basketball stars who have not worked hard to reach their level of achievement. Dedication to hours of practice will pay off, he said. Practice need not be a grind, and can become fun, particularly when you have a goal of becoming good at the sport.

Practice, he continued, also applies to school studies. Only by devoting the same hours to study can you achieve good grades. Study need not be a grind, and can become fun. A routine of study can lead to good grades and the reward of knowing you have achieved goals of study as well as goals in sports.

But Charlie Scott didn't stop with that bit of advice.

When you leave high school and go to college, he said, you can't let up. You may have been the star of your basketball team in high school, but at college you are one of many stars from many high schools. So you have to practice more and work harder to become good enough to play for the college team.

The same is true of college education, he continued. You may have been tops in your high school class. But at college, the study must be continued and intensified. You are more on your own and the discipline of study you taught yourself in high school must now be refined so that you will prepare yourself for your eventual career.

For, Charlie Scott warned the students, you can't play basketball or any other sport all of your lives. You must eventually leave the sport and make a living. The better student you become, the better living you will be able to make after college.

Sure, he admitted, there are the professional sports beyond college. But, he asked, how many athletes are chosen for the few professional teams in existence? And, he continued, how many years can you play professional sports—five, maybe ten?

In college, he said, the student must realize that although he wants to become a sports star, his eventual goal must be his life's work where he will make his living. To this end he must work, he must prepare himself, and he must dedicate himself.

As Charlie Scott performs this winter on the basketball courts of the nation and at Chapel Hill, the viewer will remember that here is a young man enoying the game in which he excells, and who will undoubtedly go into the professional ranks, but who in the long run will go into a career of his choosing in which he will excel.



Children at Bethlehem Center, Charlotte, crowd around the UNC-CH basketball star.

Among Our Colleges

GC GLEE CLUB ON TOUR

Songs and music of the Christmas season will be carried to audiences in 10 North Carolina communities by the Greensboro College Glee Club on its fall concert tour, which opened Monday evening in Washington, N. C. The club will be back on campus for its final concert of the tour in Odell Memorial Auditorium Monday evening, Dec. 9. Tuesday evening they visited Raleigh, and Wednesday, Madison.

Tonight they will be singing at Mt. Olive Lutheran Church, Hickory. The remainder of the schedule is as follows: Dec. 6, First United Methodist Church, Mocksville; Dec. , Broughton Memorial Hospital (morning), and Spindale United Methodist Church (evening); Dec. 8, First United Methodist Church, Marion (morning), and Candor Presbyterian Church, sponsored by Candor United Methodist Church (evening); Dec. , Odell Memorial Auditorium, Greensboro.

—§§—

TUITION INCREASED AT DUKE

Tuition and fees for Duke University undergraduates will increase to $2,000 per year in 1969-70. The increases, totaling $200 a year, will become effective next September. Increases also have been approved for students in the graduate and professional schools, with amounts depending upon course loads and subjects.

While lamenting the necessity for the increases, Duke President Douglas M. Knight said that Duke's tuition still is in line with that charged by other major private universities throughout the nation, including the South.

—§§—

GROUP BRINGS FUNDS TO CANDLER

More than $2 million for ministerial education has come to Emory University's Candler School of Theology through efforts of the Committee of One Hundred since its organization in 1954. This amounts to nearly one-fourth of the $8,901,000 spent to operate the school during the 14-year period.

The Committee of One Hundred is composed of prominent Methodist laymen in the Southeast who are interested in ministerial education.

—§§—

GC PROF.'S BOOK CHOSEN

Music in English Renaissance Drama, edited by Dr. John H. Long, professor of English at Greensboro College, has been selected for the Scholar's Library of the Modern Language Association for 1968.

Selections for the library, a scholarly type Book-of-the-Month Club, were made by a Modern Language Association committee from publications by university presses of the United States.

Let Us Help You With Your Christmas Shopping!

Send The

NORTH CAROLINA CHRISTIAN ADVOCATE

to your friends for Christmas

Special Christmas Offer Effective through December 24.

1 Gift Subscription - - - - - - - - - $3.00 per year
2 to 4 Gift Subscriptions - - - - - - $2.75 each per year
5 or more Gift Subscriptions - - - - $2.50 each per year

The blank below will help you order accurately. Please fill it out and mail with check to North Carolina Christian Advocate, P. O. Box 508, Greensboro, North Carolina 27402.

SEND ONE YEAR GIFT SUBSCRIPTIONS TO NAMES BELOW:

1. Name _____
   Address _____
   City _____
   State _____ Zip_____
   Church _____

2. Name _____
   Address _____
   City _____
   State _____ Zip_____
   Church _____

(List additional Names on Separate Sheet)

☐ Check here if you wish Gift Card sent.

Sent By _____
Address _____
City _____
State _____ Zip_____

Woman's Activities

N. C. CONFERENCE

Mrs. Ivan E. Welborn

DISTRICT WSG CHAIRMAN, RALEIGH

Miss Virginia Jones, chairman of the Raleigh District Wesleyan Service Guild, is a life-long resident of Cary, a member of the First United Methodist Church of Cary and a charter member of the Wesleyan Service Guild.



Miss Virginia Jones

For many years she has served as church school secretary and as a member of the Official Board. She has been most active in the Wesleyan Service Guild, having served in various offices including treasurer, secretary, and president.

In a quiet, unassuming way she goes about her responsibilities in a business-like and sincere manner that creates confidence, interest, and cooperation from her fellow workers.

During her many years as a Guilder both on the local and district level, she has gained experience that qualifies her well to serve as chairman of the Raleigh District.

Mrs. Bertha P. Daniel

NEW BERN DISTRICT FALL SUBDISTRICT MEETINGS

The theme, "New Forms of Mission," was chosen by the New Bern District officers who presented the program in their fall subdistrict meetings. They were assisted by five local women from each subdistrict. Through dialogue and simple drama it was pointed out that the times are changing and that although old ways and ideas may still have value we must take a long, hard look at ourselves and develop a personal responsibility for the mission of the church—to carry Christ into the world.

Each meeting was appropriately closed using a Love Feast with Mrs. George Bullock, district vice-president, presiding.

On Oct. 22, the Morehead City Subdistrict met at Core Creek United Methodist Church with Mrs. Dan Sadler, subdistrict leader, presiding, and with approximately 145 in attendance.

The ladies of the Swansboro United Methodist Church were pleased to have the Jacksonville Subdistrict meet in their lovely new church on Oct. 24 with some 75 present. Subdistrict leader, Mrs. Robert L. Mattocks, presided.

Mrs. Dan Hargett, subdistrict leader, presided over the New Bern Subdistrict when over 100 ladies met in Riverside United Methodist Church in New Bern on Oct. 29.

Mrs. Ellis J. Bedsworth, *Rec. Sec'y*
New Bern District

★

W. N. C. CONFERENCE

Mrs. John C. Wright

MRS. LESLIE BARNHARDT HONORED

Mrs. Leslie Barnhardt of Charlotte, immediate past president of the Women's Society of Christian Service of the Western North Carolina Conference, was honored by the women of the Conference recently in the dedication of the Annual Report of the Society to her.

The decision to honor her in this way was made at the Annual Meeting of the Society at Lake Junaluska in June. The first Annual Report to be printed was presented to Mrs. Barnhardt by Mrs. John Hoyle, Jr. of Gastonia, Conference parliamentarian, at the meeting of the Executive Committee in October. The Annual Reports were mailed to all local presidents this month.

The dedication reads, "With love and deep appreciation for what she is and what she has done for the Woman's Society of Christian Service of the Western North Carolina Conference, this 28th Annual Report is dedicated to Mrs. Leslie E. Barnhardt.

"Her messages 'from the president's desk' have kept the membership informed as to the changes being made as we came into the Women's Society of The United Methodist Church. With unselfish zeal, Lurlene has truly led the women of the conference to grow in understanding and spiritual power; increase their knowledge of the needs of the world; and to share in the witness, service and outreach of the church."



Mrs. Leslie Barnhardt

Mrs. Barnhardt has long been a leader in civic, community and church affairs. She is one of the most effective lay speakers in the Conference and was named as Charlotte's Church Woman of the Year in 1960. Later Charlotte's Radio Station WBT selected her for its Woman of the Year award.

She has held almost every office in her local Women's Society at First United Methodist Church, Charlotte. She served four years as Secretary of Christian Social Relations of the Conference Woman's Society, and so outstanding was her work that she was named as a Jurisdiction officer, and later was the first woman from Western North Carolina to be named on the national Board of Christian Social Concerns, a position she still holds. She was Conference president from 1964-1968.

In the Southeastern Jurisdiction Woman's Society she was secretary of Missionary Service in Foreign Fields, chairman of the Committee on Constitution and Bylaws and a member of many other committees.

She was one of the World Understanding Teams selected by the Woman's Division and her assignment was to the far western states.

Her community activities include every worthwhile organization in her home county of Mecklenburg, whether it stresses health, welfare, social adjustment, leadership development or any program for civic improvement or human welfare. A former president of Charlotte's Woman's Club, she later served on the Mayor's Community Relations Committee.

Lurlene Barnhardt is one of the foremost women in North Carolina, and with her fine qualities of leadership, she keeps a warm cooperative spirit of understanding and friendship. She knows the value of Chris-

tian human relations for she practices it in her own life. Her alma mater recognized this when it gave her an alumna award for outstanding service in 1967.

The new honor given her by the women of the Conference is well merited.

CENTENARY SOCIETY HAS CHARTER SERVICE

The Women's Society of Christian Service of Centenary United Methodist Church, Winston-Salem, had its Service of Celebration and Charter Meeting at the church on Nov. 4.

Rev. James C. Peters, superintendent of the Winston-Salem/Forsyth District, gave a challenge to the women to seek new and better ways to meet the changing times and minister to those in need. He presented the charter to Mrs. Jack Millar, president, and to the Rev. Ernest Fitzgerald, pastor.

Centenary Society has 607 members and is one of the largest in the Conference. Its scope of work covers many areas of interest and concern. One of its special features is a Fellowship and Hobby Club when members gather with their families and friends to learn new skills and crafts from other members who are instructors. The group makes articles to be given to different institutions, Bethlehem Center, the Downtown Church Center (an Inner-City ecumenical ministry) or for the church's home-bound members.

The proof of Centenary Society's objectives is found in the fact that 90% of its budget is allocated to mission projects not directly centered in the home church.

Mrs. Jack Millar, president, says, "The challenge is tremendous, but our Women's Society wants to do all it can to keep abreast and effectively function within the framework of our inspiring WSCS purposes and goals."



Dr. Ernest Fitzgerald, pastor of Centenary United Methodist Church, Winston-Salem, watches as Mrs. Jack Millar, president of the Women's Society, receives the charter from the Rev. James C. Peters, superintendent of the Winston-Salem/Forsyth District.

• CALENDAR OF COMING EVENTS •

NOTE: If any of the meeting dates or places are in error, please inform the ADVOCATE immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

Dec. 17-18: Committee of Fifty, Quadrennial Emphasis

NORTH CAROLINA CONFERENCE

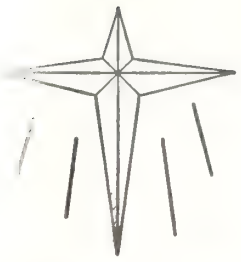
Dec. 9 : Committee on Two-Percent Plan, Methodist Bldg., Raleigh, 10 a.m.
Dec. 9-10: World Service and Finance Budget Hearings, Methodist Bldg., Raleigh
Dec. 9-10: Cabinet Meeting, Methodist Building, Raleigh
Dec. 13 : Greenville District Christmas Party for Pastors and Wives
Jan. 4 : N. C. Wesleyan College Registration for Winter Term
Jan. 5-10: Church Membership Lab for Pastors, Hayes Barton Church, Raleigh
Jan. 7 : Board of Christian Social Concerns, Methodist Building, Raleigh, 10 a.m.
Jan. 9 : Commission on Continuing Education of the Ministry, Methodist Building, Raleigh, 10 a.m.
Jan. 10 : Wilmington District Trustees, 6:30 p.m.
Jan. 12 : New Bern District Conference, Trinity Church, Jacksonville, 2:30 p.m.
Jan. 14 : Commission on Promotion and Cultivation Meeting
Jan. 15 : Trustees, Methodist Home for Children, Raleigh, 10 a.m.
Jan. 19 : Goldsboro District Conference, Providence Church, 2-5 p.m.
Jan. 19 : Wilmington District Conference, Wesley Memorial Church, 2:30-5 p.m.
Jan. 20 : Seminar on Wedding Service, Windsor, 10 a.m.-3 p.m.
Jan. 21 : Seminar on Wedding Service, Westminster Church, Kinston, 10 a.m.-3 p.m.
Jan. 22 : Seminar on Wedding Service, Grace Church, Wilmington, 10 a.m.-3 p.m.
Jan. 22 : Methodist Foundation, Inc., Methodist Building, Raleigh, 2:30 p.m.
Jan. 23 : Fayetteville District Lay Rally, Methodist College, Fayetteville
Jan. 26 : Greenville District Conference, St. James Church, Greenville, 2:30 p.m.
Jan. 27 : Methodist College Second Semester Classes Begin
Jan. 27 : Seminar on Wedding Service, St. Paul Church, Durham, 10 a.m.-3 p.m.
Jan. 28 : Seminar on Wedding Service, Page Memorial Church, Aberdeen, 10 a.m.-3 p.m.
Jan. 30 : Classes begin Greensboro College Second Semester
Jan. 30 : Durham District Conference, Parkwood Church, Durham, 10 a.m.

WESTERN NORTH CAROLINA CONFERENCE

Dec. 8 : Asheville District Conference, Asheville, Biltmore Church, 3:00 p.m.
Dec. 8 : Salisbury District Conference, China Grove, First Church, 2:30 p.m.
Dec. 8 : North Wilkesboro District Conference, Miller's Creek, 3:00 p.m.
Dec. 8 : Waynesville District Conference, Bryson City, 2:30 p.m.
Dec. 8 : High Point District Conference, Archdale Church, 3:00 p.m.
Dec. 8 : Gastonia District Conference, Gastonia, Covenant Church, 2:30 p.m.
Dec. 8 : Statesville District Conference, Statesville, May's Chapel, 3-8 p.m.
Dec. 9 : Conference Coordinating Committee, Charlotte, First Church, 10:30 a.m.
Jan. 5 : Albemarle District Conference, Wadesboro, First Church, 2:30 p.m.
Jan. 5 : Winston-Salem/Northeast District Conference, Reidsville, Main Street, 3:30 p.m.
Jan. 7-8 : Mission to Ministers-Lectures on Preaching, Charlotte, First Church
Jan. 8 : Cabinet Meeting
Jan. 12 : Marion District Zone Meeting on Stewardship, 2:30 p.m.
Jan. 16 : Board of Publication Meeting
Jan. 20-23: Emory University Ministers' Week



EDUCATIONAL FURNITURE
DIXIE EQUIPMENT COMPANY, INC.
418 N. Greensboro St.
Liberty, N. C. 27298
Phone: 919-622-2204



Advent 1968

Let's Pretend

By John M. Cline

"Silent night, holy night, all is calm, all is bright . . ." the beauty of the carol was marred by interferring sounds—sounds of a newscast, like two stations at once. The news items were the usual: stories of violence, dishonesty, the ugly side of humanity. Later I learned it was planned that way—a novelty record—a song of goodwill and peace against a background of violence.

Why? What do Simon and Garfunkle suggest with their recording? Do they suggest that Christmas in our day is a game of "Let's pretend," when beautiful dreams hold momentary sway over the ugly facts, a day of truce after which men return again to reality?

Whatever their intentions, the truth is that there are times when dreams are more real than the ugly facts. And the escapist of '68 and '69 may well be the realist who hides from the challenge of a dream-inspired life.

Christmas is itself a dream, born in the heart of God, sung by the angels of heaven, ". . . and on earth peace among men of goodwill." It is a courageous dream with a relevancy for our day that says, "Bridges can be built across the chasms that separate men: liberals and conservatives, hawks and doves, blacks and whites."

This was the dream of the prophets who nursed the expectation of Advent through the centuries and yearned for the day when the news would be good news. Isaiah expressed this yearning, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"

This dream ran throughout the life and teachings of Christ who taught his followers to pray, believing, that God's kingship might be accepted and his will be done on earth.

The eyes of the Christian at this Advent season should be strained not to past ages, but forward toward the fulfillment of dreams unrealized and hopes unattained. As St. Paul writes to the Romans in the translation by J. B. Phillips, "the whole creation is on tiptoe to see the wonderful sights of the sons of God coming into their own." The exciting expectation of Advent places this season high above other days and brings to us an awareness of a realm of life that arches above human difficulties and littleness.

This "realm above and beyond" shouts to those willing to hear to make Advent a time to set our moods and plot our course by something higher than the headlines and newscasts, to divorce ourselves from the news report syndrome, and to worship God with a new-found awe and wonder. If in this holy season, in mighty acts of adoration, we can declare anew our citizenship in God's kingdom, reaffirm our belief that truth is greater than falsehood, love greater than hatred, and believe these truths with an evangelistic passion, we shall become God's instruments for peace and goodwill, and the glad tidings of the Advent season will become for us a way of life.

The Rev. Mr. Cline is minister of Fairmont United Methodist Church, Raleigh.

¶ On Sunday, Dec. 1, Scott Alan Alexander, infant son of Mr. and Mrs. Roger A. Alexander, both of whom are teachers in Japan, was christened by the chaplain at the Yakota Air Force Base, Japan. On the same Sunday at the Oak Grove United Methodist Church, Newport, a sevice of dedication was held in which the maternal grandparents, Mr. and Mrs. Haywood Harris, and members of the family participated. Rev. Charles H. Mercer, district superintendent of the New Bern District, conducted the service, assisted by the pastor, Rev. Edgar F. Seymour. Rev. Mr. Mercer brought the morning message at the service.

CAROLINA BRIEFS

¶ December 8 the parsonage at First United Methodist Church, Franklin, will be dedicated by Bishop Earl G. Hunt, Jr. Bishop Hunt will be present for the Men's Breakfast at 7:00, worship service at 10:30 and parsonage dedication at 11:30. Open house will be held at the parsonage Sunday afternoon.

¶ The sons of Rev. and Mrs. D. L. Stubbs will honor their parents on their twenty-fifth wedding anniversary Dec. 8 with an open house at the Sedge Garden parsonage from 3:00 to 6:00 p.m.

¶ Palm Tree United Methodist Church, Lawndale, observed Harvest Day as a part of its Thanksgiving program. The congregation gave $2,000 for special projects, in addition to the regular offering. The three church choirs sang, and the young people presented a program using the letters of Thanksgiving. Members were given an opportunity to express verbal thanks for blessings during the year. The service closed with the congregation in a fellowship circle around the sanctuary of the church.

¶ Dr. Wilson O. Weldon, editor of *The Upper Room,* will speak at the Gastonia District Conference, scheduled Sunday afternoon at Covenant United Methodist Church, Gastonia.

¶ When Dr. Morris L. Husted, associate minister of Duke Memorial United Methodist Church, Durham, preached to that congregation on last Sunday morning, it marked his fiftieth anniversary of preaching. He preached his first sermon as a pastor at St. Paul's Methodist Episcopal Church of Athens, New York, on Dec. 1, 1918.

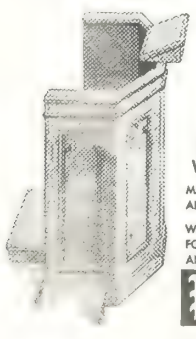
¶ Lakewood United Methodist Church, Durham, will hold dedication services Sunday, Dec. 8. Bishop William R. Cannon will preach and officiate at the dedication service. Rev. C. D. Barclift, district superintendent, will assist. Open house at the new parsonage, 2211 Elmwood Avenue, will be held 2:30 to 4:30 p.m. All former ministers and friends of the church are invited.

¶ For the winter months the address of Rev. and Mrs. Lee P. Barnett will be 1932 Nebraska Ave., Palm Harbor, Fla.

¶ Rev. and Mrs. T. Paul Starnes, Jr. of Jamestown announce the birth of a daughter, Sonya Lynn, on Nov. 9. Mr. Starnes is pastor of the Oakdale-Burnett's Chapel Charge.

That man is a happy man, who in the face of adversity can still lift his head and be thankful for something. Life is unhappy when it ceases to have anything for which to be thankful.

—C. Neil Strait



Page

CHURCH FURNITURE THAT COMBINES BEAUTY AND DIGNITY WITH LASTING QUALITY

MADE FROM HIGHEST GRADE DOMESTIC AND IMPORTED HARDWOODS.

WRITE FOR CATALOG CONTAINING INFORMATION ON OUR DESIGNS OF PEWS AND CHANCEL FURNITURE.

Page CHURCH FURNITURE CO. ALBEMARLE, N. C.

METHODIST NEWS ROUND-UP

IOWA CONFERENCES TO MERGE

Representatives of Iowa's three United Methodist conferences have approved a plan of union which will merge them into one single statewide Iowa Conference next June. The new conference will include about 317,727 members and 1,019 churches.

There will be 13 districts in the new conference, which will merge the North Iowa Conference, South Iowa Conference, and the Iowa (former EUB) Conference.

—ʃʃ—

PROGRAM DIRECTOR PREXY ELECTED

The Rev. Dr. Dale E. Pitcher of Bloomington, Ill., was elected chairman of the national Fellowship of Annual Conference Program Directors of The United Methodist Church at a meeting in Chicago Nov. 18-19. He is program director of the denomination's Central Illinois Conference.

Some 125 annual conference directors and general board staff members attended the two-day meeting, which explored the function of the conference program director in the new church set-up.

—ʃʃ—

TAX APPEAL LODGED BY RETIREMENT HOME

Wesley Acres Retirement Home, a Methodist-owned home in Des Moines, Iowa, will appeal to the Iowa Supreme Court a tax decision against it issued by the District Court in October. The home was told in the decision that it must pay $45,962.20 in 1967 property taxes due this year.

The court has held that retirement homes should pay taxes because they are not "charitable, benevolent" institutions as defined by Iowa's tax exemption law.

—ʃʃ—

INTERNATIONAL STRUCTURE CONSULTATIONS PLANNED

Providing an initial opportunity for leaders of The United Methodist Church throughout the United States to discuss the complex yet pressing problems of international Methodist structure is the purpose of five jurisdictional consultations next February and March.

The places, dates and tentative program for the two-day consultations were approved by the Commission on the Structure of Methodism Overseas (COSMOS) at a meeting Nov. 8-9 in Chicago. The consultations are being planned and conducted by COSMOS in cooperation with the bishops of each jurisdiction. The dates and places: Feb. 11-12, Philadelphia, Pa.; Feb. 25-26, Hollywood, Calif.; March 13-14, Chicago, Ill.; March 19-20, Atlanta, Ga.; and a date and place in the South Central Jurisdiction to be announced soon.

—ʃʃ—

PUBLISHING HOUSE STUDY BEGINS

Members of a committee named by the United Methodist Uniting Conference to investigate the Methodist Publishing House voted in St. Louis, Mo., at their organizing meeting Nov. 8 to probe four areas of the $40,000,000-a-year printing and publishing arm of the denomination.

Headed by Bishop Eugene M. Frank, of St. Louis, who is also president of the Council of Bishops, the 15-man group agreed to look into: Clarification of the ownership and the financial and administrative relationship of the Methodist Publishing House to The United Methodist Church; the extent of discriminatory practices in the management of the Methodist Publishing House, as alleged in floor discussions and in printed articles circulated at the Uniting Conference of the church; the influence, if any, of the Methodist Publishing House over the editorial content of United Methodist publications; and records pertinent to wages and job classifications, training, advancement and recruitment of employees.

For COLDS take 666

▼ The Broad Scope ▼

ABS SETS GOALS FOR 1976

A long-range program to observe the 200th anniversary of American independence with a renewed emphasis on the Bible was given the green light in New York by the 50th Advisory Council meeting of the American Bible Society.

The proposal calls for stepping up the distribution of ABS Scripture in the USA to exceed 100 million annually by 1976.

Other goals of the "Assignment '76" campaign are to have a Bible in every American home and to encourage many more persons to practice daily Bible reading. A 1960 poll indicated that more than 10 per cent of American homes lack Bibles and that only 22 per cent of those persons who possess Bibles read them with any regularity. Dr. James Z. Nettinga, executive secretary for National Distribution for the Society, suggested as a goal raising this latter figure to at least 76 per cent by 1976.

On the international scene the Advisory Council endorsed the creation of additional autonomous national Bible Societies in Asia, Africa and Latin America.

The Rev. Dr. Arthur P. Whitney, national secretary for campus ministry of the American Bible Society, has been named deputy general secretary of the organization. He came to the Bible Society in 1960 as executive secretary for national distribution.

In his new post, Dr. Whitney will work closely with the general officers of ABS in coordinating and administering the total program of the Society.

RELIGIOUS FREEDOM FURTHER CURTAILED IN INDIA

Two state governments in India have passed bills which will "make conversions to Christianity virtually impossible" within their territories. The new law in the state of Madhya Pradesh prohibits religious conversion through "force, allurement or fraudulent means," and bans the conversion of women under 18. Prison sentences of up to one year are stipulated for infractions of the law, and every conversion is to be reported to law officials.

The official Methodist publication in South Asia, the *Indian Witness* said about the new laws: "The laws claim to be aimed at controlling unfair practices. . . . In effect they not only affect the right of propagation, but restrict religious freedom as such." Some of the secular press of India has joined in criticism of the new regulations.

WORLD VISION PRODUCES VIETNAM FILM

World Vision International has just released a new film called "Vietnam: No Greater Love." Filmed under combat newsreel conditions, it runs 28½ minutes and is in full color.

The film depicts one often overlooked aspect of the complex Vietnam situation: the story of the Vietnamese helping the Vietnamese. In describing the movie, Dr. Ted W. Engstrom, executive vice-president of World Vision International states: "This film chronicles the heroism of people helping people in Vietnam. It continues the report of our earlier film, Vietnam Profile in telling of God at work in Vietnam." He adds that "No Greater Love" may well be one of the most gripping and timely film documentaries depicting a modern problem.

Limited Amount
REGISTERED FIRST MORTGAGE CHURCH BONDS
with **7%**
Yield to Maturity
Call or Write
Church Investors
DeKalb-Peachtree Airport
Atlanta, Ga. 30005
PHONE 451-5431



MRS. CATHRINE VICK

Dear Girls and Boys:

The celebration of Christmas means worship. It may be a public service in church, or at home in your own family group. As the hymn says, "O come, let us adore him, Christ the Lord."

The story of the shepherds reminds us that, on the night Jesus was born, men came to worship him. The shepherds were humble and poor men. Their work kept them away from the city and away from other people much of the time; but while they were out at night under the stars, they had time to think and talk. One night they were tending their sheep in the fields outside Bethlehem, the town where David had lived so long ago. David had been the greatest king they had ever had in Israel. Men hoped that God would send another king like David, but greater than he. *He* would be the deliverer and ruler of his people.

As these thoughts were in the minds of the shepherds, a light shone from heaven, and an angel appeared and spoke to them. The shepherds were afraid but the angel said: "Don't be afraid! For I am here with good news for you, which will bring great joy to all people. This very night in David's town your Savior was born—Christ the Lord! This is what will prove it to you: you will find a baby wrapped in cloths and lying in a manger."

When the angel had finished speaking, a great choir of angels seemed to sing. The song ended and the shepherds said, "Let us go to Bethlehem and see this thing that has happened, that the Lord has told us." So they hurried off and found Mary and Joseph, and saw the baby lying in the manger. And they knelt down and worshipped him.

The shepherds were setting an example for many to follow when they came to worship Jesus on the night he was born. I hope you will remember to include worship as a part of your celebrations this Christmas.

AUNT CAY

THE FIRST MANGER SCENE

Shelley and her mother stood very still on the front lawn of the church. They looked reverently at the people who were standing so still and showing to the passersby the Christmas story. Some of the men from the church were being the shepherds and some were the wise men. But Shelley could not take her eyes from the beautiful woman who sat in the center of the scene and was Mary. She looked so lovingly at the straw in the manger. Shelley remembered the other creches she had seen at church school and in the department stores and she whispered to mother, "I wonder who thought of making a creche in the first place."

"The first creche was made a long time ago," mother replied, "by a man named Francis. I'll tell you about it as we go home."

As Shelley and mother started for home, mother continued. "In Italy many years ago, there lived a wealthy man named Francis. At that time there were many poor people in his country, but he was not interested in them. It made no difference to him that others were hungry and cold. He thought only of wearing fine clothes, eating rich food, and having a good time. But one day he became ill. While lying in bed, he saw himself as he really was.

"'I have been selfish and greedy,' he said. His thoughts turned to Jesus—the one who was always concerned about the sick, the poor and needy, and the friendless.

"Francis made a promise to God. He promised to be more like Jesus, and he kept that promise. When he was well, he gave up his home and went to live the simple life of the poorest people. He gave his fine garments away. He no longer used his money for his own pleasure. He used it to bring comfort and happiness to others. All the time, he wished he could do more to help people remember Jesus.

"Then one Christmas season, he thought of making a creche. With the help of friends, he set up a stable in a cave near the edge of town. He filled the manger with hay. A live donkey and a few cows were brought in. A young woman and a man, dressed as Mary and Joseph, stood near the manger ,awaiting the Christ-child.

"When all was ready, Francis invited the villagers to come and celebrate Christ's birthday. Men, women, and children came. They looked at the scene for a long time. Some bowed their heads; others kneeled. Francis told the old, old story of Christmas. A few songs were sung, and the people went home—each feeling that he himself had been to Bethlehem."

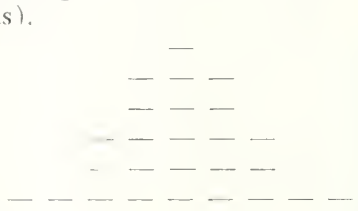
"I'm glad our church planned a way to help people think of Jesus. I'll remember that picture for a long time," said Shelley.

THE CHRISTMAS CRECHE

Today, in Italy, the most important part of the Christmas celebration is the manger scene. It is called the *Presepio*. Outside the churches there are life-sized figures and animals. In each home is a miniature made out of wax or plaster. Songs of the Nativity are sung in front of the Presepio. In France each home has a miniature manger scene called *la creche*. The fisherfolk in the south of France make their own figures out of clay found along the banks of the canals. The making of the creche is a family affair. Each one has a part in molding and painting the figures. But the expression on the face of each brightly-colored figure is left for the mother to put on. Christmas in Mexico centers around the Nativity scene. For eight evenings before Christmas, people form a procession and carry figures of Mary and Joseph through the town. They pretend to go to a home and ask to be allowed to enter but they are turned away. On Christmas Eve the door is opened and they enter and sing around the manger in the home.

Plan to have a creche in your home or go to see one in your community.

Fill in the blanks to form a tree. Start at the top, which is a single letter. 1. an exclamation. 2. to permit. 3. everyone. 4. worship. 5. Savior. 6. Lord (two words).



The baby sardine had just seen a submarine for the first time. "Don't be afraid," said Mama Sardine, "it's only a can full of people!"

ANSWERS FOR LAST WEEK:

star; stamp; stool; steel; strike; stripe; stir; sty; stack; stop.

FOR DECEMBER 15

Sunday School Lesson

By Dr. Raymond A. Smith

(International Lesson Series)

Assurance To The Faithful

Background Scripture: Revelation 4 through 5, 7

Lesson Scripture: Revelation 7:9-17

The opening words of our Scripture lesson stand forever as a rebuke to those who would make the Christian faith nothing more than a tribal religion. A character in an English novel has a clergyman make this statement: "When I speak of religion, I mean the Christian religion; and when I speak of the Christian religion I mean the religion of the Church of England."

In John's vision of the redeemed of earth gathered around the throne of God we have a much more inclusive picture. What he saw was "A vast crowd beyond man's power to number. They came from every nation and tribe and people and language, and they stood before the throne of the Lamb" (Revelation 7:9). There are a lot of us who aren't going to feel very comfortable in that sort of company, that is, unless we get a new way of relating to our fellow human beings! The New Testament shows us a faith that broke the bonds which held it to Judaism and then became the faith of all sorts of people in the Roman Empire. It is recorded in Acts 2:9 that the immense crowd upon which the Spirit descended were from Parthia, Media, Elam, Mesopotamia, Judea, Pontus, Asia, Egypt, Crete and Arabia.

Following the picture of the great assembly of the redeemed reference is made to a special group, the martyrs, "they who have come out of great tribulation; they have washed their robes and made them white in the blood of the Lamb." These people are worshiping. The whole book of Revelation is full of exclamations of worship. In fact, some Bible students have said that much of the book, especially these expressions of worship, has been taken directly out of the prayers and praises of the Church. They were remembered by John, though he was far from them, and incorporated in his writing.

At this point we shall have to remind the reader that the book of Revelation is addressed to the Community of Faith, God's own Church. If it seems strange and unintelligible to us now it may be because we have not taken the trouble to put ourselves in the place of these early Christians. Furthermore, the key to an understanding of a book like Revelation is not to be found in analysis, but rather in appreciation. Just as the music of a great symphony has no appeal to some of us because we never really listen, so the word pictures painted for us by the writer in Revelation are dismissed by us as the ravings of a religious enthusiast because we do not try to respond to them. "Deep calleth unto deep" says the psalmist. So, if there is nothing in us that has any real depth, we cannot understand what is being said. It "leaves us cold."

The late Dr. W. A. Smart, beloved teacher at Emory University, wrote some lines which should be helpful to anyone who would like to gain a better appreciation of the book of Revelation. Said he: "Chapter 4 pictures the throne of God in heaven. But the picture is not an architect's drawing or a builder's specifications. Rather we glimpse the flashing light and all the company of heaven bowing in awe before God on the throne, as if even heaven were not good enough for him and as if even the angels and archangels were not worthy to look upon him. As one reads he either feels it or does not. If he does not, no amount of explaining or analyzing will be of much help."

J. B. Phillips, in the introduction to his translation of Revelation, stresses the same point in different words when he writes: "The book is probably an impossibility for the pictorial illustrator, but the figures created in the mind are vivid and powerful enough to transport us to another spiritual dimension. To be literal-minded and studiously analytical in such a work is to kill its poetic truth. Dissection is not infrequently the death of beauty."

"Star of Bethlehem" at UNC-CH

"Star of Bethlehem" will be offered this year at Morehead Planetarium, UNC-Chapel Hill. It will be given now through Dec. 31 each evening at 8:30; Saturdays at 11 a.m., 1, 3, 4 and 8:30 p.m.; and Sundays at 2, 3, 4 and 8:30 p.m. Non-reservation 3 p.m. presentations will also be given on Dec. 23, 26, 27, 30 and 31.

Everyone planning to see this program is encouraged to plan to arrive at the Planetarium at least 20 minutes prior to program time, as there are only 350 seats available for each performance. No reservations are accepted for the public hours listed above.

School groups, however, must make written or telephone reservations to see "Star of Bethlehem" at the Planetarium at 11 a.m., 1 or 4 p.m. daily. Telephone reservations are accepted only between 9 and 5 o'clock, Monday through Friday.

IN MEMORIAM

MRS. A. S. ARNOLD

Mrs. Clara Edna Nease Arnold, 81, wife of Albert S. Arnold, died Nov. 14 at her home in Greensboro.

Through many years Mrs. Arnold led an active life, always keenly interested in civic and religious work.

In Greensboro, where the Arnolds have lived since 1921, she was a PTA president, member of the Euterpe Club, an officer in the Woman's Club and a Worthy Matron of the Order of Eastern Star.

For the past five years she was Grand Chaplain of the Grand Chapter of the Morse Telegraph Clubs, the only woman to hold this national office.

A member of West Market Street United Methodist Church, she taught the Ladies' Bible Class for twenty years, was choir director for some time and was an active member of the WSCS.

After a trip to the Holy Land, she and her husband organized a traveling exhibit and lecture program known as the "Religious Heritage Foundation, Inc.," which traveled in 11 states.

Funeral services were held at West Market Street Church on Nov. 17. She is survived by her husband; daughter, Mrs. Mary Virginia Devins, Roanoke, Va.; sons, Wayne S. Arnold, New York City; Chester W. Arnold, Greensboro, and A. Sherwood Arnold, Bethesda, Md.

Submitted by:
Mrs. Eugene A. Hood

MISS EMMA BRYAN

Whereas, our merciful God saw fit on November 5, 1968, to call Miss Emma Bryan to her heavenly reward:

We, the members of the Women's Society of Christian Service of the Burgaw United Methodist Church, realizing the great loss we have sustained in the passing of this active member, pay tribute to the tireless work that she did as treasurer of our church for many years and as president of our Women's Society of Christian Service and in many other offices in our church and community.

Therefore, Be It Resolved: That we express our gratitude to God for the gift of the jolly life and faithful service of our departed friend and extend our deepest sympathy to the family of the deceased.

That a copy of this resolution be sent to her sister, Miss Mary Bryan, to *The Pender Chronicle*, to the North Carolina Christian Advocate, and that a copy be recorded on the minutes of the Women's Society of Christian Service.

Respectfully submitted,
Mrs. John Henry Burnett, *Chairman*
Resolutions Committee of the Women's Society of Christian Service of the Burgaw United Methodist Church

PEACE COLLEGE
Raleigh, North Carolina 27602
- A SMALL JUNIOR COLLEGE FOR WOMEN
- HIGHLY COMPETENT, CONSCIENTIOUS FACULTY
- AFFILIATED WITH THE PRESBYTERIAN CHURCH
- EXCELLENT LIBERAL ARTS PROGRAM

Write: James R. Stewart, Jr.
Assistant to the President

SOUTHEASTERN EQUIPMENT CO.



Chairs and tables in complete range of sizes for every Church need. Steel and wood folding chairs, folding banquet tables, speakers' stands. Also office desks and chairs. Write for information.

SILER CITY, N. C.



A Statement from Bishop William R. Cannon

Concerning Higher Education in the North Carolina Conference

December the eighth is Universal Bible Sunday. It is also the day that the North Carolina Conference designated when we would take a special offering in all our churches for our colleges.

To the casual observer this is perhaps no more than a coincidence. But to those of us in the Methodist tradition it is nothing less than providential. At least it is an example of the order and appropriateness of our way of church life which we believe is in keeping with the perfect orderliness of God, in whom "there is no variableness, and no shadow of change." God's purpose is constant. He adheres to it until it is accomplished. With Him promise invariably issues in fulfillment.

Nine years ago we Methodists in the North Carolina Conference began a campaign to raise $5,000,000 in capital funds for our colleges. We are within $875,000 of our goal. In witness of our zeal and labor we have three thriving and strong institutions. They are joint enterprises of our conference at the cities and local communities in which they are situated. We want now to complete the program of capital funds for them which we began in 1957.

This special offering should move us another giant step toward an end. We want quickly and triumphantly to finish what we so splendidly began.

Never was the need greater. American highe education was begun by the church. Our system o values rests in our religion. America needs both publi and private education. She is building out of ta money bigger and better state colleges and univer sities. But these will mean very little in terms of per manence unless what they do in secular education i molded by what the church is able to do in Christia education to undergird the moral life of our people "Things seen are temporal" — all our scientific an technological accomplishments will decay or perish Only spiritual values are eternal. What man does i splendid while it lasts. But it cannot last forever Only what God does is eternal.

Our church schools are symbolized by the oper Bible. They point our young people to the element in life that abide forever.

I hope our Methodist people will be generous i the offering we make on December eighth. As God has prospered us, let us give to Him through ou schools. "Know the truth," Jesus said, "And the truth shall make you free." But then Jesus admitted that truth is found only in Him. "I am the Way, the Truth, and the Life."

DUKE UNIV... DURHAM, N. C.



What is Christmas?

by Carol Bessent Hayman

Christmas is music. The music of carols ringing on the still night air, the organ, the chimes and the voices of a choir singing "Silent Night, Holy Night."

Christmas is lights. The candles in our windows, the lighted trees, the sparkling eyes of children, and the starlight on a cold December night.

Christmas is welcome. The wreath on our door, the happiness to answer the door bell, the warmth of hearts overflowing, "Come in, come in, and Merry Christmas!"

Christmas is laughter. The laughter that starts in your toes and bubbles up, the smiles on faces everywhere, the feeling of closeness, of a wonderful secret shared with all mankind.

Christmas is fragrance. The pine and spruce smell of Christmas trees, the surgary good smell of cookies baking, the spice and raisin smell of fruit cake, the smell of furniture polish, and the cold crisp smell of outdoors.

Christmas is remembering. Remembering other Christmases, friends who may be far away, loved ones far and near, those less fortunate, those in need. To read again the words "For God so loved" and "Unto us a Son is born."

Christmas is love. The love that wells up in our hearts and brings tears to our eyes as we thank God for his great love, his unspeakable gift.

NORTH CAROLINA
christian advocate

Vol. 113 GREENSBORO, N. C., DECEMBER 12, 1968 No. 49

Greensboro District Conference Meets December 1

The Greensboro District Conference met at Bethlehem United Methodist Church, Climax, Dec. 1 at 3 p.m. There were 208 registered delegates and ministers plus a number of visitors. Dr. J. Garland Winkler, district superintendent, presided, and the Rev. Everett Lowman served as secretary.

The Rev. William C. Clark, pastor of Bethlehem, gave a meditation on "togetherness," speaking from the second chapter of Acts. He stated that Methodists must have togetherness in goals, in beliefs, and in tolerance of God's people.

The District Directors gave their reports with the Rev. George Thompson, district director of missions, highlighting the various mission thrusts of the Church. Mr. Thompson stated that those present should keep in mind that "while we ate a delightful Thanksgiving dinner in our homes, six thousand persons were starving to death in Biafra, Africa."

The report for Methodist Information, the Committee on Publishing Interests and the N. C. CHRISTIAN ADVOCATE was given by W. H. Dyar. He asked that newsworthy items in the district be brought to his attention. He also thanked the pastors and local church agents for their work on the recent *Together* campaign. In regard to the N. C. CHRISTIAN ADVOCATE, Mr. Dyar stated that early in 1969 promotional material will reach each pastor for a subscription campaign to place the ADVOCATE in the home of every Administrative Board member. Also, he pointed out that a supplement would be carried once a month in the ADVOCATE pointing up the Annual Conference program.

Harvey J. Smith, district lay leader, spoke of the need for securing more members of the Conference Builders' Club. The following associate district lay leaders were introduced: Charles Phillips, Clarence Winchester, Bryce Yow, Ernest Jones, Bob Kistler, Tom White, Mike Williams and Ken Harris.

William Ward gave the District Camp report, reviewing the history of the former District Camp property near Randleman, its sale and the purchase and development of the present camp area in Rockingham County. The District Conference voted to authorize the District Camp Committee to study and make recommendations to the next conference concerning the equitable use of the camp by the Rockingham County Methodists, who supported the camp's development but have been placed in another district.

The following persons were named to the District Camp Council: Calvin O. Adams, Ernest Jones, Charles McDonald, C. V. McLeod, J. Elwood Mitchell, Joe C. McMurray, John H. Pope, Harvey J. Smith, J. Garland Winkler, Wilson Gerringer, Dan Stowe, J. Elbert Taylor and William S. Ward.

The Rev. Robert Stamey, conference director of the Board of Education, explained the new structure of the church and advised each pastor to order the pamphlets, "Pastor-Parish Relations" and "Seek Ye Out Good Men," from the General Board of Lay Activities.

Harvey J. Smith, chairman of the Fund for Reconciliation Committee, presented the program on reconciliation adopted by the WNC Annual Conference at the special called session in Charlotte Nov. 21.

Upon Dr. J. Clay Madison's suggestion, the district conference gave Dr. and Mrs. Winkler a standing ovation for their splendid leadership in the district. This is Dr. Winkler's sixth year in the superintendency.

W. H. DYAR
District Director, MI

NORTH CAROLINA
CHRISTIAN ADVOCATE
Official Organ of the North Carolina and Western North Carolina Conferences of The United Methodist Church
ESTABLISHED 1855
James C. Stokes — Editor and Manager
Address all correspondence to P. O. Box 508, Greensboro, N. C. 27402

Second-class postage paid at Greensboro, N. C.
Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., 429 W. Friendly Avenue, Greensboro, N. C. 27401

Single subscriptions, $3.00 a year; every family plan: each subscription, $2.50 a year. All subscriptions payable in advance. Obituaries and resolutions, $2.00 for the first 100 words; $2.50 per hundred for next 200 words; 3 cents per word for all over 300 words.

The Methodist Board of Publication
O. Kelly Ingram, Durham, President; H. G. Allen, Statesville; N. E. Edgerton, Raleigh; William R. Henderson, High Point; T. C. Hoyle, Jr., Greensboro; Charles E. Jordan, Durham, C. P. Morris, Raleigh; L. W. Routh, Greensboro; Wilson O. Weldon, Nashville, Tenn.; Carl C. Wooten, Kinston.

Chaplains' Retreats Announced

Lake Junaluska will be the site for one of the six retreats planned for United Methodist chaplains in early 1969. The church's Commission on Chaplains and Related Ministries has announced that Bishop W. Kenneth Goodson of the Birmingham Area and Dr. Carlyle Marney, director of Interpreter's House at Lake Junaluska, will be the speakers for this Feb. 11-13 retreat.

Theme for this year's retreats is "The Living Church in a Changing World."

Other retreats will include the third annual Far East retreat March 25-28 in Tokyo, and four in the United States.

All of the retreats will include discussion groups on the chaplain's relationship to social change, current theology, new morality, problems of grief, witness to the Gospel.

The trouble with most of us is that we use the Bible as a last resort when it should be our first line of defense.

—Dermont Reid

Troy Church Has Victory Dinner

Trinity United Methodist Church of Troy had a victory dinner Dec. 10 to celebrate the paying off of all indebtedness on its building program. The $169,000 building project was begun in 1961 and completed in the fall of 1966.

Under the leadership of the Rev. J. Paul Edwards, pastor of the church in 1961, a drive was begun to raise funds for an educational building. This modern building with fourteen rooms was completed in 1963 at a cost of $103,579. Named in honor of Bess P. Poole, who had been superintendent of the Children's Division for forty years, the new building was dedicated on October 4, 1964, by Bishop Paul N. Garber.

The second phase of the $169,000 program was a modernization program for the existing facilities. Completed in 1966, the church borrowed the funds with which to complete this project.

Plans were made this fall to raise the remaining amount to pay off this indebtedness. The Commission on Stewardship and Finance, under the chairmanship of Earl Connelly, spearheaded the drive.

Rev. Mr. Edwards, pastor of Highland United Methodist Church in Raleigh, returned to speak at the victory dinner.

Upon returning from a trip to Asia in late November, Rev. A. D. Byrd, Jr., the church's pastor, commented that the congregation had made "a marvelous achievement in such a short time."

Trinity Church also has completed its college quota in the Greater College campaign and this fall pledged $2,550 to lead the Sanford District in giving to the Camping Crusade. Present membership is 563, and the value of the existing church plant and equipment is $440,000.

Here and There

A fine suggestion has come from the Rev. C. L. Grant, member of the Western N. C. Conference, now retired and living near Asheboro. Brother Grant proposes that members and especially officials of the church give time for prayer preceding our service of worship. He points out that such preparation will enhance the spiritual effectiveness of our worship and will lift the church to a higher plateau of vitality.

Incidentally, Mrs. C. L. Grant is now a patient in the Wesley Nursing Center in Charlotte, where she remains in critical condition. I am sure that Brother Grant would like to know of our thoughts and prayers on their behalf.

OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

"WANT A CHANGE? Great Challenge f D. C. E. Apply First United Methodi Church, P.O. Box 926, Newton, N.C. 28658

Reconciliation Pledge Figures Given for WNC Conference

The leadership for United Methodists in western North Carolina has made a pacesetting pledge of $81,160 to begin the four-year drive for a million dollars which will financially undergird a broad program of reconciliation.

Bishop Earl G. Hunt, Jr., presiding bishop for the Charlotte Area, said the gross, unaudited figure from pledges during the Nov 21 Called Session of the WNC Annual Conference in Charlotte, along with pledges made earlier during national United Methodist meetings of 1968 showed:

Clergy, $64,012, and laity, $17,148.

Bishop Hunt said, "I am gratified over results from the pledge opportunity given at the recent Special Session of our Annual Conference. I believe ministers and lay people alike will welcome the privilege of contributing of their means to bring a practical ministry to our suffering world."

The bishop said many of the two dozen Annual Conference leaders who pledged during the Uniting and General Conferences in Dallas, Texas, April-May of 1968, and many of the five dozen Annual Conference leaders who pledged during the Southeastern Jurisdictional Conference at Lake Junaluska during July, 1968, increased these pledges during the Nov. 21 meeting.

Thus far 589 clergy pledges have been received, showing a per capita pledge of nearly $109. And 113 laity pledges have been received, principally from Annual Conference and district leaders, showing a per capita pledge of nearly $151.

The average pledge across worldwide United Methodism is $100.

The man-in-the-pew will be asked to volunteer his money and time during a promotional crusade interpreting the Quadrennial Emphasis Program scheduled for February and March, 1969. Actual pledging services for the 283,000 United Methodists in western North Carolina will come during the first two Sundays in March, 1969.

CHURCH FURNITURE

Pews
Pulpits
Altars
Fonts
Screens
Lecterns
Reading Stands
Offering Plates
Chairs
Tables



CATALOG ON REQUEST

CARRIKER CHURCH FURNITURE CO.
Box 220, Monroe, N. C. 28110

MEMBER CHURCH FURNITURE MANUFACTURERS ASSOCIATION



Methodist Press Association Meets in Chicago

A little-known organization within our church is the United Methodist Press Association. All ministers and laymen who are working full-time in the communications field are eligible for membership. These include Methodist Information personnel, editors of publications, those associated with TRAFCO and the Division of Interpretation—just to name a few categories.

The United Methodist Press Association met at Chicago on Wednesday, November 13, in conjunction with the District Superintendents' Convocation. The picture at top shows the Rev. Dr. Alfred A. Knox, current president of the association, as he presided at a dinner meeting of the group. Seated to his right is the Rev. Dr. Arthur West, General Secretary and Director of Methodist Information for the United Methodist Church.

Among the attendants at the press association meeting was John Borchert (bottom picture), director of United Methodist Information for the Charlotte Area, who is a frequent contributor to the NORTH CAROLINA CHRISTIAN ADVOCATE.



EDITORIALS

★

LET'S NOT SHUT CHILDREN OUT, NOR OURSELVES

Christmas is a season for giving. Even as God gave to the world the magnificent gift of his Son, Jesus Christ, so we are to give with loving generosity. It is in exemplifying this spirit of compassion for others that we enter into the true spirit of Christmas.

Why then do we, unconsciously but nonetheless effectively, bar our children from participation in this "true spirit of Christmas"? If, as we say, it is more blessed to give than to receive, we parents choose for ourselves the blessed part and shut our children out from participation in this blessed part.

Probably we have never thought of it this way, but in our observance of Christmas we make it very hard for our children to engage in sacrificial giving. We make them the recipients. We focus all of our efforts on making them happy. We lavish upon them an avalanche of toys and candies. On Christmas morning we want their little eyes to dance with delight; we want to hear their shouts of pleasure; we want to watch their ecstatic surprise as they snatch away the ribbons and wrappings and view for the first time a life-like doll or a simulated supersonic spacecraft.

Now, this editor knows that he is treading upon dangerous ground here. To be against childhood is accounted as even worse than to be against motherhood. However, we claim innocence from both charges.

Let's look at it this way: if it is more blessed to give than to receive, we should provide the occasions and means whereby our children can share in giving as well as in receiving. We do not for a moment suggest that they not receive gifts. There is a joy in receiving, especially among children at Christmas time. They should have all of this. But should they not also share in that splendid joy which comes to those who give? Do we suppose that a pre-school child cannot experience that kind of joy? Or an eight-year-old? Or a twelve-year-old? Yet what provision have we made for their experiencing of such happiness?

But let us carry the thought a little further. Are most of us really sharing in sacrificial giving? Perhaps a father gives up buying a new set of golf clubs in order that his son may have a bicycle for Christmas; a mother makes do with her last year's party dress so that her little girl might have some special gift she has longed for. But these "sacrifices" are all within the tight family circle. They lack a certain broad philanthropic entity.

Jesus said to his contemporaries on one occasion, "you always have the poor with you, and whenever you will, you can do good to them . . ." (Mk. 14:7). The poor of the world, sad to say, are still present. If Christmastide does not stir us to offer an outstretched hand of generosity to the poor and needy, then probably nothing will move us.

This wonderful season of the year offers us an opportunity to help someone less fortunate than ourselves. Much of such helping may have to be done through the church and through community charities. But wouldn't it be well for us to let part of our Christmas sharing be in some direct person-to-person deed of kindness and generosity? Not far from where we live is someone who will be lonely this Christmas; someone whose December 25 will be bleak; some family whose good cheer will be blighted with misfortune; some home which will wear a pall of death or sickness.

Why not play Santa Claus to some such family? Nay more: why not play Christ to them? And why not do it as a family? Let the children have the exquisite joy of giving sacrificially where such giving really counts.

God was telling the world through the gift of Christ how very much He cared. We must never allow that message to be smothered by our selfishness. Not in this Christmas season. Not ever!

MONEY AND THE PUSH FOR LIQUOR-BY-THE-DRINK

We have recently heard no less than three legislators say that money will be the big issue in the next state legislative session. They were referring mainly to the problem of finding the money with which to meet increasing budgetary needs.

They also mentioned liquor-by-the-drink as being another issue which is sure to come up. Although they did not say so, money is a prime factor behind liquor-by-the-drink promotion.

Our present ABC system sharply limits the profit factor in the liquor business. It not only offers a system of control of the sale of liquor, but assures that whatever profit accrues in North Carolina goes to the state and not into the coffers of private concerns.

Liquor-by-the-drink would change all of this. The sale of liquor to customers would be taken out of the hands of direct state control, and profits in the sale would go to the establishments which dispense the liquor. The present brown-bagging system does not offer the lucrative possibilities which liquor-by-the drink would.

We can, of course, readily assume that those engaged in the liquor business, all the way from the manufacturers to the advertising agencies to the sales companies and down to the customers are interested in selling more and more liquor. This is their business. Increased sales mean more money. And money seems to talk louder than anything else.

Therefore, we in North Carolina are being confronted with this issue: are people more important than profits? Shall we make legislative decisions on the basis of what is best for the people of our state or for the benefit of special interest groups? The demand for liquor by-the-drink does not come from the great masses of our people. It comes from a small minority who would seem to be willing to prostitute the general welfare for the sake of personal gain.

Highway fatalities continue to rise in North Carolina. At least one out of every two such fatalities is known to be alcohol-related. The drinking driver is a factor in the steady rise of auto insurance rates. The price tag to industry for alcoholism in this state is upward of $50 million a year. Something like a quarter of all admissions to state mental hospitals are traceable to alcohol-related disorders.

Although billions of dollars have been poured into the effort to make the whole liquor business smell sweet and look beautiful, the appealing image cannot cover up the trail of tragedy which inevitably accompanies it.

The basic question to be answered as we face this issue is "What is more important, people or money?" We vote for people! Their general welfare is to be placed above every other consideration. If there is a conflict between the special interests of a relatively small group and the great masses of our citizenry, then we say the welfare of the general masses must come first.

We cannot see that the welfare of our

people can best be served by encouraging more and more people to drink more and more. There can be little doubt that liquor-by-the-drink would lower controls and increase consumption. The result of this, in our opinion, could only be bad.

We hope that every Methodist in the state will make a careful, unbiased study of this matter which seems sure to come up in the state legislature in January. We also trust that all of us will make decisions in the light of facts and realities, and in the interest of people, not money.

Mrs. Marion B. Stokes Dies

Mrs. Maggie Sprott Davis Stokes, widow of the late Dr. Marion B. Stokes, died Nov. 24 in a Manning, S. C. hospital.

Funeral services were conducted in Manning United Methodist Church on Nov. 26 with the Rev. Paul Betsill officiating. Burial was in the Manning cemetery.

Mrs. Stokes was born July 19, 1879, a daughter of the late James Morgan and Frances Davis Sprott. She was twice married, first to the late Joseph Edward Davis and second to the late Rev. Dr. Stokes. She was a member of Manning United Methodist Church.

Surviving are one daughter, Mrs. Fannie James Clark of Manning; a son, Charlie M Davis of Manning; four stepsons, Dr. J. Lem Stokes II, of Dayton, Ohio, Dr. James C. Stokes of Greensboro, Dr. Mack B Stokes of Atlanta, Ga., and Dr. Charles D. Stokes of Korea; a sister, Mrs. R. T. Taylor of Durham; two brothers, J. Morgan Sprott of Elloree, S. C., and Joseph E. Sprott of Columbia, S. C.

Dilworth Buys New Parsonage

The Women's Society of Christian Service at Dilworth United Methodist Church, Charlotte, sponsored an Open House on December 8, for the congregation to have a good look at the new parsonage recently purchased for the use of the minister. It is located at 3010 Wickersham Road in the Barkley Downs section of Charlotte.

It is a two-level house with three bedrooms upstairs, one bedroom and a study downstairs. There are a living room, dining room, kitchen and den, with screened-in porch, also on the ground level.

The old parsonage next to the church will be used for weekday kindergarten activities for needy children, and also for youth and adult activities.

BIBLES REBOUND

We will rebuild and use the best grade of imitation leather. Colors:—black, red, or white. We pay return postage. Satisfaction guaranteed. When Bible is returned to you, send us $5.00. Pulpit and large Family Bibles are $10.00. Name in gold, free.

SCALF'S BIBLE BINDERY
3028 Walnut Avenue
Winston-Salem, N. C. 27106

Let Us Help You With Your Christmas Shopping!

Send The

NORTH CAROLINA CHRISTIAN ADVOCATE

to your friends for Christmas

Special Christmas Offer Effective through December 24.

1 Gift Subscription - - - - - - - - - $3.00 per year
2 to 4 Gift Subscriptions - - - - - - $2.75 each per year
5 or more Gift Subscriptions - - - - $2.50 each per year

The blank below will help you order accurately. Please fill it out and mail with check to North Carolina Christian Advocate, P. O. Box 508, Greensboro, North Carolina 27402.

SEND ONE YEAR GIFT SUBSCRIPTIONS TO NAMES BELOW:

1. Name _____
   Address _____
   City _____
   State _____ Zip _____
   Church _____

2. Name _____
   Address _____
   City _____
   State _____ Zip _____
   Church _____

(List additional Names on Separate Sheet)

☐ Check here if you wish Gift Card sent.

Sent By _____
Address _____
City _____
State _____ Zip _____

Christmas Music Through The Ages

New York (NAPS) — Called *noels* in France, *le pastorali* in Italy and *Weihnachtslieder* in Germany, carols are everywhere the welcome sound of Christmas. Groups of friends and relatives gathered around a piano as they sing Christmas carols are a twentieth-century tradition. Yet few of those who hear and sing them know their surprising history—a tale well worth giving ear to.

When was the first carol sung? Scholars think caroling probably began in the early church when Nativity plays, accompanied by songs of joy, told the story of Christ's birth. One of the earliest choruses of praise, *gloria in excelsis deo* (glory to God in the highest) is still sung by carolers at Christmas time. Early Latin-speaking worshippers must have shouted it forth with a *magna vox* (also Latin, for "great voice").

Though many people don't realize it, carols were originally connected not only with song but with dance: The Old French word *carole* meant "a ring dance accompanied by song." An English carol dating from 1350 has a refrain which refers to a round dance:

"Honnd by honnd we schulle ous take
and joye and blisse schulle we make."

Early carol composers didn't confine themselves to Christmas themes—a collection of Carolles Newly Imprinted (1550) contained more Crucifixion than Nativity carols! On the other hand, quite a few carols of this time were not sacred in mood, but simply light-hearted invitations to feasting and toasting. The Boar's Head carol, a big hit in 16th century England and still sung annually by the students of Queen's College, Oxford, actually celebrates the course of a Christmas dinner, in these words:

The boar's head in hand bear I
Bedeck'd with bays and rosemary.
And I pray you masters, be merry. . ."

The custom of outdoor carol singing is many hundreds of years old. It seems to have started in the Middle Ages when groups of people went from house to house to sing by torchlight.

Yet despite these joyous beginnings, the Christmas carol eventually ran into some rough weather. As the Puritan influence grew strong, carols became gloomy and grim; finally the Puritans made it a crime even to print them or sing them publicly!



After Puritanism waned in England, carols made a comeback—but in the 17th and 18th centuries were considered a rustic, socially inferior form of song! By 1882, a writer named William Hone was predicting that carols were dying out and in a few years' time would be heard no more!

Even as he spoke, a new upsurge of interest in carols was beginning.

When you hear your favorite carols sung in church, outside your window, or on a precision phonograph, can you tell which of them are ancient and which are comparatively recent?

Some authorities think that *The Twelve Days of Christmas* originally belonged not to Christmas but to the turn of the year; its roots may go far back into pagan times. *Good King Wenceslaus,* a British favorite, was borrowed from a Swedish songbook of 1582. *God Rest Ye Merry, Gentlemen,* may also date back to the 16th century. Some say *Adeste Fideles* was composed by St. Bonaventure before 1274—but the earliest surviving manuscript is dated 1790 and signed by John Francis Wade, a music dealer in France.

Joy to the World was taken from a hymn written in 1719 by Isaac Watts; its current music was adapted from Handel's *Messiah.* Charles Wesley wrote *Hark the Herald Angels Sing* in 1737; its musical accompaniment was adapted in 1855 from one of Mendelssohn's works. *O Little Town of Bethlehem* is less than 100 years old; it was written in 1868 by Phillips Brooks.

The most beloved carol of all—*Silent Night*—has an interesting story behind it. According to information supplied by Baldwin Piano Company researchers, it was hastily written in 1818 by an Austrian parish priest, Joseph Mohr, as a surprise for his parishioners. Mohr feared they would be disappointed when they learned that the church organ had broken down! He took the poem to his friend, church organist Franz Gruber, who completed the famous melody in a few hours. At midnight mass that evening, the two of them sang the masterpiece—to a guitar accompaniment.

Some of the most popular Christmas music of all times has been composed in the 20th century. The greatest seller of any phonograph record to date is Irving Berlin's *White Christmas;* first recorded in 1942, it had sold 40,000,000 copies as of December 31st, 1963—and is still going strong. *The Little Drummer Boy* is another recent record best-seller that promises to become a Christmas classic.

Ancient and traditional or up-to-the-minutes modern, Christmas songs play a vital role in setting the mood of the season.



Three Hundred Present at Thomasville District Meeting

The Thomasville District Conference met Dec. 1 at Tyro United Methodist Church, Lexington, from 2:30 to 4:30 p.m., with Dr. Charles G. Beaman, district superintendent, presiding. Rev. Frank Edwards was elected secretary of the conference.

Rev. Kenneth M. Crouse of Denton gave the devotional, which dealt with spiritual aspects of the Quadrennial Emphasis.

The 300 delegates and visitors were welcomed to the conference by the host pastor, Rev. Wilbur Jarrett.

Dr. Beaman reported that the Thomasville District was ahead of all districts in early payments of the Single Figure Apportionment.

Rev. June P. Greene, pastor of the newly-formed Oak Forest United Methodist Church in the Midway community, gave a progress report and introduced delegates from his church.

After introduction of program area chairmen, guests and representatives of institutions, Rev. Edward M. Heath gave the report of the District Committee on the Ministry. He stated that the following candidates had been granted licenses to preach by the committee: Derry Ray Barnhardt, Teddy Blair Craddock, William Edward Harris, and Johnny Richard Hoover. Ervin Hillard Houser has been recommended for ordination as deacon and for probationary membership in the Annual Conference.

Archie M. Sink of Lexington, district lay leader, stated that 64 laymen from the Thomasville District attended the Laymen's Conference at Lake Junaluska in August. Associate district leaders are Albert F. Berrier of Winston-Salem, John Pennington of Mocksville, Cliff Erickson of Lexington, L. Roy Hughes of Thomasville and Robert L. Johnson of Denton.

In the report of the Women's Society of Christian Service, Mrs. Paul Feezor, district president, stated that the Thomasville District WSCS had the largest attendance at Spiritual Enrichment weekends recently held at Lake Junaluska. She also announced that the District Day Apart would be held at Unity United Methodist Church, Thomasville, March 25, and the annual district meeting in May at First United Methodist Church, Lexington.

The four phases of the Quadrennial Emphasis were presented by Rev. Harley Williams, Rev. A. Mitchell Faulkner, Rev. Frank Edwards and Rev. Gilbert Miller.

The new structure of the local church was explained to the delegates by Dr. Garland Stafford of Statesville, executive secretary of the Commission on Town and Country Work.

Certificates of Award were given to those preachers who had taken part in the Clinic in Preaching, held this fall at Sedge Garden Church.

Scenes from District Superintendents' Convocation



Approximately twenty-two persons from the WNC Conference attended the Convocation. Among them were the six shown above at the special dinner in honor of the bishops. Left to right are Rev. Mel Harbin, superintendent of the Salisbury District; Dr. E. H. Nease, Jr., pastor, First United Methodist Church, High Point, and chairman of the Conference Coordinating Council; Dr. Charles Beaman, superintendent of the Thomasville District; Dr. J. Garland Winkler, superintendent of the Greensboro District; Mr. Powell Majors, chairman of the conference Commission on World Service and Finance, and Dr. Phil Shore, superintendent of the High Point District.



Conferring between sesssions are four from the N. C. Conference who are attending their first District Superintendents' Convocation. They are, left to right, three district superintendents, Dr. Edgar Fisher, Burlingon; Rev. Charles Mercer, New Bern; Rev. Paul Carruth, Rocky Mount, and Mr. Charles McAdams, conference treasurer since June, representing the Commission on World Service and Finance.

RADIO INTERVIEW

Sharp Debate on National and World Councils Continues

The *New York Times* for Nov. 18 carried a full-page advertisement by the Clergymen's Committee on China attacking the National Council of Churches and the World Council of Churches for their alleged leftist activities. Four thousand clergymen supported the ad, which branded Christians who engage in serious dialogue with Marxists as naive. The ad suggested that some of the activities of the National and World Councils were hampering the attempt of the United States to combat Communist aggression.

The Rev. David Poling, president of *The Christian Herald* publication, issued a spirited rejection. "In a few hundred words," said Mr. Poling, "the National Council of Churches and the World Council of Churches are identified as a 'Liberal Church' whose goals are almost identical with the United States Communist Party . . This is a deliberate falsehood, a calculated smear, and deserves immediate rejection."

The late Dr. Daniel A. Poling was the founder of the Clergymen's Committee on China. However, David Poling, who is his nephew, also took exception to the ad's including this information. "Although Dr. Poling was the founder," wrote David Poling, "he made a public statement of resignation from this committee on Jan. 3, 1967."

Subsequently, the CBS Radio Network in its program, "The World of Religion," brought together Rev. David Poling and the chairman of the Clergymen's Committee on China, Rev. David Head, in a discussion of their respective positions.

The program featured CBS news correspondent Douglas Edwards with Robert Schakne acting as moderator. Here is a part of the dialogue as officially released by the Columbia Broadcasting System.

Bob Schakne: With so many clergymen actively involved in social and political questions, I gather there are members of the Protestant Church who are looking with some question at these activities, and Mr. Head, I gather that is essentially your concern.

Reverend David Head: In answer to your question I think it's very true that many lay people across the country are very concerned about the direction in which the church is moving.

Schakne: Well, specifically, what concern did you mean to express in the advertisement that you had published in the past week?

Head: We concluded, after pointing out that a large number of people who had supported the stand that we have taken on this issue, that we feel that the church should adhere strictly to its spiritual commission and not seek to function as a political, economic, or otherwise a secular institution. This was our final recommendation to the church people.

Schakne: And your advertisement, Mr. Head, drew a rather quick and angry response from other clergymen, most notably, Mr. David Poling, who is also in our studio. Your reaction to this advertisement was what, Mr. Poling?

Reverend David Poling: Well, I thought it was terribly misleading to link the Communist Party in one long breath with the National Council of Churches and the World Council of Churches. The advertisement said millions of Americans are distressed and confused, and I think the reason they're confused is the confusion that appears in this ad, which would lead one to think that 90 per cent of the Protestant community in America is ready to cashier the National Council of Churches because it's concerned in human affairs. I think the opposite is true. I think people want the church to become more concerned with the human activity, and I for one would vigorously oppose Mr Head's position.

Head: Whenever you have controversial political and economic issues that are residual within any particular local church, you create more havoc within that church when you encourage the people to take a stand pro or con on these issues. You divide the church, and this is what's happening today and the local church is being divided again and again across the country. Individual church members are pitted against one another, and this is not what we want. I'm sure this is not what Mr. Poling wants. It's not what I want.

Poling: No, I disagree. I want this division if it's over a moral issue. Slavery in this country divided the United States for a hundred years—divided churches in half, and I don't think you can have a homogenized consensus Christian church. If the church is going to take a stand in social affairs, it's going to get knicked and powder burns and cuts. And I think this is the name of the Christian game, whether we talk about the first century or today. I don't see how you can back away from social issues.

Head: Well, of course, this is exactly the difference as stated by Mr. Poling and myself. I feel that the church, the Council of Churches, individual churches should place greater emphasis upon the communication of Biblical truth. I think there should be more of an emphasis for zealously proclaiming the good news of how man can be liberated actually from the bondage of sin and discover true peace and happiness by faith in Christ Jesus. These were the words that we had in our ad, and we'll hold to these.

Poling: I think that one of the main issues that we've not joined here is the fact that the church — the National Council and the World Council — are being criticized for their lead of pushing for peace negotiations in Vietnam. To me this is the historic tradition of the church to wage peace. And I'm not asking that of the Fairfield County Fire Department or the Den Mothers of New York City, but for the church, yes. The church should stick its neck out. It should talk about peace in this military society of ours and take its stand.

Now Mr. Head says this is confusing people. This is as old as the New Testament and I don't see where the confusion begins.

Head: Unfortunately, Mr. Schakne, this is exactly what the communists talk about all the time — peace — it's their favorite

word. What kind of peace? We stick to our statement that the issues have constantly confused the American people as again and again and again church councils have made pronouncements which seem to go right down the line of those who would, by already public acknowledgement, seek to destroy the wonderful way of life, the freedom that we have within this country. I am for peace, also, but what kind of peace, and what do we mean when we say peace?

Schakne: Well, what do you suggest is behind what you call this political and economic drift to the left? Are you suggesting that communists have infiltrated the council or that a good number of Christian clergymen are turning to — becoming communists? What, what . . .

Head: Let me just answer by saying here: where are the church leaders taking us? Here's a quotation right here.

"There is no doubt that secularism, materialism, and even Marxism have not only invaded the church but have deeply penetrated it."

Schakne: Who said that?

Head: Dr. Billy Graham on November 26th of last year.

Poling: Well, wait a minute, David, you list the fact that your advertisement in the papers have drawn almost four thousand clergymen who've been willing to sign the ad, and yet I don't find this very convincing. There are more than three hundred thousand ministers in the United States, and you've picked up not quite four thousand over a three-year period. I don't know what this means.

Schakne: May I ask you, Mr. Poling, do you accept as valid the statement in the advertisement that there is in fact a political and economic drift to the left by the National and World Council of Churches — is that a valid way to put it?

Poling: I don't know. I become very hesitant to accept the kind of slogans that the group — this group is drifting to the left or drifting to the right. I'm hoping it's drifting to a Christian position which means more involvement in human affairs.

Schakne: What do you say to the question, Mr. Poling, that in fact because of his involvement — because of the involvement you've endorsed, church people are being, in the terms of the ad, church people are being softened up to accept communism— that old values are being destroyed?

Poling: I don't think that we should call change a softening up for communism. We're going through many revolutions in this country, a great amount of social change. I hope that it will be non-violent, but the Christian surely should greet change with the concept that God is in the center of this universe — it's His world. If there's ferment and upheaval, I believe God is in that change, and He's bringing on the forces that are making life better for people.

Schakne: May I ask both of you gentlemen some questions? Should — is it proper for a clergyman to have joined, say, the civil rights march in Selma?

Poling: I don't think you can just stay up in the pulpit and read Bible verses and hope that it's going to work out. I think you also preach the word by what you do

Head: I think that respect for the clergy has decimated fantastically within this country in the last ten or fifteen years as a result of this very type of thing. That's my personal feeling.

Schakne: To the question that's posed by the advertisement of the Clergymen's Committee on China, that the emphasis in social issues is in effect reducing the church's spiritual strength by increasing its material involvement. To that argument what do you say, Dr. Poling?

Poling: I think the church is going to gain spiritual strength as it's able to translate its message into the affairs of people. This is the only way to see if something works — how does it go in your own life . . . how is it developed? I think the job of the National Council and the World Council is to help people together to affect those things as Christians that should come to pass in our society.

Schakne: And Mr. Head, to put the question — the same question — somewhat differently. If indeed the National Council continues in its present direction, what will happen to the Protestant Church in the United States?

Head: I think the Protestant Church in the United States is becoming very, very much concerned about the drift that the National Council and the World Council of Churches have taken. I think there is a growing body of opinion among the laity within the church against this. As a matter of fact ten minutes before I left my office to come over here this afternoon, a layman from a Lutheran church, whom I have never seen before, walked into my office, expressed his appreciation and thanks for what we did, made a contribution to our cause, and asked me what can the average layman of my church do to get our church back upon the spiritual road.

Laymen are concerned about the drift of their churches, and they're going to increasingly show this concern, probably by means of the pocketbook, unless some other means can be found to do it. We did not launch, nor do we wish to launch, any overt attack — blanket attack upon the National Council of Churches. I'd like to make that very clear.

Poling: I'm glad to know that. I really am.

Head: And I believe that sincerely.

Schakne: Gentlemen, thank you very much.

Edwards: CBS News Correspondent, Bob Schakne, moderating a discussion between The Reverend David Head, who's Chairman of the Clergymen's Committee on China, and The Reverend David Poling, who is President of the *Christian Herald* Magazine.

The Broad Scope

OVERSEAS MISSIONS VIEWED

More than 400 church officials representing overseas missions and world relief met at New Haven, Conn. Nov. 19-22, and discussed their common problems. This was the second triennial assembly of the Division of Overseas Ministries of the National Council of Churches.

Certain predictable questions came in for discussion, among them these:

* the relationship of new theology to old church structures

* the reality and relevance of personal conversion

* whether Christianity is the only way to be saved

* how Christianity can be integrated into new or alien cultures.

Interesting facts brought out included the following:

* the U. S. based missionary force in the world is at an all-time high and still growing

* evangelical, fundamentalist churches not associated with NCC are increasing their missionary forces at a more rapid rate than ecumenical churches.

—ʃʃ—

AID TO BIAFRA CONTINUES

An average of 200 tons of foodstuffs are being flown in to primitive landing strips in Biafra every night. This is in spite of bombing attacks. At present 12 planes are in operation from off-shore islands, bringing in an average of 200 tons of foodstuffs daily.

Well over a million dollars has been contributed to this need by the World Council of Churches.

—ʃʃ—

ENCYCLICAL OPPOSITION CITED

Pope Paul's stand against the use of artificial contraception continues to evoke a steady drum-beat of opposition from clergy and laity within the Roman Catholic Church. A recent survey sponsored by the *National Catholic Reporter* — a lay-edited weekly — reveals that the papal encyclical on birth control, Of Human Life, which was issued July 29, has had little effect in changing the opinions of Catholic priests who had formed liberal opinions on the subject. About 10 per cent of the priests in the United States were polled, and approximately half of these dissented from the papal position.

The meaning of Christmas, is that God, in an unique way, has visited mankind. God, the Creator, humbled Himself and began incarnate in human flesh in the Babe of Bethlehem.

Woman's Activities

W. N. C. CONFERENCE

Mrs. John C. Wright

NEW DEAN OF SCHOOL OF CHRISTIAN MISSION

Mrs. Minnie B. Smith of Greensboro was elected dean of the School of Christian Mission of the Women's Society of Christian Service of the Western North Carolina Conference at a meeting of the School of Christian Mission Committee held recently.

Mrs. Smith succeeds Mrs. J. Z. Watkins of Charlotte, who resigned because of ill health. Mrs. Smith had served as assistant dean for the past two years.



Mrs. Minnie B. Smith

She is a member of the faculty of Bennett College, Greensboro, having been professor of geography since 1945. She holds an A.B. degree from Morris College in Sumter, S. C. and a Master's degree in Education from Temple University in Philadelphia, Pa. She has done post graduate work at the University of North Carolina at Chapel Hill and at the University of Denver in Colorado.

For many years she has been an outstanding leader in the Woman's Society of the former North Carolina-Virginia Conference. At the time this Conference was merged with the Western North Carolina Conference, Mrs. Smith was serving as Conference Secretary of Campus Ministry.

Mrs. Van Dillon, Jr. of Elkin, former Secretary of Missionary Education and Service in the WNC Conference, was chosen as assistant dean of the School of Christian Mission, which will be held at Pfeiffer College on August 4-8, 1969.

Mrs. Smith has called a meeting of her committee to gather at the Methodist Building in Statesville on Saturday, Dec. 14, at 10 a.m. to complete the program and choose faculty members for the school. There are 17 members of the committee.

ALBEMARLE DISTRICT NEWS

Mrs. W. T. Medlin of Albemarle was named Chairman of Spiritual Growth of the Albemarle District Women's Society at an Executive Committee meeting held at Central United Methodist Church, Monroe, on Nov. 12.

Mrs. Medlin succeeds Mrs. C. D. Griggs, Wadesboro, who resigned. The nomination was made by Mrs. Ralph Bisel, Badin, chairman of the district Committee on Nominations.

Mrs. Medlin was one of the three representatives of the Albemarle District on the recent tour to United Nations in New York and Washington, sponsored by the Conference Board of Christian Social Concerns. She told of the trip, and emphasized the work of the National Council and the World Council of Churches. She volunteered to give this report at any church in her district.

Mrs. N. E. Lefko, Misenheimer, district president, spoke on the plans made at a meeting of the Conference Executive Committee at Lake Junaluska in October.

Mrs. Charles A. Reap
Dist. Ch. Public Relations

SALISBURY DISTRICT COMMITTEE MEETS

Mrs. Ray Simpson, Jr. of Kannapolis, president of the Women's Society of the Salisbury District, spoke on the work done by the women of her area at a meeting of the District Executive Committee held at First United Methodist Church, China Grove, on Nov. 17.

She said that 243 women attended the three district workshops held in Concord, Kannapolis and Salisbury earlier in the fall. She outlined plans for local presidents to make out reports on the work done in their societies during the first six months of the current year.

Plans were made to hold a District-wide Quiet Day on March 12 at the Milford Hills United Methodist Church, Salisbury, with Mrs. John P. Nesbitt of Clyde, Conference Chairman of Spiritual Growth, as leader. The group voted to give the offering contributed at that time to the Methodist Center at Cherokee.

Mrs. Ray Burleyson, district treasurer, reported on the amount contributed to missions and Mrs. T. Fred Henry of Salisbury spoke on Church Women United.

Mrs. Eddie Gouldman
Dist. Ch. Public Relations

STATESVILLE DISTRICT NEWS

Two new members of the Executive Committee of the Statesville District Women's Society were named at a meeting of the committee held recently at First United Methodist Church, Newton. Mrs. Olin Isenhour, Lenoir, was elected as chairman of Subdistrict No. 1, and Mrs. Joseph H. Wishon, Hickory, as a member-at-large.

The nominations were made by Mrs. John Walker, Lenoir, chairman of the District Committee on Nominations.

Mrs. Garland Stafford, Statesville, district president, was in charge of the meeting.

HERE AND THERE

Mrs. C. C. Herbert, Jr. of Charlotte, Conference Chairman of Missionary Education, spent ten days in New York in November attending a training session on World Understanding Workshops. She will serve as chairman of the Hub City World Understanding Workshops in the state and in several states surrounding North Carolina next spring. The one for W.N.C. women will be in Charlotte.

Mrs. Ray Simpson, Jr., Kannapolis, president of the Women's Society of the Salisbury District, has been named head counsellor for the Conference Senior High Leaders' Assembly to be held at Lake Junaluska in June. The assembly will be for local and district leaders of senior high groups and will have as its theme, "Kaleidoscope '69: Leadership Development for Changing Patterns in Senior High Ministry." Rev. Joseph W. Lasley, Canton, will be dean.

Mrs. W. D. Krisher, Asheville, treasurer of the Women's Society of the Asheville District, was chosen as Woman-of-the-Week by her home town newspaper, The Asheville Citizen, in November. She has rendered outstanding service in her church work, in Girl Scout and Boy Scout work, and in many worthwhile community activities.

★

N. C. CONFERENCE

Mrs. Ivan E. Welborn

GOLDSBORO DISTRICT WSG

The 14th Annual District Meeting, Goldsboro District of the Wesleyan Service Guild, was held at First United Methodist Church, Clinton, on Nov. 10.

After the Prelude, a musical reading, "The Church's One Foundation," was given by James Earl Vann. The audience joined in singing the fourth verse. Mrs. Lucille Welsh gave the devotional.

The purpose of the W.S.C.S. and W.S.G. was read in unison.

A most cordial welcome was given to the visiting ladies by Dr. J. E. Garlington,

pastor of First United Methodist Church, Clinton.

Interesting reports were given by the following presidents of the Guilds of the district:

Miss Hazel Meachum gave the reports for Guilds I and II of St. Paul Church of Goldsboro. These units had some very interesting programs including, "The Election Issues and our Christian Responsibility with Regard to Elections," "American Indians," "Resident Homes," "Japanese Youth." Activities included visits, cards and gifts to the ill, dressing dolls for the Salvation Army, filling Ditty Bags for servicemen in Viet Nam. Donations were made to Salvation Army, Cherry Hospital for gifts for patients, Love Offering at Annual Conference, Special Membership to a member, scholarship, rural workers, etc.

Mrs. Eloise Fann gave the report for First United Methodist Church, Clinton. The Guild has had two projects this year other than regular Guild initiated. College students of the church are remembered on their birthdays and holidays. The Guild also contributed to one of their church member's room, board and clothing. 24 Charter members were enrolled in October.

Mrs. LaVerne Britt gave the following report for Centenary Church in Smithfield:

The total budget was $835.00 divided as follows: Conference—$400.00, Local—$385.00, Building Fund — $50.00. The Charter Celebration was held with the W.S.C.S. in November. The Guild sent two children to Disadvantaged Children's Camp.

Mrs. William P. Bagley gave the following report from Horne in Clayton:

Enrollment of this Guild is 23 which includes four new members for this year. Thirteen of the members have pledged so far this year a total of $169.00 to missions. Mrs. Bagley feels that the increase in the pledge was due to the splendid material recommended by the Service Center which was used by the treasurer on pledge night. In January Horne observed Guild Sunday in the church by sitting together during the worship service as a group and furnished the flowers in the sancturary using the Guild colors. The afternoon was filled with a special tea to which all working women of the church were given an oral and written invitation. At this time the recording and filmstrip "A Plus for Working Women" was used. During the year the Guild had linen shower and general clean-up and replacement for the church's kitchen. For the first time in the history of Horne United Methodist Church lay women speakers were used in worship service and a Women's Society and a Guild member participated. Mrs. Bagley stressed the fact that with each activity, spiritual growth of the individual is the first concern.

After the reports and a hymn the women were invited to the Fellowship Hall where Mrs. Charles Owens gave a most interesting program on "Our Missionaries at Work in Chile." Mrs. Owens is a native of Chile and showed slides of the work and life in this beautiful country. She was able to give first-hand information of the missionary work there for she attended a school taught by a young man who later became her husband. After the slides the group was given opportunity to ask questions which Mrs. Owens answered. She brought her guitar and played and sang two native songs. Also, she had an exhibit of hand craft of the country.

St. Paul Church in Goldsboro extended the invitation for the meeting in 1969.

Mrs. Elizabeth Peterson,
District Chm.

Miss Mary Rawls,
District Recording Sec.

• CALENDAR OF COMING EVENTS •

Note: If any of the meeting dates or places are in error, please inform the Advocate immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

Dec. 17-18: Committee of Fifty, Quadrennial Emphasis

NORTH CAROLINA CONFERENCE

Dec. 13 : Greenville District Christmas Party for Pastors and Wives
Jan. 4 : N. C. Wesleyan College Registration for Winter Term
Jan. 5-10: Church Membership Lab for Pastors, Hayes Barton Church, Raleigh
Jan. 7 : Board of Christian Social Concerns, Methodist Building, Raleigh, 10 a.m.
Jan. 8 : Special Session of N. C. Annual Conference, St. Paul Church, Goldsboro
Jan. 9 : Commission on Continuing Education of the Ministry, Methodist Building, Raleigh, 10 a.m.
Jan. 10 : Wilmington District Trustees, 6:30 p.m.
Jan. 12 : New Bern District Conference, Trinity Church, Jacksonville, 2:30 p.m.
Jan. 14 : Commission on Promotion and Cultivation Meeting
Jan. 15 : Trustees, Methodist Home for Children, Raleigh, 10 a.m.
Jan. 19 : Goldsboro District Conference, Providence Church, 2-5 p.m.
Jan. 19 : Wilmington District Conference, Wesley Memorial Church, 2:30-5 p.m.
Jan. 20 : Seminar on Wedding Service, Windsor, 10 a.m.-3 p.m.
Jan. 21 : Seminar on Wedding Service, Westminster Church, Kinston, 10 a.m.-3 p.m.
Jan. 22 : Seminar on Wedding Service, Grace Church, Wilmington, 10 a.m.-3 p.m.
Jan. 22 : Methodist Foundation, Inc., Methodist Building, Raleigh, 2:30 p.m.
Jan. 23 : Fayetteville District Lay Rally, Methodist College, Fayetteville
Jan. 26 : Greenville District Conference, St. James Church, Greenville, 2:30 p.m.
Jan. 26 : Durham District Conference, Parkwood Church, Durham, 2:30 p.m.
Jan. 27 : Methodist College Second Semester Classes Begin
Jan. 27 : Seminar on Wedding Service, St. Paul Church, Durham, 10 a.m.-3 p.m.
Jan. 28 : Seminar on Wedding Service, Page Memorial Church, Aberdeen, 10 a.m.-3 p.m.
Jan. 30 : Classes begin Greensboro College Second Semester

WESTERN NORTH CAROLINA CONFERENCE

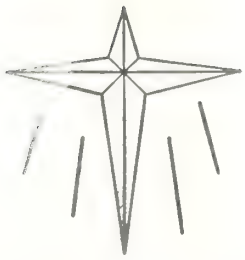
Jan. 5 : Albemarle District Conference, Wadesboro, First Church, 2:30 p.m.
Jan. 5 : Winston-Salem/Northeast District Conference, Reidsville, Main Street, 3:30 p.m.
Jan. 7-8 : Mission to Ministers-Lectures on Preaching, Charlotte, First Church
Jan. 8 : Cabinet Meeting
Jan. 12 : Marion District Zone Meeting on Stewardship, 2:30 p.m.
Jan. 20-23: Emory University Ministers' Week

POTENTIAL MEMBERS

A vast number of Methodist women are not active in either the Women's Society or the Guild. Is this true in *your* local church? Do *you* know how many members of your local church are women? Do *you* know the membership of the Women's Society or Guild? How recently have *you* asked a neighbor to go with you to a meeting of the society, a study class, or a circle?

Some women are really waiting to be invited. One may be the woman who just moved into the house across the street. Transportation is a problem in some situations. Recently, I heard a conversation something like this: "I would go to the circle meeting with Ruth because we could ride together. I do not like to go and come home alone late at night."

You have a real challenge to acquaint United Methodist women with what it means to be a member. There are both personal and group opportunities for *you* and *your* society. *Take a look:* Look squarely at *your* society, at *yourself* as a member See what is fine and yet can be improved. Look also at the weak spots and find ways to overcome them. *Look; Decide; Move Forward.*



Advent 1968

The Light Shines In The Darkness

By H. C. Young, Jr.

The late Paul Tillich once told this story. In the worst days of Nazi persecution in Poland during World War II, a young Jewish woman took refuge in a cemetery. On a bitter, cold, winter night, she crept into an open grave and gave birth to a son. The next morning, when the old Jewish grave-digger discovered the mother and child, he fell upon his knees and cried, "Surely the Messiah has come. Only the Messiah could be born in a grave."

The old grave-digger was, of course, doomed to disappointment, for the child soon died; but the man did express a profound insight when he said, "Only the Messiah could be born in a grave." Soren Kierkegaard expressed the same truth when he wrote, "Unto you a child is born; and yet it was night when he was born. That is the eternal illustration. It must be night—and it becomes the middle of the night when the Saviour is born."

For those of us who are Christians, Jesus' birth in a lowly manger is a reminder that the presence of God is always to be found wherever life is the darkest and human need the greatest. Jesus could hardly have been born at a worse time or in a worse place; and yet, the time and place of Jesus' birth were of God's own choosing. This is the way God deliberately chose to reveal Himself.

The author of the Gospel According to John has left us his reaction to the meaning of Jesus' coming in these beautiful words: "The light shines in the darkness, and the darkness has not overcome it." (John 1:5) These words were written two or three generations after the birth of Jesus, but the author rightly uses the present tense. He does not say that light once came into the world at some point in the past, but rather he insists that this light which came into the world at Bethlehem is shining now for those who have eyes to see.

As the verse in John continues, there are two possible translations for what is said. In speaking of the light of Christ, the Revised Standard Version of the New Testament says, "and the darkness has not overcome it"; while the King James Version says, "the darkness comprehended it not." Both translations are possible and both are true. It is certainly true to say that the darkness has never comprehended the light.

Multitudes of people have never understood how God could come to earth in a human being, how the Deity could be born in a stable, or how the Messiah could associate Himself with the worst sort of people. Many people are so overwhelmed by the darkness that they apparently do not recognize the light, even when it is shining in their eyes. But it is also true to say that no matter how great the power of darkness, the light has not been overcome. The light still shines; millions of people have seen it and have been saved by it; the darkness in many lives is being overcome, even now, by the light that is in Jesus Christ.

When we light our Christmas trees in a few days, when we place candles in our windows and hang Moravian stars over our doors, let us remember that all of these beautiful lights are symbolic of that Eternal Light which no darkness can put out. The Advent season is a season of preparation for the coming of Light. It is a time to remember that the presence of God is always with us to brighten every dark corner of our lives. Let us bring to Him our darkness—our sins, our failures, our loneliness and our sorrows—let us prepare ourselves anew to follow Him who says, "I am the light of the world; he who follows me shall not walk in darkness, but shall have the light of life." (John 8:12)

Mr. Young is pastor of Maple Springs United Methodist Church, Winston-Salem.



GOSPEL ILLUSTRATIONS
10 Trick Paper Tears
$1.60 Postpaid
FREE SAMPLE CHAPTER
VISUAL EVANGELS, PUB.
1401 Ohio Street
MICHIGAN CITY, INDIANA
46360

Prayer for Peace

For the fifth year, the State Mothers across the nation are sponsoring a National Prayer Vigil.

As we approach this Christmas season, and especially the week of December 15th, I call upon all Americans to pray for our country, its social problems, and for peace around the world. Prayer is a powerful force and will produce a more abundant life for all, if we only rely on God and His promises.

PRAYER FOR PEACE
by Peter Marshall

O Christ,
Who givest peace to every believing heart,
Bestow that gift upon us now.
For we are troubled and uneasy.
Events in our world
Take away our hope and shatter our peace.
We need to be reassured
That peace is still possible,
And that God's will shall yet be done
Upon the earth.
May we trust,
Not in bombs,
But in Thee,
in Thy might
in Thy love,
in Thy Plan,
and in our secret weapon,
the prayers of them that love Thee.
Through Jesus Christ our Lord.
Amen.

Emma J. Allison (Mrs. Dan)
Sylva, N. C.
N. C State Mother 1968

METHODIST NEWS ROUND-UP

TWO NEW BISHOPS CHOSEN

United Methodists of the Philippines have chosen as their new episcopal leaders an ecumenical executive and an urban church official.

They are the Rev. Cornelio M. Ferrer, 60, executive secretary of the Commission on Social Welfare and Social Education of the National Christian Council of the Philippines, chosen on the second ballot, and the Rev. Paul L. A. Granadosin, 43, superintendent of the Manila District, on the 19th ballot.

The elections came at the quadrennial session of the Philippines Central Conference meeting November 22-December 1 in Manila. The new bishops will serve four-year terms and succeed Bishop Jose L. Valencia, who retired after 20 years in the episcopacy, and the late Bishop Benjamin I. Guansing, who died the past June.

There are approximately 130,830 full and preparatory members in the five annual conferences in the Philippines. The United Methodist Church also is related to the United Church of Christ in the Philippines

—o—

CENTRALIZED OPERATIONS STUDIED

A study will begin early in 1969 on the feasibility of centralized computer utilization and/or centralized accounting for the national boards and agencies of The United Methodist Church.

The study was requested by the denomination's top budgetary agency, the Council on World Service and Finance, and will take about a year to complete, according to the Rev. Don A. Cooke, general secretary of the council and general treasurer of the church In addition to considering the question at the national level, possible utilization of a central facility by annual conferences will be checked.

At present four computer installations are utilized by the denomination — Evanston, New York, Nashville, Tenn., and Cincinnati, Ohio. The study will seek to determine whether a centralized operation would provide for more economical utilization of existing equipment in the areas of basic personnel and financial records, mailing lists and periodical subscription control, pensions records, and missionary payrolls, among other things. Existing installations are already being used cooperatively among agencies.

For COLDS take 666

MINISTERS' CONFERENCE SET AT ASBURY

Asbury Theological Seminary in Wilmore, Ky., will host its twenty-fifth annual Ministers' Conference Jan. 21-23.

Speakers for the 1969 session are Bishop Earl G. Hunt, Jr., resident bishop of the Charlotte Area, and Dr. Myron S. Augsburger, president of Eastern Mennonite College and Seminary in Harrisonburg, Va. Dr. Clyde W. Taylor, director of Public Affairs of the National Association of Evangelicals, will be the guest lecturer.

—o—

FOUNDATIONS ASSOCIATION ORGANIZED

Organization of the national Association of United Methodist Foundations was completed in St. Louis, Mo., Nov. 21

The association is made up of representatives of 21 foundations in four of the five jurisdictions in the denomination, there being no member groups in the Northeast. Purpose of the organization is to assist in the establishment of foundations, promote cooperation in exchange of ideas among the groups, produce literature, and assist in promotion of United Methodist institutions and causes. The Rev. W. O. Scroggin, Jr., Little Rock, Ark., was elected president at a session in Dallas, Texas, the past spring during the Uniting Conference, and Dwight E. Newberg, Evanston, Ill., director of wills and special gifts for the General Board of the Laity, was named coordinator. Officers elected in St. Louis include A. A. Wright, Los Angeles, Calif., vice-president; J. Clinton Hawkins, St. Louis, secretary; and the Rev. Paul W. Bloomquist, Chicago, Ill., treasurer. Serving on the policy committee is Rev. O. L. Hathaway of Raleigh.

—o—

NEW FOREIGN POLICY DIRECTIONS ASKED

A critical appraisal of United States military and economic involvement abroad emerged from the second National United Methodist Vietnam Seminar at the Church Center for the United Nations in New York.

Discussions ranging over such topics as draft resistance, law and order, imperialism, revolution, Communism, and the roots of the Cold War provoked sharp debate. But the consensus of participants was that radical new directions in foreign policy are needed. Some 50 United Methodist churchmen took part in the seminar arranged by the Methodist Office for the United Nations. Participants were conference and district leaders from 21 states who are related to the United Methodist Boards of Missions (Women's Division) and Christian Social Concerns (Division of World Peace), sponsors of the seminar as part of an 18-month emphasis on Vietnam.

COCU PLAN OF UNION DEVELOPING

Representatives of nine Protestant denominations, including The United Methodist Church, expressed confidence that they will have a proposed plan of union for their denominations by 1970, according to a Religious News Service dispatch.

Members of the 15-member Planning Commission of the Consultation on Church Union (COCU) held three days of closed meetings in Atlanta in preparation for the COCU plenary session set for next March. They told newsmen later that they did not believe an actual union plan would be ready in 1969. The Consultation earlier announced the ntention of having a plan of union not later than 1970.

—o—

LATIN AMERICA CONFERENCE PLANNED

A landmark event in the life of Methodism in Latin America is the scheduled formation of a new Latin America Regional Methodist Conference in January.

It is expected to embrace Methodist churches in ten countries of North, Central, and South America and the Caribbean, and eventually may include relationship with united churches in two other countries. The session is scheduled for Santiago, Chile, after the quadrennial session of the Latin America Central Conference of The United Methodist Church, also to be held in Santiago. Due for inclusion are Methodist churches in Mexico, Cuba, Panama, Costa Rica, Brazil, Peru, Bolivia, Uruguay, Argentina and Chile. Those churches have a total of 129,000 members. All are related to The United Methodist Church in the U. S., either organically through the General Conference or as affiliated autonomous churches.

Soon after formation of the Regional Conference will come another event of prime importance to Methodists in Latin America—the birth in February of the autonomous Methodist Church of Chile, to be followed during the next four years by the coming autonomy of Methodism in six other Latin American countries.

Limited Amount
REGISTERED FIRST MORTGAGE CHURCH BONDS
with **7%**
Yield to Maturity
Call or Write
Church Investors
DeKalb-Peachtree Airport
Atlanta, Ga. 30005
PHONE 451-5431



MRS. CATHRINE VICK

Dear Boys and Girls:

Christmas means gifts and giving. The first Christmas gifts were the gifts the Wise Men brought to Jesus. These Wise Men were foreigners, who lived far away away in the East, and they made a long journey to bring their gifts. They were scholars, and they studied the stars because they believed that God used the stars as signs to reveal his will to men. As they watched the sky one dark night, the Wise Men discovered a new star that they had not seen before. They knew that the star had a meaning. They were sure the star meant that God was sending his messenger to earth, and they determined to follow the star and find the messenger. So they made ready for a journey, and they followed the star westward a long way until it led them into the land of Judah. There they went to the capital city and to the palace of King Herod. "Where is the baby born to be the king of the Jews?" they asked. "We saw his star when it came up in the east, and we have come to worship him."

Herod was very angry but he sent them on to Bethlehem. As the Wise Men went from Jerusalem to Bethlehem, in search of the child, they found that the star was still leading them, and they followed it until it came and stood over the place where the baby was. They entered and found the young child and his mother, Mary. Just as the shepherds had done, the Wise Men knelt down and worshipped Jesus, and they gave him gifts: gold and frankincense and myrrh. These gifts were the best the Wise Men could bring to show their love and devotion to the child whom they had found.

Christmas gifts should always express love and devotion. We should give the best we can. Because we have received so much, because God gave so much in the gift of his Son, we give gifts in celebrating Jesus' birthday. As you prepare your gifts, may you give them in love, not thinking of what you will receive.

AUNT CAY

THE COBBLER AND HIS GUEST

One Christmas Eve, the aged cobbler sat alone in his little shop, reading of the visit of the wise men to the infant Jesus. As he prepared to go to bed, he thought:

"Ay! If this old shoemaker had been there in Bethlehem on that night, the Babe would have had a fine gift indeed. these!" He took down from a shelf the finest thing he had ever made—a tiny pair of white leather baby shoes with silver buckles. He held the shoes in his palm and thought of what joy it would have been if he could have been there to give his gift. He sighed. Then, brusquely, he put the shoes back on the shelf, muttering, "Bah! That was a time and place for wise men, not for sentimental old fools like yourself! Bah!"

But early on Christmas morning the old cobbler awoke from a sweet dream. In the dream he had heard the voice of Jesus tell him, "Old man, listen! I shall come to the door of thy house today. Watch for me and let me in, and I shall be thy guest and bless thy house."

Thrilled by the promise, the cobbler hastened from bed as quickly as his creaking old body would let him, and began to make ready. He brushed his white hair and put on clean clothes. He swept out the shop and decorated its smoke-darkened timbers with wreaths, and set candles in the window. He laid his one fine linen tablecloth out on the table, and set upon it loaves of brown bread, a stone crock of milk, some roasted chestnuts and a jar of honey. Then he added logs to the fire in the hearth, and looked around, and saw that it was as good as he could make it. It was quite beautiful, in fact, he thought, and it should remain just so until his Guest came to see it, this perfect picture of humble hospitality.

Now the old cobbler paced the shop and watched the window for the face of his Guest. He knew he would recognize Him. He had seen so many pictures of the young face with the bittersweet smile and the intense dark eyes. The anticipation was almost unbearable. The hours wore by. Outside on the gray street the snow was dirty and slushy, and a cold, raw rain was sifting down. Evening came.

A dark, huddled form stopped before the window, and the old cobbler's heart leaped up. But it was not the young, good face he had been awaiting. It was the dark-ravaged face of an old beggar man the cobbler had seen often in this part of the city. His lips were blue and his cheeks hollow with hunger. "Well," thought the cobbler, "the wretch will die in an hour if somebody doesn't help him." So he let the beggar in, and warmed him and fed him at the table before the hearth. The beggar ate ravenously. He made crumbs and spoiled the tablecloth with spillings and his shoes left black puddles all over the board floor. Finally, without a word of thanks, but only a long stare from his watery eyes, the beggar left to go on his way, now walking a little straighter, and with some color in his cheeks.

The cobbler was just turning from the door to clean up the room again, when he saw someone else gazing in through the window. It was a poor woman in a shabby black dress, her spindly legs in rent hose, a dirty wimple over her head, with a baby, swaddled in gray rags, cradled in her arms.

Quickly the cobbler ushered her in and set her before the fire. He gave food to her, and warmed milk for the baby. He dried her gaping shoes, then stitched them up and oiled them. After a while, they washed the baby and the cobbler went up to his sleeping loft to get a clean blanket for the child to sleep in. He paused, then lifted the tiny silver-buckled shoes from the shelf and brought them down to put on the infant.

Night had fallen wet and black by the time the woman was ready to go on. The shop was a tracked, cluttered shambles and all the food was gone. The cobbler remembered then whom he had been expecting. But he realized that the guest would not come. "Ha, well," he thought, "it was only a dream; what should one expect from dreams? Don't be an old fool," he told himself sadly.

That night he had another dream. It was a strange dream, in which the old beggar and the destitute mother were walking up the street. They joined a procession of ragged, starving, sunken-eyed people. The procession shuffled up the street to the square, where it vanished in a bright light. Then the face of Jesus appeared in the midst of the light, and spoke to the cobbler some familiar words:

"Whosoever shall receive one such little child in my name, receiveth me . . . For I was hungered and ye gave Me

(Continued on page 16)

FOR DECEMBER 22

Sunday School Lesson

By Dr. Raymond A. Smith

(International Lesson Series)

A Hallelujah Chorus

Lesson Scripture: John 1:1-4; Revelation 15:3b, 11-15b

Background Scripture: John 1:1-4; Revelation 11 and 15

The first part of our Scripture lesson is from I John 1:1-4. We have pointed out in an earlier lesson that the purpose of this passage is to testify to the fact of the Incarnation. Now the Incarnation (God in human form) is, of course, the theme of Christmas.

There is a story of a woman who was appointed to select the music for a "Community Sing" at the Christmas season. This was to be held in the town square and, of course, people of all sorts of religious views were expected to attend. Her problem was to find some Christmas hymns and songs that would not be "offensive" to anyone's religious views. However, as she scanned the possible material she became discouraged. Finally she went to her pastor for help. Said she: "You know these Christmas hymns are so distressingly theological that I'm finding it very hard to select some that won't be offensive to anyone; can you help me?" The wise pastor's reply was: "Well, Christmas *is* rather a theological affair, isn't it?"

And so it is. It gives us the historical basis for one of the central, if not *the* central, doctrines of the Church. This is no place to go into a detailed discussion of just how the Incarnation is possible. Volumes have been written, and will continue to be written, in which men offer various explanations of it. We can say, however that the conviction that "God was in Christ" is one of the pillars upon which the Christian faith rests. For some of us the clear declarations of the New Testament are of more value than the long and wearisome arguments of theologians. A few of these passages are: Colossians 1:19; John 1:1, 14; Hebrews 1:1,2. Sometimes the poets and hymn writers come to our aid by expressing, in words we would not have thought of, our belief about the meaning of this doctrine. For example, Farrington, in the New Methodist Hymnal, No. 123, writes: "I know not how that Bethlehem's babe could in the God-head be; I only know the manger-child has brought God's life to me."

We turn now to the questions from Revelation in our lesson Scripture. We could entitle these passages "The Hymns of the Redeemed." Revelation 15:3 introduces the hymns with the following words: "In their hands they hold harps which God has given them, and they are singing the song of Moses the servant of God, and the song of the Lamb and these are the words they sing:" Then follows the words which have been heard by millions through the Christian centuries. They occur in Handel's "Messiah" and, if the reader desires fuller discussion of the circumstances surrounding the writing of this great oratorio, it can be found in "Adult Bible Studies," page 19.

As we read these tremendous affirmations of faith from the book of Revelation, we may well ask ourselves whether or not we see any evidence of such expressions in modern times. Someone has remarked that "the age of Amen" has been supplanted by the age of "Oh yeah?" It is true that we are still building splendid houses of worship, using more form and better music in our worship services and even writing new creeds. But such expressions of faith as we find in the "Hallelujah Chorus" have to arise out of a vast reservoir of faith that is constantly being fed by the personal devotion and commitment of unnumbered individual Christians the world over.

Everybody knows we can't go on writing checks without putting something in the bank. It is like that with our spiritual heritage. How long can we go on using these words of the ancient writers if they do not strike a responsive chord in our own hearts? Unless we give more time and thought to these things we shall fulfill the remark of the cynic who said: "The *living* faith of the dead has become the *dead* faith of the living."

One way we can avoid such a sad condition is not to occupy ourselves with moaning "What is the world coming to?", but put it this way: "Look what has come to the world!" That is the basic meaning of Christmas!

No Christian is Average

by Harold Stierhoff

Do you take your family out to dinner once a week?

Do you own a color TV or two black and white TVs?

Do you have two automobiles?

Do you take at least one week of vacation?

Do you play golf, bowl, fish, or go to football and basketball games?

Do you buy Christmas presents for your children that your parents would have thought were extravagant?

If you do, you are an average member of this congregation.

Do you send your children to Sunday School, MYF, or Boy Scouts?

Do you have your children baptized?

Do you expect your children to be married in the church?

Do you expect to die?

If you do, you are an average member of this congregation.

We all like to be average, don't we? Or, maybe above average. But, wait a minute. What *is* average? Isn't an average something unreal—a product of mathematical gymnastics?

Maybe you don't own a color TV. Maybe you don't have a child in Sunday School, but you may still come up to the average.

The point is, averages do not tell the story. And, our commitment and dedication to this church cannot be based upon averages. If everyone supported this church in an average manner, there would be no problems. But you and I know this doesn't happen.

There are members of this church who have never, and never will, come up to the average. Does this mean that these people will not be welcome in this church? Does this mean that these people will not get their average share of what the church has to offer?

Of course not! They are welcome and they will share. But there are no averages in heaven. Commitment such as our Savior gave on the cross did not come from averages. God's loving and forgiveness are not based upon averages. True Christian dedication and commitment are based upon deep, heartfelt sacrifice. It has to be measured out. And, the measuring stick is well known to us all. The measuring stick is not mathematical. It's not a result of any formula or tables. The measuring stick is your conscience. Now maybe some of us have managed to control our conscience to the extent that it doesn't cry out like it used to. If this is true, we need to take another look at what we have been taught by the Great Teacher and search our soul for the answer.

No, we can't look at the averages. We can't look at what the other fellow is doing. We alone know the feeling derived from sacrifice, and if we don't know this feeling, it's time we got acquainted with it. We may not see the reward, and if we are expecting a reward, we really don't feel the sacrifice. Commitment is not simply a matter of sacrifice and reward. It simply is a matter of sacrifice.

Mr. Stierhoff is chairman of the Commission on Missions at Mouzon United Methodist Church, Charlotte.

Quality Church Windows since 1904
HIGH POINT
GLASS & DECORATIVE CO.
A. W. Klemme, Pres. & Mgr.
Box 101 High Point, N. C.

Cannon Mills Establishes Scholarships at Pfeiffer

The establishment of a series of competitive scholarships covering majors in business areas at Pfeiffer College, Misenheimer, has been announced by the college. The scholarships are valued up to $1,250 yearly.

The awards are to cover study in accounting, business administration and economics and are made possible by a recent initial gift of $10,000 from the Cannon Mills Company, Kannapolis.

The scholarships will be restricted primarily to students who come from Cabarrus, Rowan and Stanly Counties.

Dr. John O. Gross, Acting Pfeiffer President, commenting on the gift from the Cannon Mills Company, said the scholarship awards will be effective with the start of the 1969-70 academic year. Applications for the scholarship awards are now being received by the Pfeiffer Scholarship Committee.

The Pfeiffer administrator noted this scholarship program should have special appeal to young men and women who wish to attend Pfeiffer as either a day student or a dormitory student from the three county areas.

Qualifications will include a marked desire to attain leadership positions in the business world, demonstrated academic achievement and character.

Applicants may secure additional information by contacting the College Scholarship Committee in writing or by telephone. Interviews for the awards are scheduled in January and February.

IN MEMORIAM

MRS. ANNA B. YOUNG

We, the members of the Women's Society of Christian Service of Highland United Methodist Church, High Point, North Carolina, wish to pay a tribute of love and respect to the memory of Mrs. Anna B. Young, who passed away November 14, 1968.

Mrs. Young was a charter member of the Highland United Methodist Church and the Women's Society of Christian Service. She was an active and faithful member of these organizations. The last few years of her life her health limited her activities but the love and interest of her church continued. Her passing has brought loss to our church and community as well as her family and many friends.

In thinking of her life we are reminded of a quotation from the Bible: "She looketh well to the ways of her household and eateth not the the bread of idleness" (Proverbs 31:27).

WOMEN'S SOCIETY OF CHRISTIAN SERVICE
Highland United Methodist Church

TOUR ISRAEL FREE
Pastors—Lay Leaders Go Completely Free
With (4) Paying Tour Members
Holy Land - Greece Only $666 All Inclusive
Materials FREE, Write
CHRISTIAN TRAVEL ALLIANCE
235 Peachtree St. N.E., Atlanta, Ga. 30303
(404) 577-5930

CAROLINA BRIEFS

¶ Harlowe United Methodist Church, Newport, observed Homecoming Dec. 1. The church, now in its 134th year, had visitors for the occasion from many towns in North Carolina and from as far away as Rhode Island. Rev. Charles H. Mercer, New Bern District superintendent, preached at the morning worship service.

¶ Bishop Earl G. Hunt, Jr. will dedicate the parsonage of First United Methodist Church, Newton, Dec. 15 at 3:30 p.m. The service will be conducted in the parsonage.

¶ Dr. M. William Nesbitt, Duke Endowment Field Service director, and Dr. Garland Stafford, executive secretary of the WNC Conference Town and Country Commission, will be guests at the Andrews United Methodist Church, Andrews, Dec. 15. Dr. Nesbitt will speak at the worship service. Following the service there will be the official opening of the new Fellowship Hall.

¶ The congregation of Abernethy Memorial United Methodist Church, Newton, gave the Rev. and Mrs. C. J. Huneycutt and family a pounding Nov. 26.

¶ The adult choir of Queen Street United Methodist Church, Kinston, will present a Christmas concert on Sunday, Dec. 15, at 5:00 p.m. under the direction of Mrs. Vernon D. Offutt, organist and choir director.

¶ Dr. and Mrs. Henry I. Glass will be spending the winter months in Kinston. They will be residing at the Carriage House Apartments on Morningside Drive. Dr Glass is a retired member of the North Carolina Conference.

HIGH POINT GROUP ON TV

The Madrigalians, a small vocal ensemble from High Point College, will present a musical program on WGHP-TV, Channel 8, Dec. 17 at 8:30 p.m. The program will feature Christmas music.

CHILDREN'S PAGE

(Continued from page 14)

meat; I was thirsty and ye gave Me drink; I was a stranger and ye took Me in . . . Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me." And the voice added: "*Thus was I truly a guest in thy house today. Blessed be thy house.*"

An Old Legend

FILL IN THE BLANKS

We use many names and titles for Jesus. Fill in the blanks and discover some of them.

The king the Hebrews looked for.
M - - - - - -

A Greek word that means "Anointed one." C - - - - -

Special relationship to God.
S - - O - G - -

The name Mary gave him. J - - - -

The Redeemer. S - - - - -

God with us. E - - - - - - -

RIDDLES

What is it that lives in winter, dies in summer, and grows with its roots upward?

An icicle.

Why should you avoid the letter A?

Because it makes men mean.

ANSWER FOR LAST WEEK

O let us all adore Jesus the Christ.

HIGH POINT COLLEGE

SENIOR METHODIST COEDUCATIONAL

FULLY ACCREDITED

BACHELOR OF ARTS			BACHELOR OF SCIENCE	BACHELOR OF ARTS IN TEACHING
Art	Music	Social Studies	Biology	Art Education
English	Sociology	Political Science and History	Business	Business Education
Economics	Philosophy		Chemistry	Elementary Education
Languages	Psychology		General Science	Music Education
History	Religion		Mathematics	Physical Education

Write: Admissions, Dept. C., High Point College, High Point, N. C.



NORTH CAROLINA
christian advocate

VOL. 113 GREENSBORO, N. C., DECEMBER 19, 1968 No. 50

Waynesville District Meeting Hears Address by Bishop Hunt

Bishop Earl G. Hunt, Jr. was the keynoter at the Waynesville District Conference, Sunday afternoon, December 8, at the United Methodist Church in Bryson City. Speaking to nearly two hundred delegates from the eighty-eight churches of the district, Bishop Hunt related the story of birth of the Quadrennial Emphasis program that the General Conference of The Church approved last April at its meeting in Dallas, Texas.

In anticipation of this address by Bishop Hunt, the Rev. C. Harley Dickson, Waynesville District superintendent, spent the greater part of the business session of the conference outlining the steps to be taken by the several local churches as they plan to carry out this urgently needed program.

Mr. Dickson nominated, and the District Conference approved, three subdistrict committees to push forward this Quadrennial Emphasis of the Church. The committee for the Haywood County area is Bob Holcomb, Walter Rice, Dr. Doris Hammett, Rev. Oscar Dowdle, and Rev. Joseph W. Lasley, with Mr. Hugh Massie and the district superintendent ex-officio.

The Macon, Jackson, Swain County area committee is R. S. Sloan, Harold Warstler, Wiley J. Clark, Mrs. Connie Hicks, Roy English, W. H. Crawford, Rev. James Gilland, Rev. Joe Morris, and the district superintendent ex-officio.

For the Graham, Clay, Cherokee County area, Mrs. Roy Gilbert, Hugh Howard R. N. Tiger, Jr., Rev. John Burton, Rev. Thornton Hawkins, Rev. Loy Kennedy, and the district superintendent ex-officio.

Each of these three subdistrict committees will select three of its members who will serve with the Rev. Mr. Dickson as a district committee.

The statistical report prepared for the Conference covers the first half of the church year, and shows that $198,564 was accepted for pastors' salaries, and that $93,624 has been paid. A total of $171,500 was accepted for the one-figure apportionment for Conference Benevolences and World Service and $65,935 has been paid. Members received into the churches on Profession of Faith for the period total 27, and those received by transfer 121.

Dayton Riley, district lay leader, reported on a study of ministerial support, and urged the delegates to the conference to give serious consideration to increasing their pastor's salary just to keep ahead of inflation and increased Social Security taxes, and also to enable the church to attract qualified young men to its ministry. Eighty-three per cent of the ministers in the Western North Carolina Annual Conference, Mr. Riley said, most of whom have many years of experience, are paid less than the starting salary of a college graduate. Mr. Riley reminded the members of the conference that most of the pastors have studied at least three years beyond college, and he pleaded with the delegates to make it possible for their pastors to live according to the standard of living that they wanted and expected their minister to attain, by providing adequate salaries.

—John W. Lasley
District Director, MI

Locke Elected NCTR President

Dr. William R. Locke, Professor of Religion at High Point College, has been elected president of the North Carolina Teachers of Religion. The group is composed of religion teachers in approximately 45 colleges, universities and theological schools in North Carolina.

Dr. Locke, on the High Point College staff since 1950, succeeds Dr. Orval Wintermutt of Duke University. Dr. Locke has served as vice-president of the group during the past year.

Other officers elected at the recent meeting held at the Methodist College, Fayetteville, are Dr. Elizabeth Wright of Queens College, Charlotte, vice-president, and Mrs. M. O. Mixon of Chowan College, secretary.

The next meeting of the group will be held at East Carolina College, Greenville, in January, announced Dr. Locke.

Beamans Have Open House

Seventy-five ministers and their wives called during Open House, held by Dr. and Mrs. Charles G. Beaman, Jr., Dec. 8 at the Thomasville District parsonage.

Officers of the Ministers' Wives' group assisted Mrs. Beaman and her daughter, Mrs Morris Jeffreys, in serving the guests.

Decorations in the Christmas motif were used throughout the house, and the refreshments also carried out the Christmas theme

Seven Licensed to Preach at Asheville District Conference

It was an historic moment when Rev. W. Harold Groce, district superintendent, called to order the Asheville District Conference at Biltmore United Methodist Church Sunday, Dec. 8. This was the first such meeting for members of the United Methodist Church—recently formed from the former Methodist and Evangelical United Brethren Churches. More than 300 persons from Transylvania, Henderson, Buncombe, Yancey, and Madison counties gathered to hear reports on various areas of the church's witness.

The highlight of this conference came in its recognition of the commitment and intention of seven persons seeking license to preach. Delegates voted license to preach to:

Marvin Jerome Page of the Tryon Church and attending Brevard College; John William Ruth of the Mars Hill Church and attending Mars Hill College; Steven Sapp, of the Central Church (Asheville) and attending Union Theological Seminary in New York; Phillip M. Smith of the Emma Church and serving in the U.S. Air Force; Charles Porter Teague of Trinity Church and attending Emory—Candler School of Theology; Mrs. Malvary M. Gamble of Trinity Church and Herbert Malcolm Gamble, Jr. of Trinity Church. Mr. and Mrs. Gamble are attending Garrett Theological School in Evanston, Illinois.

Some of the new officers elected by the conference were the following:

Dstrict Representative on the Annual Conference Coordinating Committee: Philip N. Sales.

District Conference Secretary: Rev. Henry Flowers.

District Trustees: Carl B. Hyatt, Chm., Judge Guy Weaver, Harold Bowling, Roy H. Cagle, Hal Starnes, Hugh Stevens, Philip N. Sales.

District Mission Society Trustees: Judge Guy Weaver, Richard Robinson, and Jack Cole.

In the Western North Carolina Conference, there is a Sermon Award Challenge Program for young ministers. As the closing note for this meeting, delegates heard the Rev. Ronald Koonts, pastor of Oak Hill Methodist Church, preach his sermon, which won the Annual Conference Third Award. "God's Universal Law of Giving" was the title of Mr. Koonts' sermon.

—Harry Sellers, Jr.
District Director, MI

NORTH CAROLINA
CHRISTIAN ADVOCATE
Official Organ of the North Carolina and Western North Carolina Conferences of The United Methodist Church
ESTABLISHED 1855
James C. Stokes — Editor and Manager
Address all correspondence to P. O. Box 508, Greensboro, N. C. 27402

Second-class postage paid at Greensboro, N. C.
Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., 429 W. Friendly Avenue, Greensboro, N. C. 27401

Single subscriptions, $3.00 a year; every family plan: each subscription, $2.50 a year. All subscriptions payable in advance. Obituaries and resolutions, $2.00 for the first 100 words; $2.50 per hundred for next 200 words; 3 cents per word for all over 300 words.

The Methodist Board of Publication
O. Kelly Ingram, Durham, President; H. G. Allen, Statesville; N. E. Edgerton, Raleigh; William R. Henderson, High Point; T. C. Hoyle, Jr., Greensboro; Charles E. Jordan, Durham; C. P. Morris, Raleigh; L. W. Routh, Greensboro; Wilson O. Weldon, Nashville, Tenn.; Carl C. Wooten, Kinston.

OPPORTUNITIES
Five cents a word. Please count your words and send remittance when sending your copy.

"WANT A CHANGE? Great Challenge for D. C. E. Apply First United Methodist Church, P.O. Box 926, Newton, N.C. 28658."

Rocky Mount District Has Conference at Bailey

The Rocky Mount District Conference was held Sunday, Nov. 24, at Bailey United Methodist Church. The Rev. Paul Carruth, district superintendent, presided over the conference which convened at 2:00 p.m. The Rev. Reginald W. Ponder was elected secretary of the conference.

The Rev. Dan E. Meadows, host pastor, welcomed the conference to Bailey Church, and Mr. Carruth responded for delegates and visitors.

Rev. J. L. Joyce presented the report of the District Committee on the Ministry. The high point of this report was the presentation of License to Preach to Barry W. Lambert of Conetoe, Paul L. Leeland of Lucama, Vance C. Way of Spring Hope, and Bobby Ray Whitfield of Gaston by Bishop William R. Cannon.

Hermon Vernon of Whitakers gave the report of the District Trustees. Mr. Vernon commended L. Taylor Oakes of Roanoke Rapids for his outstanding work as district treasurer. J. Phil Carlton of Pinetops was elected district treasurer to succeed Mr. Oakes.

The report of the district stewards was presented by Willis Marshall of Tarboro, district lay leader. The budget of $4,234.08 was adopted by the conference. The conference also set the apportionment for the District Work Fund at 3% of the pastor's salary for each month.

Mrs. J. C. Reynolds, district president of the Women's Society of Christian Service, and Mrs. Carey Hunter Banks, district chairman of Missionary Education, reported on the Women's Society.

Mr. Marshall focused the report of the Board of the Laity on the Camp Development Crusade. The amount of $29,206.86 has been pledged for the Kerr Lake Camp. Red Oaks-Yorks Charge, Spring Church-Garysburg Charge and Englewood, Rocky Mount, were singled out for their special contributions to the Camp Crusade.

The Rev. C. S. Hubbard reported for Christian Higher Education. He asked that each local church place capital funds for the colleges in the budgets. He also challenged each Methodist to remember the colleges in their wills.

After hearing reports from the other agencies of the conference and district, Mr. Carruth set the date of Nov. 23, 1969, for the next district conference. The invitation of First United Methodist Church in Roanoke Rapids to meet there next year was accepted by the conference.

Following a prayer by Rev. James McCallum, Administrative Assistant to the Cabinet, delegates heard a sermon by Bishop Cannon.

Christmas began in the heart of God. It is complete only when it reaches the heart of man.—*Religious Telescope.*



Rose Chapel United Methodist Church

Rose Chapel Has Dedication

Members and friends of the Rose Chapel United Methodist Church, Statesville, celebrated a special day of worship Sunday, Dec. 1, in dedicating the church's new educational annex.

The events of the day began with a worship service in the sanctuary. The congregation then moved to the fellowship hall for the [illegible] following the worship hour, a fellowship meal was served.

Rev. J. C. Gilland, who was pastor at Rose Chapel during the planning and construction of the building, preached at the worship service and took part in the dedication. Rev. Jerry D. Murray, Statesville District superintendent, conducted the dedication service.

The building was presented for dedication by [illegible] and received by W. J. Reves, chairman of the building committee.

The building program was launched Dec. 8, 1963, with cost of construction totaling $60,000.

The present pastor of Rose Chapel Church is Rev. Dale Holcombe, under whose leadership the church retired the indebtedness on the educational building.



From left, Rev. T. D. Holcombe, Rev. J. C. Gilland, Rev. Jerry D. Murray, and Kenneth Austin, church treasurer.

EDITORIALS

★

WHAT CHRISTMAS SAYS TO A HARRIED WORLD

Stokely Carmichael came to North Carolina and delivered himself of a message. He spoke several times to student groups and others. He called upon black people to become revolutionists. He is quoted as saying, "A black revolutionary is an angry black man who wants to tear up and destroy an entire system that is oppressing his people and replace it with a new system where his people can live like human beings."

He is further quoted as saying, "I don't want to die, so I'm going to kill . . . It is more violent for a child to go to bed hungry than it is for a black man to kill a pig . . . I'd rather see a brother kill a white cop than to kill a Vietnamese. It's better to kill with passion than it is to kill passionless."

The predictable response has been a backlash of invective; a stern demand that he be brought into line; an indignant insistence that he be shut up or prosecuted. Perhaps the circumstances justify strong action. Perhaps he could be successfully prosecuted.

Almost everybody has an answer. We wonder if God has an answer to Stokely Carmichael. Well, no, we don't wonder. We know He does. It is the answer God gave to hate and vindictiveness almost two thousand years ago. His answer was personified in Jesus Christ, and it was aptly phrased in the message of the Christmas angels:

And the angel said to them, Be not afraid; for behold, I bring you good news of a great joy which will come to all the people; for to you is born this day in the city of David a Savior, who is Christ the Lord. And this will be a sign for you: you will find a babe wrapped in swaddling cloths and lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God and saying,

Glory to God in the highest,
and on earth peace among men
with whom he is pleased.

We are not begging the question nor reverting to irrelevancy when we quote this Scripture. Not at all. Whatever may be man's way of dealing with the evil within people, God's method was made clear in Jesus Christ.

People who are dominated by evil, whether it be hate or greed, or any one of a hundred wrong attitudes, are a problem to God, to themselves, and to others. When we look at the human scene from this broad view we must say that all of us are a problem. Stokely Carmichael is a problem to God because of his attitude toward many of his fellow human beings. But some of us are a problem because of our attitude toward Carmichael.

God's response to Carmichael, as to every human being, is to love him, to offer him spiritual healing and reconciliation. Through Christ, He made this crystal clear. Carmichael's recent words reveal inner sickness. But they also reveal that he is himself the product of a sick society. The infectious disease of his hate was implanted in him because of an environment of ill-will and of injustice to which he had been exposed. This is not said to justify his present attitude, but to account for it.

Evil feeds upon itself. Wrong attitudes are catching. Anger begets anger, and hate grows its own poisonous crop. This is why a man like Carmichael is a serious problem for God and for society. This is why many white people who react to anger with anger, to hate with hate are a menace. Such people themselves become a part of the problem, rather than being problem-solvers. Such people usually answer the threat of evil by "doubling the guard," or by "shooting to kill," so to speak.

If we understand what God was saying in Christ, it was no such thing. His own master-stroke was to meet the massive sin and evil of the world with loving kindness, gentle compassion, gracious mercy. He never gave in to sin; but he forgave man for sin. He gave the message in Jesus Christ, and His disciples got the message. They saw Him go to the cross. They heard Him say, "If any man will come after me let him deny himself and take up his cross and follow me." They also heard him say: "You have heard that it was said, 'You shall love your neighbor and hate your enemy.' But I say to you, Love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven." (Matt. 5:43-45). They saw personally the validation of his credentials by his resurrection. They received the commission to go out, even to the ends of the earth or to the end of the age, and bear witness to Him.

When Christ has been so presented and so lived out in the lives of disciples, the result among men has been electrifying, sensational. When this message and this witness has been vague or distorted or muted the results have been meager.

God's sending His Son into the world was a crash hit. Too frequently we of His Church have taken this crash hit and have dramatized it so poorly it has become a flop! Too frequently the Church offers words of worldly wisdom on issues and problems which we face, but it has nothing to say to Carmichael and uncounted others of all races and nations who are destroying themselves and others.

Peter and Paul, James and John, had an answer. It was a call to repent, to accept Christ, the Son of God as Saviour and Lord, to come out from under the bondage of sin, and to become new creatures. An evangelism which leaves out the Christmas story cannot save the world. A Christianity which thinks it can clean up the world and restore it to sanity merely through the enactment of laws and the regulation of social customs is deluding itself.

Many of us at this season bemoan the taking of Christ out of Christmas. The point is well taken. But what about taking Christ out of Christianity? Some of us have well nigh done this, transforming the church into little more than a welfare and social betterment organization. Social service is of vital importance; it can, however, be the conscience-salving alternative for a church whose people were starched and ironed without being washed.

There can be nothing right about a church which has no authentic Christmas message. There can be nothing really wrong about a church which makes that message central and lets Christ live through its witness in word and deed.

A GREAT, GOOD MAN

While minister at Broad Street Church, Statesville, this editor had the privilege of knowing the Rev. Dr. B. R. Turnipseed, and to be pastor of members of his family. Though far advanced in years, he still bore the marks of his greatness and goodness.

He died on December 7 at the age of ninety at the Wesley Nursing Center, Charlotte. While being an honored and distinguished member of the South Carolina Conference, he spent his latter years in Statesville, and was much beloved in that area.

Wanted: 30,000 Subscribers

The next issue of the NORTH CAROLINA CHRISTIAN ADVOCATE, to be dated Jan. 2, 1969, will be radically different in format from the paper to which our customers have been accustomed. Also, it will carry the first of a series of monthly supplements. This first supplement will give detailed information about the new United Methodist Church, its organization and its next four-year program.

Thereafter, once a month—probably in the third issue of each month—the ADVOCATE will carry a condensed summary and other information about the conference program. This will enable pastors and local church leaders to have in one piece of literature once a month a concise and well organized overview of what is to come. The conference boards and agencies will coordinate their efforts in producing this program supplement, under the general direction of the N. C. Conference Program Council and of the Western N. C. Conference Coordinating Committee.

We believe that this new communications instrument will represent a great forward step in interpreting and promoting the conference program, and will enable the various conference boards to be more helpful to our local churches. A separate program supplement will go to ADVOCATE subscribers in each annual conference. Additional copies of the supplement may be ordered from the ADVOCATE.

The NORTH CAROLINA CHRISTIAN ADVOCATE itself, with new modern equipment, new ideas, new plans, is venturing forth into new areas of effective journalism. The new NORTH CAROLINA CHRISTIAN ADVOCATE is to be excitingly different.

In conjunction with our radical upgrading of format and content we are launching a subscription drive to enlist every Administrative Board (Official Board) member as a subscriber. By this means we hope to accomplish two essential things

The first essential is to place in the hands of our local church leaders a home-based publication which will carry important information and helpful guidance on a week to week basis. The second essential is to increase greatly the circulation of the ADVOCATE so that it can offer an ever better paper at a reasonable subscription rate. Increased volume is the answer to this. By doubling the number of subscriptions, we

(Continued on page 10)

NO ADVOCATE NEXT WEEK

In conformity with long standing policy, the NORTH CAROLINA CHRISTIAN ADVOCATE will not publish next week. This issue contains Sunday School material for two weeks. Our next issue will come out on January 2.

Let Us Help You With Your Christmas Shopping!

Send The

NORTH CAROLINA CHRISTIAN ADVOCATE

to your friends for Christmas

Special Christmas Offer Effective through December 24.

1 Gift Subscription - - - - - - - - - $3.00 per year
2 to 4 Gift Subscriptions - - - - - - $2.75 each per year
5 or more Gift Subscriptions - - - - $2.50 each per year

The blank below will help you order accurately. Please fill it out and mail with check to North Carolina Christian Advocate, P. O. Box 508, Greensboro, North Carolina 27402.

SEND ONE YEAR GIFT SUBSCRIPTIONS TO NAMES BELOW:

1. Name _____
   Address _____
   City _____
   State _____ Zip _____
   Church _____
2. Name _____
   Address _____
   City _____
   State _____ Zip _____
   Church _____

(List additional Names on Separate Sheet)

☐ Check here if you wish Gift Card sent.

Sent By _____
Address _____
City _____
State _____ Zip _____



From left, Bishop Earl G. Hunt, Jr., Rev. J. E. Hawkins and Dr. John R. Hamilton.

Jonesville Church Dedicated

In a service led by Bishop Earl G. Hunt, Jr., the Jonesville United Methodist Church was formally dedicated Sunday morning, Dec. 1. He also preached the sermon which preceded the service of dedication.

The oldest Methodist church in Yadkin County, the newly-dedicated church is the fourth building on the same lot dating back to 1794. The second church was constructed in 1853 and the Jonesville Male and [illegible] it in 1915 the third building was constructed.

Under the leadership of Rev. W. H. Dyar the present building was erected in 1960. The debt on the church was retired in 1967 during the pastorate of Rev. H. L Blackwelder.

Assisting Bishop Hunt in the dedicatory service was Dr. John R. Hamilton, North Wilkesboro District superintendent, and the Rev. J. E. Hawkins, pastor of the [illegible] Reece Shugart, chairman of the official [illegible] dedication.

Dedicatory programs continued through Tuesday evening. At the Sunday evening service, a former pastor, the Rev. Russell N. Burson of Salisbury, delivered the sermon. On Monday evening a communion service was held, and on Tuesday evening, Rev. C. M. Boggs of Canton, also a former pastor, preached.



Jonesville United Methodist Church

N. C. Conference Camps Crusade Reaches $295,345

The North Carolina Conference reached a total of $295,345 in cash and pledges for its four Conference Camps as of November 30, according to Dr. C. P. Morris, Conference Director of Education.

Some churches have not reported and some have postponed their drive until after the first of the year. Some have reported only a part of their fair share goal and plan to continue their efforts. Many churches plan to put all of their fair share goal in their church budgets next year.

"We are now assured of reaching our minimum goal of $300,000 and are encouraged to believe we may reach the maximum goal of $400,000 when all of the churches have responded to this emergency appeal. It is urgent that we secure $100,000 for each of our four conference camps within the three-year period," stated Dr. Morris.

Listed above are the goal-pledges and payments as of November 30, 1968. A fuller up-to-date report will be made to the pastors in early January.

District	*Goal-Pledge*	*Paid*
Burlington	$ 35,631.13	$10,851.72
Durham	31,134.07	5,290.66
Elizabeth City	6,241.60	793.45
Fayetteville	36,269.75	13,006.75
Goldsboro	13,846.50	2,782.83
Greenville	24,538.52	5,817.27
New Bern	31,425.69	11,778.35
Raleigh	47,381.00	6,839.07
Rocky Mount	19,753.38	5,002.71
Sanford	34,554.95	6,424.55
Wilmington	14,453.49	2,700.28
Grand Total	$295,345.08	$71,287.64

BIBLES REBOUND

We will rebuild and use the best grade of imitation leather. Colors:—black, red, or white. We pay return postage. Satisfaction guaranteed. When Bible is returned to you, send us $5.00. Pulpit and large Family Bibles are $10.00. Name in gold, free.

SCALF'S BIBLE BINDERY
3028 Walnut Avenue
Winston-Salem, N. C. 27106

Volunteer Building Teams Gird For Action

Bayamon, Puerto Rico; St. Croix, Virgin Islands; a church in Appalachia, and a former North Carolina-Virginia Conference church will receive new United Methodist Church buildings this year through the volunteer services of laymen in the Western North Carolina Annual Conference. Horace McSwain, executive secretary of the Board of Missions, and Donald Haynes, chairman of the Building Teams Committee of that board, indicate that more than twenty applications for voluntary labor are already in hand.

PUERTO RICAN TEAMS

The destination and leadership of this year's teams are well under way. The first team for Puerto Rico will leave on January 11 and return January 25. This will be under the clerical leadership of W. B. A Culp, pastor of Belmont Park United Methodist Church in Charlotte. Construction leadership will come from Andrew Pendleton, architect in Statesville, and Clyde Sprinkle, masonry contractor from Thomasville. Twenty men and four ladies are needed for this team. Its work will be the erection of solite block walls and pouring a concrete lintel.

The second team from Puerto Rico will leave on January 25 and return on February 8. Its clerical leaders are Rev. George Weekly, campus minister at Western Carolina University, and J. S. Higgins, pastor of Draper United Methodist Church in Eden. Construction leadership will come from Rev. Mr. Higgins and Charles Owens, mayor of Forest City, who was a building contractor for many years. Twenty men and four ladies are also needed for this team. Its work will be carpentry and painting. Roof construction, cabinet building, door hanging, window setting, etc. will call for a variety of talents in this group.

Lodging for these teams will be in rental housing units near the construction site. The fellowship hall and educational classrooms to be built will house a relocated congregation in Bayamon Gardens, a strategic section of Bayamon, a satellite town of San Juan, Puerto Rico. The ladies will cook breakfast and supper and pack bag lunches for the workmen, assuring them of "home cooking" during their hard work.

Costs for participating in these teams will approximate $225. This covers plane tickets, insurance, and food. Men across the conference testify to the depth of meaning and the breadth of vision which this experience has given to their lives and their churches. National Mission Special Credit is available to any church or church group who will sponsor a volunteer.

ST. CROIX PROJECT

A small team will depart for Christiansted, St. Croix, in the Virgin Islands, on January 25 for a two-week stint. They will live in a church unit built last year by two similar teams while they erect another unit for John Stroud, missionary from western North Carolina. These men will enjoy the cooking of local ladies there, so no cooks will accompany them. The coordinator for this group is Frank Martin, electrical contractor from Franklin. Frank will go to St Croix in late December to finalize the plans for this group. It is primarily intended for persons who have been to St. Croix before and will not need much orientation. Costs will be similar to the Puerto Rican project.

PROJECTS ON THE HOME FRONT

A new dimension of this work for the current year is the building or remodeling of at least two churches in the bounds of the Western North Carolina Conference. The specific place for these efforts has not yet been chosen. Inquiries to Dr McSwain or Don Haynes are much in order. Leadership for the [illegible] will work with some congregation formerly in the North Carolina-Virginia Conference will come from Rev. William Bobbitt, pastor of Maiden United Methodist Church. He will likely be assisted by Rev. Ed Cochran, pastor of Bethlehem United Methodist Church in Claremont. Lay leadership has not been recruited nor has lodging been found. The time will be spring or early summer.

Considerable interest is being expressed in working with one or more Appalachian or inner-city churches who wish to build facilities that would be utilized for local reconciliation ministry in addition to the present church program. Two good carpenters stand ready to go into a community and give a week's professional labor to a church that is ready to get serious about meeting the needs of people beyond the present membership rolls. Teams will be recruited for the week of July 4, 1969. Local people should match teams on a one-to-one basis.

HOW YOU MAY GET INVOLVED

All of these projects are still open for applicants and volunteers. Information is available from the Board of Missions office in Statesville (P. O. Box 749). Speakers are available in any geographical area of the conference for Sunday evenings, Men's Clubs and other groups interested in these items.

We need to immediately begin a file of laymen who would like a "call" for building team service in the conference. This is a new and tremendous avenue for serving our Lord. If Sunday School classes or other groups would like to join the "kingdom crewmen" let the Board of Missions hear from you!

—Donald W. Haynes, *Chairman*
Building Teams Committee
The Board of Missions
WNC Annual Conference



From left, Rev. Frank I. Lloyd, Dr. Edgar B. Fisher, Marvin Coke Reeves and Bishop William R. Cannon.

Reeves Family Establishes Scholarship Fund

Marvin Coke Reeves of Pittsboro, and his children, have recently presented the Pittsboro United Methodist Church with assets equalling $25,000 for the purpose of establishing an endowed scholarship fund to aid deserving high school graduates who live in the Pittsboro area, and who desire to secure higher education.

A scholarship committee within the church organization will award grants on the basis of academic standing, character, leadership, and financial need. This gift will be named The Myrtle S. Reeves Memorial Fund in memory of Mr. Reeves' wife who, during her lifetime, was extremely interested in the religious and educational affairs of her community, particularly as they pertained to youth.

The presentation of the scholarship fund was made to Bishop William R. Cannon of the Raleigh Area. Also present were the pastor of the Pittsboro United Methodist Church, the Rev. Frank I. Lloyd, and the Burlington District superintendent, Dr. Edgar B. Fisher.

Christian Stewardship Resources Are Plentiful

By
ROLLIN P. GIBBS

The Rev. Mr. Gibbs is executive secretary of the Board of Lay Activities for the Western North Carolina Conference.



Christian stewardship is as broad as life itself, and as deep as human spirit in Christ. We usually speak of it as responsibility of the three "Ts: Time, Treasures, Talents." But it cannot be divided into categories or segments any more than can personality. It means all of life dedicated to God. In order for Christian Methodists to grasp the total oneness of life there are almost limitless helps available. Some of these are suggested in this article.

God's Steward, by Helge Brattgard.

Helge Brattgard, of Gothenberg, Sweden, provided in this text one of the outstanding, if not the outstanding, study of the 20th century on the theological principles and practices of Christian stewardship. This book sets forth the biblical and confessional foundations of stewardship through:

- An account of the historical background of the idea of stewardship, with main emphasis on what happens when the idea is transferred from the United States to the European continent.
- A biblical and theological analysis of stewardship, with stewardship viewed as including not only the gifts of creation but also spiritual gifts—above all, the Gospel itself.
- A systematic analysis of the stewardship idea in connection with the articles of faith. Throughout the whole exposition, the idea of the organic relationship of the three articles and their meaning for the understanding of the stewardship idea occurs as a driving force.
- A concise answer to what is meant by a steward and his stewardship in the Bible and according to the confession of the church. Stewardship is seen as more than raising money or bringing people to church but as a matter of total dimension, of a way of life. $2.00 each in paperback.

This is not the kind of book one can read while watching a football game on TV, but it is one that will demand full and deep attention if its meaning and interpretation are understood and digested.

CHRISTIAN FAMILY MONEY MANAGEMENT

In very large measure the teaching and practice of Christian stewardship must have its foundation in the home. The family that cannot manage properly its own financial affairs certainly cannot support the Christian program adequately. The family that has no system in its use of time finds great difficulty in doing much work in and for the church. The family that has not led its members into a Christian understanding and commitment of life and talents cannot render its best service in the church nor in society at large. The key to abundant Christian living in most cases is found in the Christian home.

Misunderstanding of the way to handle material "things" is a major cause of disruption and failure in the family. The church has recognized this cardinal act and has done something about it. Available from the General Board of the Laity is packet No. 290 which contains materials for the local church to implement a most needed program of help to families that really wish to handle money, and other material possessions, successfully. The packet costs $1.50.

FAMILY STEWARDSHIP

Money Matters in the Christian Family: Workbook for Spenders

This is the workbook, some might call it a budget book, which forms one of the basic pieces in this material. It contains both explanations of how and why we do the various steps and procedures and monthly record sheets for developing and carrying out a personal money management program. Each participating family must receive a copy of this handbook when the program begins, since this is the unit they will utilize in the learning process and in carrying out their management plan. 35¢.

Money Matters in the Christian Family: Handbook for Spenders

This is a manual that will spell out, in detail, each of the steps necessary to carry out the program and training. It tells why each of these steps is important and the reasoning behind them. 50¢

The Study Book For the Christian Family and Its Money

This is the excellent studybook by John M. Graybeal, designed, according to the author, to accomplish three purposes: 1) to provide a better understanding of the economic aspects of family life in relation to the life cycle of the family and Christian discipleship; 2) To emphasize the freedom families have in their economic life and suggest Christian perspectives on decisions about the use of this freedom; 3) Establish that all aspects of economic life are subject to the Lordship of Christ and are therefore areas in which our freedom must be used responsibly. Every family in the church should have a copy of this book and study it. It will be far more meaningful if it is used in the study group context described in "The Guidebook For The Christian Family and Money Management." $1.00 each.

STEWARDSHIP FOR CHILDREN AND YOUTH

Children and Youth Stewardship Program Kit

This kit contains fifteen stewardship resource materials for cultivating stewardship with children and youth. $7.50 from The General Board of the Laity, 1200 Davis Street, Evanston, Illinois 60201.

Guiding Children in Stewardship as a Way of Life

An excellent analysis, discussing home environment and proper teaching methods so that children will understand the true concepts of Christian Stewardship. 30¢ per dozen.

VOLUNTEER SERVICE

The Stewardship of Time and Abilities With an Emphasis on Volunteer Service Kit

A kit that contains all the materials needed by the local church to conduct successful volunteer service program. $15.00 per kit. If not satisfied return within 10 days at no cost to you. Kit No. 350.

EVERY MEMBER VISITATION MANUAL

A completely new concept of a manual; it comes in eight sections, one for each committee in the Every Member Visitation structure plus a section for the pastor, for involving children and youth, and year-round follow-up. Each individual section is three-hole punched. We recommend that you order a minimum of five complete manuals; one for the pastor, the general chairman, the Development Committee chairman; and then order as many additional sections as needed for the various other persons involved such as committee members, visitors, etc. $2.25 each; $22.50 per dozen. General Board of the Laity, Division of Stewardship and Finance. 1200 Davis Street, Evanston, Illinois 60201.

Self Analysis Brochure

The self-evaluation leaflet is an integral and essential element of the survey procedure as outlined in the Every Member Visitation manual. $2.00 per 100; $17.50 per 1,000.

Congregational Study Flyer

The Congregational Study Brochure is at the heart of the survey procedure. It consists of a series of eight questions which allows each member of the congregation to estimate the giving potential of the congregation without the necessity of evaluating every member. $1.75 per 100; $15.00 per 1,000.

Here Are the Answers

Again and again it has been proved that when committed Christians know the facts, when they are aware of the needs, when they are fully informed, they will respond generously in support of the great causes of the Kingdom that are sponsored by the church. This free booklet should be in the hands of *every* Methodist because it tells how the world service dollar is used.

TITHING

A Modern Point of View on Tithing, by Edwin A. Briggs.

Tithing is for the 20th century Chris-[illegible]

So says one of the outstanding, modern authorities on the subject of tithing. Dr. Briggs discusses all of the arguments that have been presented in opposition to the principle of tithing, and effectively answers every one of them. He establishes this basic Biblical principle as a living, modern, up-to-date Christian concept. Every pastor, and every layman, whether he is a tither or not, should have a copy of this monumental work. 50¢ per copy; $5.00 per dozen; $35.00 per hundred.

The Time to Tithe Is Now

You will never be in a better position to tithe than you are today. Tithing is a spiritual adventure. The time to launch out [illegible] new. $1.75 per 100; $15.00 per 1,000.

Your Whole Life

This leaflet is based on the thesis that your whole life is made of gifts from God and how you use these gifts is the task, the goal, and the joy of stewardship. Illustrated with nine pictures. 40¢ per dozen; $2.00 per 100.

Teaching Our Children About Money

A short summary of the four phases of money—earning, saving, spending, giving. 30¢ per dozen; $1.50 per hundred.

WILLS AND SPECIAL GIFTS

The Truth About Probate and Family Financial Planning

(How to Build and Preserve Your Wealth)

A new and well-written book by William J. Casey, a New York attorney who is expert in tax and estate matters. This book, which was published in 1967 by the institute for Business Planning, provides valuable information for the layman as well as the professional man regarding ways to minimize probate costs, selective methods of transferring property, merits and defects of joint tenancy, the value of trusts, the function of life insurance in planning your estate, the best procedures to follow in making gifts to family members and charities, and the importance of having your will drawn with great care to serve the interests of your family. $4.00 each.

My Will For Those I Love

A new and colorfully illustrated six-page pamphlet which sets out the reasons why every adult, and particularly every young parent, should have a will for the protection and well-being of loved ones. 6¢ each; 60¢ per dozen.

No. 850 Planning Kit for Wills and Bequests Committee

This one dollar packet contains numerous items to help the local church in planning an emphasis and program in the field of wills and bequests.

AUDIO-VISUALS

(Unless otherwise indicated order from: General Board of the Laity, 1200 Davis Street, Evanston, Ill. 60201)

The Gift

A brand-new color film on the concepts of stewardship. 23 minutes running time. This film actually defies description since it utilizes an entirely new concept known as *animated painting*. It is *not* cartooning and it is *not* still painting, but you will say it is the most beautiful and most inspiring story of the Christian religion and its stewardship principles that you have ever seen. This film should be shown twice to the same audience to enable the group to grasp its full significance. Rental—$12.00 per day or available on a free-will basis.

Decision

Twenty-six minutes, black and white. 16mm. Serves as a strong reminder that in contemporary society major decisions are made by group decision rather than by individuals. The story is based on a local church that faces an agonizing decision in terms of its future survival as a faithful church of Jesus Christ. Rental $12.00 per day or free-will offering.

God's Will Through Yours

This 16mm. film is one of the finest ever produced on the subject of wills and bequests. Otto Wagner, a widower with three children, has lived with his widowed daughter and her 10-year-old son. He has expressed to friends his desire to leave his small estate to this daughter to provide for his grandson. Otto dies without leaving a valid will and the troubles that ensue cause his closest friends to reevaluate their Christian stewardship of accumulated possessions. It is in color and runs 29 minutes. Available through General Board of the Laity for rental of $6.00.

The Users

This is a 35 mm. black and white, filmstrip for use with small study groups to introduce the basic concepts and help in the explanation and illustration of the detailed procedures of money management. This filmstrip runs for 15 minutes. For sale only $8.00.

ADDITIONAL BOOKS AND LEAFLETS

Pastoral Relations Guide. A survey of pastoral support. General Board of the Laity. 50¢.

The Religion Business, by Alfred Balk. John Knox Press. $3.00.

The Christian Meaning of Money, by Otto A. Piper. Prentice-Hall. $1.50.

Giving Wings to a Warm Heart, by Webb Garrison. Commission on Promotion and Cultivation (now Division of Interpretation)

How to Put Church Members to Work, by Margaret Donaldson. Revell. $1.00.

Time for All Things, by Charlie W. Shedd. Abingdon. $1.00.

Lifetime Lease, by Harriet Harmon Dexter. (Board of the Laity) 50¢.

Stewardship Devotionals, by John E. Simpson. (Board of the Laity) 25¢.

Woman's Activities

N. C. CONFERENCE

MRS. IVAN E. WELBORN

GREENVILLE DISTRICT MEETING

The Greenville District Women's Society of Christian Service held two meetings this fall instead of the regular five subdistrict meetings. One such meeting was held at Fairfield United Methodist Church on Nov. 14, and the other at Queen Street United Methodist Church on Nov. 19. Both meetings began at 10:00 a.m. and adjourned with a luncheon at 12:00. Both meetings were supported with a good attendance.

At the Fairfield meeting Mrs. William Powell, Belhaven Subdistrict leader, presided. She opened the meeting by reading the Purpose of the WSCS and WSG. Mrs. Powell also gave the opening prayer.

Mrs. Grace Ballance of the Fairfield WSCS gave the Welcome and Mrs. Harley K. Alligood, Jr., Washington Subdistrict leader, responded.

The Subdistrict leaders gave their roll call.

Special music consisted of vocal selections presented by a group of young girls from Fairfield.

At the meeting at Queen Street, Mrs. J. C Hooten, Kinston Subdistrict leader, presided. At the beginning of the meeting the Purpose of the WSCS and WSG was read in unison, and the Rev. John White, minister of the host church, opened the meeting with prayer.

The welcome was given by Mrs. William Dixon, president of the Queen Street WSCS, and Mrs. Karl Hardee, Greenville Subdistrict, responded.

Roll call was given by the subdistrict leaders and organ music was provided.

Both meetings were brought to a close by Mrs. R. A. MacLean, District vice-president, as she shared a meditation on the significance of the Agape Meal (love feast) for the early Christians and for us today.

Mrs. Harold Leatherman of Kinston and former Secretary of Membership Cultivation for the N. C. Conference WSCS, was the speaker at both subdistrict meetings.

Mrs. Leatherman's topic was, "What's New." Her inspiring message left the women of the district with a better understanding of the responsibilities and opportunities in a new church and a new Women's Society of Christian Service.

At both meetings guests, ministers, ministers' wives and district officers were rec-

—MRS. DAVID E. LUPTON
Chm. Public Relations
Greenville District

1969 COMMITTEE
N. C. CONFERENCE SCHOOL OF CHRISTIAN MISSION

STAFF

Dean: Rev. E. R. Porter, Kinston.

Assistant Dean: Mrs. T. Marvin Vick, Jr., Raleigh.

Treasurer and Business Manager: Mrs. W. Arthur Kale, Durham.

Asistant Treasurer and Business Manager: Mrs. Wilson Nesbitt, Durham.

Registrar:

Publicity Chairman: Mrs. Ivan E. Welborn, Fayetteville.

From the Board of Missions:

Conference Missionary Secretary: Rev. Rufus Stark, Clayton.

Chairman Conf. Com. Mission Studies: Rev. E. R. Porter, Kinston.

Repres. Cabinet (Dist. Supt.): Rev. N. W. Grant, Raleigh.

Conference Lay Leader: Mr. James T Patrick, Durham.

One Dist. Missionary Secretary: Rev. Charles Mewborn, Robbins.

One District Lay Leader: Mr. R. R. Allen, Fayetteville.

From the Women's Society:

Vice-President: Mrs. D. K. Fry, Raleigh.

Chairman Missionary Education: Mrs. John W. Crawford, Raleigh.

Chairman Christian Social Relations: Mrs. Charles Dorsett, Mount Gilead.

Chairman Spiritual Growth: Mrs. R. L. Bame, Tarboro.

Secretary Program Materials: Mrs. Thomas P. Davis, Yanceyville.

Ex-Officio:

Conf. President WSCS: Mrs. Harold L. Mann, Sanford.

Conf. Chairman WSG: Miss Rosalie Holmes, Snow Hill.

Conf. Treasurer WSCS: Mrs. Frank A. McGoogan, Hertford.

Conf. President Board of Missions: Rev. Albert F. Fisher, New Bern

Executive Secretaries:

Board of Missions: Rev. L. C. Vereen..

Board of Education: Dr. C. P. Morris.

Board of Christian Social Concerns: Mr. John Meares.

Board of Evangelism: Rev. Howard Mc[illegible]

Board of the Laity: Mr. Roy L. Turnage

Other Resource Persons:

Rev. Arthur Phillips, President, Board of Christian Social Concerns, Raleigh.

Rev. Kimsey King, President, Board of Evangelism, Ahoskie.

Rev. Herman Winberry, President Board of Education, Southern Pines.

Mrs. Mary Carroll, Rowland; Rev. S. L. Townsend, Laurinburg; Mrs. William M. Gannaway, Fayetteville; Mr. and Mrs. Theodore Lowry, Rowland.

School Advisor: Rev. Wm. Lowdermilk, Favetteville.

★

W. N. C. CONFERENCE

MRS. JOHN C. WRIGHT

PROGRAM MATERIALS SECRETARY

The best informed person in the Western North Carolina Conference on program materials for use of Methodist women is Mrs. Howard Johnson of Franklinville, who is serving her second two-year term as Conference Secretary of Program Materials.

Never does a woman from a local church write her requesting information about literature for a certain subject or a special meeting, that Mrs. Johnson does not reply immediately, either sending the literature needed, or giving information where the material may be procured.

Mrs. Johnson came to the Conference Executive Committee in June, 1966, after having occupied a similar position in the High Point District Woman's Society. She is very efficient, most cooperative, very friendly and one of the most dedicated women in the Conference.

The Johnsons, and there are six of them—father, mother, and four teen-agers—belong to Bethany United Methodist Church in Randolph County. There is not an area of work in this church that does not have the enthusiastic support of the Johnson family.

Mrs. Johnson (Edna) is active on three commissions of the church—Stewardship and Finance, Missions, and Education. In her local Women's Society she is secretary of missionary education and service. She and her husband are counsellors of the Senior High group of the Methodist Youth Fellowship and Edna is superintendent of the Youth Division of the church school.

They maintain an active interest in all of the activities of their teen-agers: Jerry, 19; Stephen, 17; Alan, 15; and the daughter, Corinne, 13. The household hums with activities, with special events, music lessons,



MRS. HOWARD JOHNSON

basketball practice, and all of the high school programs and plans.

There is a warm spirit of friendship and communication in this family, for they remember the two sides of the old truth: "The family that prays together, stays together," and "The family that plays together, stays together." A couple of years ago, Edna said, "Except for a brief period of work, I have remained in what I consider the most important profession for a wife and mother —that of a homemaker for my family."

Edna carries into her Conference work the same spirit of warmth and friendship. Each summer at the Annual Meeting of the Women's Society at Lake Junaluska she arranges oceans of displays in the literature room to attract women to gain a wider knowledge of materials available — then again at the School of Mission at Pfeiffer College in August, she does the same in the book room.

Never does she miss an opportunity to lift up the importance of mission study and the program materials that make such studies possible.

NEW SOCIETY

A new Women's Society of Christian Service was organized at the Nathan's Creek United Methodist Church in the North Wilkesboro District on Nov. 5. Mrs. Pearl Stanley, Church and Community Worker, assisted with the organization.

Mrs. Joe Dixon was elected president of the group. Mrs. Baxter Proffitt was named vice-president, Miss Peggy Colvard, secretary, and Miss Lois Woodie, treasurer.

The first regular meeting of the group was held on Nov. 26 and Mrs. Stanley presented a demonstration program.

ASHEVILLE DISTRICT EXECUTIVE MEET

The members of the Executive Committee of the Asheville District Women's Society took a look at the Charter observances being held at their meeting held at Central United Methodist Church on Nov. 26.

Mrs. Leo Bagwell, district president, emphasized the importance of helping all of the local women realize that this is a *new* organization and members must *join*—that it is not a transferring of names from one roll to another.

The group made plans to lift up the needs of the two Bethlehem Centers in the Conference and also the Day Care Center at Cherokee. Local societies are being asked to send special Christmas offerings to these projects.

The officers outlined plans for the annual District Meeting to be held in Brevard in May, the date to be announced later. Mrs. Bagwell told of the leadership training session to be held at First United Methodist Church, Charlotte, on March 29.

Mrs. Rosa Calloway, district member-at-large, presented the meditation.

—Mrs. W. G. Lipthrott
Dist. Chm. Public Relations

CALENDAR OF COMING EVENTS

Note: If any of the meeting dates or places are in error, please inform the Advocate immediately. Also, please send in any additional meetings scheduled on a conference, district or subdistrict level.

MEETINGS OF WIDER INTEREST

Jan. 3-13: Annual Meeting, Board of Missions, Sheraton Hotel, Oklahoma City, Okla.
Jan. 8-11: Plan of Union Commission, COCU, Atlanta, Ga.
Jan. 8-12: Council of Evangelism, Kansas City, Mo.
Jan. 12-13: National Association of Schools and Colleges of The United Methodist Church, Pittsburgh, Pa.
Jan. 12-14: Annual Meeting, General Board of Health and Welfare Ministries, Jung Hotel, New Orleans, La.
Jan. 14-16: Annual Convention, National Association of Methodist Hospitals and Homes, General Board of Health and Welfare Ministries, Jung Hotel, New Orleans, La.
Jan. 20-21: United Methodist Committee for Overseas Relief, San Antonio, Texas
Jan. 21-24: General Board, National Council of Churches, Memphis, Tenn.
Jan. 25-26: Association of United Methodist Theological Schools, Nashville, Tenn.
Jan. 27-29: Annual Meeting, Board of Education, Sheraton Hotel, Nashville, Tenn.

NORTH CAROLINA CONFERENCE

Jan. 4 : N. C. Wesleyan College Registration for Winter Term
Jan. 5-10 : Church Membership Lab for Pastors, Hayes Barton Church, Raleigh
Jan. 7 : Board of Christian Social Concerns, Methodist Building, Raleigh, 10 a.m.
Jan. 8 : Special Session of N. C. Annual Conference, St. Paul Church, Goldsboro
Jan. 9 : Commission on Continuing Education of the Ministry, Methodist Building, Raleigh, 10 a.m.
Jan. 10 : Wilmington District Trustees, 6:30 p.m.
Jan. 12 : New Bern District Conference, Trinity Church, Jacksonville, 2:30 p.m.
Jan. 14 : Commission on Promotion and Cultivation Meeting
Jan. 15 : Trustees, Methodist Home for Children, Raleigh, 10 a.m.
Jan. 19 : Goldsboro District Conference, Providence Church, 2-5 p.m.
Jan. 19 : Wilmington District Conference, Wesley Memorial Church, 2:30-5 p.m.
Jan. 20 : Seminar on Wedding Service, Windsor, 10 a.m.-3 p.m.
Jan. 21 : Seminar on Wedding Service, Westminster Church, Kinston, 10 a.m.-3 p.m.
Jan. 22 : Seminar on Wedding Service, Grace Church, Wilmington, 10 a.m.-3 p.m.
Jan. 22 : Methodist Foundation, Inc., Methodist Building, Raleigh, 2:30 p.m.
Jan. 23 : Fayetteville District Lay Rally, Methodist College, Fayetteville
Jan. 26 : Greenville District Conference, St. James Church, Greenville, 2:30 p.m.
Jan. 26 : Durham District Conference, Parkwood Church, Durham, 2:30 p.m.
Jan. 27 : Methodist College Second Semester Classes Begin
Jan. 27 : Seminar on Wedding Service, St. Paul Church, Durham, 10 a.m.-3 p.m.
Jan. 28 : Seminar on Wedding Service, Page Memorial Church, Aberdeen, 10 a.m.-3 p.m.
Jan. 30 : Classes begin Greensboro College Second Semester

WESTERN NORTH CAROLINA CONFERENCE

Jan. 5 : Albemarle District Conference, Wadesboro, First Church, 2:30 p.m.
Jan. 5 : Winston-Salem/Northeast District Conference, Reidsville, Main Street, 3:30 p.m.
Jan. 7-8 : Mission to Ministers-Lectures on Preaching, Charlotte, First Church
Jan. 8 : Cabinet Meeting
Jan. 12 : Marion District Zone Meeting on Stewardship, 2:30 p.m.
Jan. 20-23 : Emory University Ministers' Week


EDUCATIONAL FURNITURE
DIXIE EQUIPMENT COMPANY, INC.
418 N. Greensboro St.
Liberty, N. C. 27298
Phone: 919-622-2204



Advent 1968

A PLACE TO BEGIN

by ALBERT F. FISHER

There is a moving play written many years ago by Maxwell Anderson entitled "The Wingless Victory." The story is that of a sea captain from Salem, Massachusetts, who married a Malay Princess who saved his life. They were extremely happy and were blessed with two children. In time the captain decided to take his family home. The little family was met by bitter hostility from the husband's family. The Malay Princess was unacceptable to them. It was not her faith. She had already accepted Jesus Christ and tried to follow his way. Though she sought to win the love and affection of her husband's people, she was continually rebuffed. Even her brother-in-law, who was a Christian clergyman, rejected her.

Finally, she could take the abuse no longer. She determined to return to her native land and to the gods of her childhood. With her two children she boarded the ship for home. Then, something happened that caused her to decide to take her own life, and the lives of her little ones. She gave them poison and took the same portion herself.

While waiting for death to come, the princess uttered a prayer to the pagan gods of her native land: "God of the children, God of the lesser children of the earth, the black, the unclean, the vengeful, you are mine now as when I was a child. He came too soon, the Christ of Peace. Men are not ready yet. Another hundred thousand years they must drink your potion of tea and blood."

As we think of Christmas 1968, we too realize that the world is not ready for Him. Today we have war in Vietnam. In Nigeria we have war and starvation. Here at home we have riots, poverty, and unhappiness. All over the world we find youth in rebellion, filled with discontent over the "generation gap." Ours is a world of unhappiness and unrest. Amid the singing of "Joy to the world! The Lord is come: Let earth receive her King . . ." we too find ourselves saying, "too soon."

I suppose that if we wait until the world is ready that it will always be too soon. The world we must remember is figured in multiples of one — that one being you or me. The term "world" represents all of us. It reflects our success and our failure. If He came too soon for the world, it is because He came too soon for you and for me.

There must be a beginning somewhere. I am suggesting that it begin with us as individuals. We would do well to learn from the alienation of the Malay Princess. Let us begin by a firm resolution that the same prejudice and bigotry that led to her death will no longer be reflected in any part of our lives. If we can do just this one thing, then this Christmas, at least in our lives, His time will have come.

The Rev. Mr. Fisher is pastor of Centenary United Methodist Church, New Bern.

Herberts Given House-Warming

A surprise house-warming was given Dr. and Mrs. C. C. Herbert, Jr., at their new home in Charlotte by a group of their former members. The Herberts recently moved from an apartment where they had been living since Conference to 2718 Chilton Place, Charlotte, N. C. 28207.

About fifty couples from Myers Park Church, including Dr. and Mrs. Robert Tuttle, gathered to "warm" the new home. This surprise had been planned by a small group headed by Elwood K. Goodson, who had been appointed by Bishop Hunt as chairman of a local committee in connection with the new office of Administrative Assistant to the Bishop, to which Dr Herbert was named last June.

AN OLD SPANISH CAROL

Winds through the olive trees,
Softly did blow
'Round little Bethlehem,
Long, long ago.

Sheep on the hillside lay
Whiter than snow,
Shepherds were watching them,
Long, long ago.

Then from the happy skies,
Angels bent low,
Singing their songs of joy,
Long, long ago.

For in a manger bed,
Cradled we know,
Christ came to Bethlehem,
Long, long ago.

Season's Greetings

The staff of the NORTH CAROLINA CHRISTIAN ADVOCATE *and the* Piedmont Press wishes for all of our readers a Christmas season filled with joy and peace, which will continue throughout the New Year

Betty Dean
Jessie M. Dembo
Evelyn Evans
Henry Folsom
Marie Fulton
Homer Gallimore
George Haynesworth
Charles Kluttz
Ruth Laughlin
Renard Mitchell
Helen Myers
Fred Paisley
Percy Payne
Ray Phillips
James C. Stokes
Al Vaessen
R. J. Welch
Jerry Wells

Baptists and Methodists Issue Joint Statement on Liquor Bill

The heads of the North Carolina Baptist State Convention and of the two United Methodist Church annual conferences in the state issued a joint statement last Saturday dealing with the liquor issue. The statement indicates that closer consultation and more joint action can be expected from the social action organizations of the two major denominations in the state. It also promises cooperation between these denominations in fighting attempts to increase liquor consumption in North Carolina, and calls upon other church groups to join in a new united front.

Those issuing the statement were Bishop William Cannon of Raleigh for the North Carolina Conference; Bishop Earl G. Hunt, Jr., Charlotte, for the Western North Carolina Conference; and Dr. W. Perry Crouch of Raleigh, general secretary-treasurer of the Baptist State Convention.

The full text of the statement is given below:

We are glad to announce a closer relationship between Baptist and United Methodist groups interested in the moral and spiritual problems facing our state. In January the appropriate boards and committees of our denominations will meet to discuss some of these issues, especially the proposed proposal to legalize liquor by the drink in the 1969 General Assembly.

Combined membership in United Methodist and Baptist churches is more than one and a half million, thus we feel a heavy responsibility. At the same time we invite other denominations and faiths to support us. No formal organization is envisioned, but as the NORTH CAROLINA CHRISTIAN ADVOCATE said recently "to have the potential for such influence and not to use it for good is to be grossly negligent of our stewardship responsibility."

Of great concern to us is the possibility that an issue such as liquor by the drink will overshadow legislation so urgently needed in such areas as highway safety, education, roads, mental health and juvenile rehabilitation. These and other matters should claim priority over any special interest legislation. We would be keenly disappointed if the new administration and members of the General Assembly permit themselves to get bogged down in a liquor quagmire again. If distillers and their lobbyists insist on a confrontation, this statement serves notice that those of us opposing the increased flow of whiskey in North Carolina stand ready to fight. We hope such a divisive and emotional battle will not be necessary. It would be questionable stewardship on the part of the General Assembly if liquor by the drink dominates the 1969 session as brown bagging did in 1967.

We call on members of the approximately 8,000 Baptist and Methodist churches to keep themselves informed on legislative matters and to communicate their concern to their legislators.



BISHOP R. C. NICHOLS DR. CARLYLE MARNEY DR. B. M. KIRKLAND

Seven Hundred Ministers To Attend Charlotte Meeting

Preachers of the Western N. C. Conference will converge on Charlotte's First United Methodist Church early in January to study, hear lectures, and discuss problems. The occasion is the combination Mission to Ministers and Lectures on Preaching. The former is sponsored by the Conference Board of Evangelism; the latter by the three-year-old Institute for Homiletical Studies.

The double-header is due to get under way with an opening session on Jan. 2 at 2 p.m. with Bishop Hunt presiding. The last benediction is scheduled for Wednesday noon of Jan. 8.

By then the 700 or so expected attendants will have heard seven lectures and sermons, participated in sharing sessions and discussions, and done the usual things Methodist ministers do during free time.

The distinguished triumvirate of speakers are: Dr. Bryant M. Kirkland, senior minister of Fifth Avenue Presbyterian Church, New York City; Bishop Roy C. Nichols, Pittsburgh Area, United Methodist Church, and Dr. Carlyle Marney, director of Interpreter's House, Lake Junaluska. Their qualifications and credentials are impressive to say the least, and give promise of a highly profitable experience for those who take advantage of the chance to hear them.

Sessions like this are not without labor, and they grow to maturity only with planning and work. Some of the ones whose efforts lie behind this "happening"-to-be, besides Bishop Hunt, are: Rev. Mitch Faulkner and Rev. Claude Young of the Board of Evangelism; Dr. Cecil Heckard, Hickory, executive vice president of the Institute; Dr Wilson Weldon, Nashville, Tenn., editor of the *Upper Room*, Institute vice president and chairman of the section on Lectures on Preaching; and Mr. George Finch, Thomasville, administrative vice president of the Institute, whose vital concern is manifested by financial undergirding of the lectures.

All attendants are to make their room reservations. Those wishing to attend the banquet on Tuesday evening at Dilworth Church should make reservations through Rev. W. B. A. Culp, 1323 Hawthorne Lane Charlotte, N. C. 28205.

—JAMES C. STOKES

Something To Think About

Fear is also an effective filter that shuts many thoughts out of our minds. When we are unsure of ourselves and find comfort and a sense of security in the old and familiar, the fear of change efficiently filters out any new and different thoughts.

Our prejudices are highly efficient filters that guard the gateways of the mind. For instance, if we take a personal dislike to someone, he may be a saint and words of truth may spill from his lips like the waters of a cataract, but we do not hear what he says. We do not really listen because our prejudice filters out what the other person says. No communication takes place.

H. Eugene Peacock

Limited Amount
REGISTERED
FIRST MORTGAGE
CHURCH BONDS
with 7%
Yield to Maturity
Call or Write
Church Investors
DeKalb-Peachtree Airport
Atlanta, Ga. 30005
PHONE 451-5431



MRS. CATHRINE VICK

Dear Girls and Boys:

Dr. Norman Vincent Peale, a great preacher in New York, tells this story about an experience he had as a boy and it has much to say to each of us. *Think about it* as you get ready for Christmas.

One Christmas Eve, when I was a small boy, I was out with my father doing some last-minute errands on Fourth Street in Cincinnati. The packages I was carrying grew heavier with every step, and I could hardly wait to get home so that Christmas could begin. For this was the night when we three boys trimmed the tree, hung our stockings in front of the fireplace and then the neighbors gathered around our piano for carols so lovely they made a lump in my throat.

It was while I was thinking these things that a hand touched mine. Beside me on the sidewalk stood a bleary-eyed, unshaven, dirty old man, his other hand clutching a ragged cap in which lay a few pennies. I recoiled from the grimy fingers, turned my shoulder to him, and the old man crept away.

My father had seen. "You shouldn't treat a man that way, Norman," he said.

"Aw, Dad, he's nothing but a bum."

"A bum?" my father said. "There is no such thing as a bum. He is a child of God. Maybe he hasn't made the most of himself, but he is God's beloved child just the same. Now I want you to go and give him this."

My father pulled out his pocketbook and handed me a dollar. This was a large sum for our family; most of our gifts to each other hadn't cost that much. "Now do exactly as I tell you. Go up to him, hand him this dollar, speak to him respectfully, and tell him you are giving him this dollar in the name of Christ."

"Oh, Dad!" I objected. "I couldn't say that!"

My father insisted. "Go and do as I tell you."

Reluctantly, I ran after the old man, caught up with him and said, "Excuse me, Sir, I give you this dollar in the name of Christ."

The old man looked at me in absolute surprise. Then a curious change came over his whole bearing, a new dignity into his manner. Graciously, with a sort of bow, he said, "And I thank you, young Sir, in the name of Christ."

Suddenly the packages in my arm were lighter, the air was warmer, the very sidewalk was beautiful. No Christmas tree stood there, no carols filled the air but, all at once on Fourth Street, Christmas had begun.

This is the spirit of the true Christmas and I hope you may find this spirit, for God sent his Son to *every* man as his gift. Have a very Merry Christmas and forget not to show love.

AUNT CAY

THE FIRST INDOOR CHRISTMAS TREE

Do you know who is credited with cutting down the first Christmas tree and decorating it with candles? As I tell you about his life, see if you can guess his name.

He was born in Germany on October 10, 1483. His parents were simple religious peasant miners. When he was a young man, he entered the University to become a lawyer. He soon discovered that he was more interested in religion and music than law. After years of study he became deeply distressed because the Catholic church had become so corrupt. He led the great religious revolt known as the Reformation. His love for music gave the world many beautiful hymns. "Away in the Manger," one of the first Christmas carols most of us sing, was written by this great man. I am sure you have guessed that the man was Martin Luther.

One Christmas Eve, over four hundred years ago, Martin Luther was returning home. The night was cold and clear. He glanced up into a sky crowded with hundreds of brilliant, glistening stars. As he looked at the tall, stately pine trees which lined both sides of the road, it seemed as if dozens of glimmering stars were clinging to the outstretched branches.

"If only I could share this beautiful sight with my family," he thought. And then he saw a small pine by the side of the road. That gave him an idea. He took it home and decorated its branches with candles. So Martin Luther is now only remembered as the great religious reformer and the writer of many beautiful hymns, but also as the one who cut the first Christmas tree and decorated it with candles.

GLAD CHRISTMAS DAY

In another land and time,
Long ago and far away,
Was a little Baby born
On the first glad Christmas Day.

Little children did he love
With tender love alway,
So should children always be
Very glad on Christmas Day.

Kindly deeds and words of love
Filled his life from day to day
So that all the world was blessed
On the first glad Christmas Day.

—*Author unknown*

✧ ✧ ✧

CHRISTMAS CARDS

What do you do with the Christmas cards your family receives? In our home we put them on strips of ribbon and hang them around the door facings. Perhaps you could use the ones of Mary and the Baby Jesus, the Shepherds, and Wise Men as a bulletin board on the wall. Place the Bible near it and open it to the Christmas story. After Christmas is over, ask your mother if you may use the cards to make a scrapbook that tells the Christmas story. Boys and girls in a hospital or a shut-in might enjoy the scrapbook. Select pictures from other cards to make a book of winter scenes or other Christmas observances. There are many boys and girls in hospitals and in our towns who never have had a book of pictures. Find some children to enjoy the books you make. Your minister or church school teacher can help you.

✧ ✧ ✧

FILL IN THE BLANKS

The manger plays an important part in the Christmas story. Take the letters of the word and discover some other words we associate with Christmas. Fill in the blanks to find them.

M - - - Jesus' mother.
A - - - - - Sang to the shepherds.
N - - - A word meaning Christmas.
G - - - - What the Wise Men brought.
E - - The night before Christmas.
R - - - - - - - Rudolph is one.

✧ ✧ ✧

ANSWERS FOR LAST WEEK

Messiah; Christ; Son of God; Jesus Savior; Emmanuel.

FOR DECEMBER 29

Sunday School Lesson

By Dr. Raymond A. Smith

(International Lesson Series)

Thy Kingdom Shall Come

Background Scripture: Revelation, Chapter 21 and 22
Lesson Scripture: Revelation 21:3-7, 22-27; 22:17

We come now to the conclusion of our study of the book of Revelation. Our Biblical material for this lesson is the last two chapters. We have noticed that this book is marked by extremely pessimistic statements, on the one hand, and by others which can be called the height of optimism. But we must see that this is actually no contradiction. Those sections of the book which stress foreboding and disaster have to do with conditions in the present world, a world which many people at that time believed to be in control of evil powers. But, for the opposite view, we turn to such chapters as 21 and 22 in which the reign of God is contrasted with the sorrow, disappointment and heartbreak of the present world.

The man of Patmos believed that the inbreaking of God upon the human scene was very near (see Revelation 1:1). In fact the visions described in these last two chapters are so real to the prophet it might as well have already happened. For example, "The first heaven and the first earth had disappeared and the sea was no more." To one who had been confined as a prisoner on an island where the sea was the guarding wall, this prospect of "no more sea" takes on a special meaning.

For the prophetic writer the greatest glory of the coming New Age is that "The home of God is with men, and he will live with them. They shall be his people, and God himself shall be with them." The God of Sinai, fearsome and far removed from men, now moves among them. His presence means the vanishing of age-old enemies of mankind—tears, pain, sin and death. No wonder that unnumbered millions of Christians in every age since the first century have taken comfort and courage from these words!

Another significant characteristic of the Holy City as seen by John is seen in this verse: "And I saw no temple in the city, for the temple is the Lord God, the Almighty, and the Lamb." This seems to suggest that the main mission of the Church is to work itself out of a job! We don't need the Church if everything is "as right as right can be;" we need it because so many things are definitely and tragically *not right* in this world.

St. Augustine wrote his immortal *City of God* when he was bishop in North Africa. The first warning shocks had already been felt in "The city of Man" which is identified with the leading earthly power at that time, the Roman Empire. The prospect of Rome's impending fall struck terror into the hearts of all who saw it as the only power strong enough to keep the peace. But Augustine saw another city, God's city, as the successor to Rome. This is another way of saying that "they who take the sword shall perish by the sword" and that there will never be peace with justice so long as men rely on the sword to enforce it.

The opening scene of the Bible is a garden, but the closing scene is a city. In our world the things that seem most definitely wrong with our human condition are seen in exaggerated forms in the cities. But in Revelation the ideal city is seen, not only as the home of the redeemed, but of God himself. In the Lord's Prayer the first petition is for the coming of the Kingdom. It was Ruskin who said: "If you don't wish God's kingdom, then don't pray for it." One Monday morning many years ago the editor of the *Charlotte Observer* had a leading editorial, the substance of which was as follows: "Yesterday a lot of people of this city went to church. Most of them probably prayed the Lord's Prayer, part of which is for the coming of God's Kingdom. Now if their prayers were answered and the Kingdom of God came to Charlotte there would have to be a lot of changes made; and some of these changes wouldn't much suit a lot of people who did the praying." Your class might like to discuss this statement. Was the editor right? Or was it a case of having the "Monday morning blues?"

FOR JANUARY 5

By Dr. Raymond A. Smith

(International Lesson Series)

The Beginning of the Good News

Background Scripture: Mark 1:1-20
Lesson Scripture: Mark 1:1-13

For the first quarter of the new year our subject for study is the Gospel of Mark. For the guidance of the reader it is suggested that we think of our study as being divided into three parts. The first part is the lesson for this date, a general introduction of the book. Unit II (January 12-February 23) could be entitled "Jesus Came to Minister" Unit III (March 2-April 6) might be entitled "Jesus Came to Give His Life."

But it is not enough in a study such as this to have only a *subject;* we must also have an *object.* We need to know what we are about, and what such reading and thinking can contribute to our religious experience. Since, to many readers, this will not be the first study of Mark, we need to guard against the old attitude that "familiarity breeds contempt." We should try to approach this study as if we had never read it before! If we do this we may discover that Mark's story will do for us what it has done for millions of others; that is, to give us new insight into the "greatest life ever lived" by one who has been called "The First Person of History."

Mark's Gospel is the shortest of the three commonly called "Synoptic Gospels" (Matthew, Mark, and Luke). They are so characterized because they have much of the same material, and yet each of them presents its own distinctive portrait of Jesus. By almost universal consent Mark's is the oldest of the Gospels. It has been shown that over 95 per cent of Mark's material is found in either Matthew or Luke. So it appears that the latter two writers had the Gospel of Mark before them as they wrote.

When we compare the Gospels we notice that Mark's style is brief and direct. He plunges into his story without the preliminary accounts of Jesus' birth and lineage which are found in Matthew and Luke. In relating the events of Jesus' career he often connects the incidents with the phrase "and immediately." Jesus appears in Mark as the mighty hero who is the master of demons and disease as he is also of wind and wave. Mark seems to be more interested in what Jesus did than in what he said, though he does include some of Jesus' teachings. According to one widely held theory of the origin of Mark's Gospel, Mark was the interpreter for Peter as he preached to groups of Greek-speaking Gentiles, especially those at Rome. When Peter died Mark saw the need of putting this material into permanent form in what came to be called "a gospel," or "good news." Regarding the value of this story Goodspeed has written: "Mark's Gospel was lightly esteemed in the ancient church in contrast with the later, richer works of Matthew and Luke, but no more convincing account has ever been written of the heroic effort of Jesus to execute the greatest task ever conceived—to set up the Kingdom of God on earth."

Turning now to Mark 1:1-13, our lesson Scripture for this date, we see that verses 2 and 3 are from the literature of Hebrew prophecy (compare Malachi 3:1 and Isaiah 40:3). To the writer of Mark's Gospel, John the Baptist was the latest of these "spokesmen for God" who was preaching a message of repentance in preparation for the coming of the righteous reign of God: "Prepare the way of the Lord, make his paths straight." This may refer to the ancient custom of building a special highway for a conquering king as he entered a city that had been made subject to him. The following verses (4 through 8) describe the man John the Baptist. As shown in these verses he was just the opposite of the cultivated and well-dressed men of the city. He reminds us of Amos, the herdsman, who appeared in Bethel and struck terror to the hearts of the religious establishment.

Verses 9-12 relate the baptism of Jesus

(Continued on page 16)

Christmas Toys With Care

What's tops on your shopping list for children this Christmas?

The National Safety Council suggests that this year you try to pick playthings that are suited to your child's ability and age as well as to his taste. Well-chosen playthings are less likely to be involved in toy accidents, which make up four per cent of all home accidents reported to one major insurance company.

NSC's home department presently serves as the nation's toy safety clearinghouse and receives complaints on mishaps with toys from across the nation. "Our surveys indicate," says Phil Dykstra, manager of the home department, "that broken or misused toys cause accidents much more often than do toys that are faulty in design."

"Most American-made toys sold today are safe if used properly by the appropriate age child," says Dykstra. "The major problem is with parents and selection. There are too many fathers who think their three-year-old sons are advanced enough, mentally and physically, for a metal construction set, or that a six-year-old is exceptional and ready for a chemistry set."

Dykstra suggests that parents choose toys this Christmas that suit a child's age and ability. For infants up to one year, he advises playthings to chew, squeeze, and drop. They should be washable and nonbreakable, have no rough edges, and be coated with non-toxic paint.

A child, one to two years old, loves to investigate the world. Pick toys for him that he can take apart and reassemble, like pegboards and blocks. But make sure that the toy's parts are not small enough to swallow.

Two and three-year-olds love to experiment. Toddlers may enjoy non-poisonous finger paints and modeling clay, or cars and wagons that they can push and pull.

Between the ages of three and four, children are ready to pretend they are adults. Give them small brooms, carpet sweepers, miniature garden tools and suitcases, and other similar toys. Make sure that the toys can withstand vigorous play.

From four to six, children continue to imitate adults, and they enjoy blackboards, simple construction toys, small irons, and dolls. The parents of six-year-olds can start introducing more complicated playthings like sewing materials and carpenters' benches. At eight years, children are ready for bicycles, electric trains, musical instruments, and gym equipment.

A toy should be strongly built to withstand vigorous use. If the toy is made of plastic, be sure the plastic is the "high impact" type. Then if it breaks, there won't be rough edges or corners.

Check all toy surfaces for sharp edges or corners. Screws or nails should have blunt or capped ends. In key-winding toys, the spring should be enclosed in a cylinder that can stand shock if the spring breaks.

If the toy is foreign made, make sure it is non-toxic. Check carefully for lead-free paint on toy cars and harmless pigments in crayons.

Ask if any parts, particularly those of dolls or stuffed animals, are flammable. If the clerk can't tell you, politely return the toy to the shelf.

Electric toys should have the Underwriters' Laboratories label on them to insure safe construction. The tools in a tool chest should be of good quality and strong enough to be used safely without breaking.

After the toys are opened on Christmas morning, remember that a child's introduction to adulthood through toys calls for close supervision and good play habits. Make sure you've given the right child the right toy and then teach him the right way to play.

WANTED: 30,000 SUBSCRIBERS

(Continued from page 5)

can add important features which are now beyond reach.

We are hoping that every United Methodist Church in North Carolina will have its Administrative Board 100 per cent subscribers. If our pastors and local church officials will match our forward thrust with their wholehearted cooperation, our goal of about 30,000 subscriptions can be easily attained. The immediate challenge to each church is to line up its Administrative Board.

The new North Carolina Christian Advocate has a great service to render to United Methodism in North Carolina. For it to fulfill its mission demands vision and imagination, technical competence and hard work. We are seeking to apply all of these to our situation. But it also demands the loyal support of its constituency.

Sample copies of our [illegible] issue will be mailed to every pastor. These are to be given to Administrative Board members. Also, every pastor will receive a letter giving further information and enclosing samples of materials available for publicity purposes, without cost.

We are making a new beginning in order to match the challenge of a new church in a new world. The North Carolina Christian Advocate is yours, and you are involved in its rejuvenation. We hope you will like what we are proposing and that you will move with us into the open-ended future which is before us.

—James C. Stokes



OFFICE OF THE DEAN
DUKE DIVINITY SCHOOL
DURHAM N C 27706

UP FROM THE BURNING COAL MINE . . . . ALIVE!

Sealed in!
Deep down within
The explosive and burning
Coal mine - - -
Almost fourscore men:
Sealed in - - -
From home and loved ones,
And weeping children.
But not forever!
Already they are up and alive - - -
In the memories
Of those who love them,
And who will speak of them tenderly
Through the years;
And alive,
Most significantly,
In the new and
Continuous efforts
To making mining
Safer, and safer, and safer - - -
So that such recent tragedy
Can never be repeated.

—Ernest C. Durham

SUNDAY SCHOOL LESSON

(Continued from page 15)

by John and the descent of the Holy Spirit upon Jesus. In later accounts (see Matt. 3:3-15) John appears to hesitate before he baptizes Jesus. Since John's baptism was "for the remission of sins" (see Mark 1:4) it seemed inappropriate for Jesus to receive it. But in Matthew's expanded account Jesus is reported as saying: "Suffer it to be so now; for thus it is fitting for us to fulfill all righteousness."

Following the baptism and the descent of the Holy Spirit, we are told that Jesus went into seclusion for forty days. The purpose of this may have been to give him time to meditate upon and pray over the nature of his Messianic work (see Matthew's expanded account of this in 4:1-11).



For Reference

Not to be taken from this room

Duke University Libraries
D03868146-